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A N  
EXPOSITION  
OF THE  
Book of the Prophet  
ISAIAH.

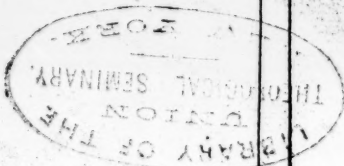
By the endeavours of W. DAY M. A. late  
Fellow of *King's Colledge* in CAMBRIDGE:

AND NOW

An Unworthy Servant of God in the Gospel, at MAPLE-  
DURHAM in the County of OXON.

*Totum quod legimus in Divinis libris, nitet quidem & fulget  
etiam in Cortice.*

S. HIERONYMUS Epist. 13. ad PAULINUM.

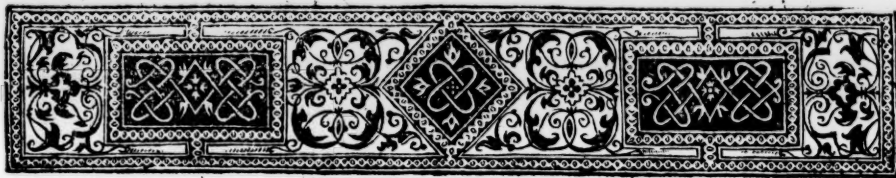


L O N D O N,

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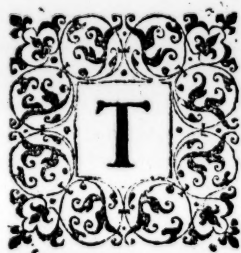






# THE PREFACE

TO THE  
CHRISTIAN READER.



THOU hast here (*Christian Reader*) *An Exposition of the Book of the Prophet Isaiah* : The Endeavours of one, who is conscious to himself of his own weaknesse, upon him, who, as He is the most *Eloquent*, so is He the most *Evangelicall* of all the Prophets. But what He did, He did for his own use, and the use of his own Children, (if it should please God to bring them to the yeares of discretion) without any thought of publishing it to the world. But being perswaded thereunto by friends, He hath now made it publique : And if it may prove any way beneficiall to thee, or profitable to any one, whosoever he be, which desireth the knowledge of the Scriptures, it shall not repent him.

I called our Prophet, as the most *Eloquent* ; So the most *Evangelicall* of all the Prophets : For

Our Prophet hath many excellent Prophecies of Christ, and of those things which are contained in the Gospel : And our Saviour and his Apostles have more Quotations concerning the Gospel, and contents thereof, out of our Prophet, the Prophet *Isaiah*, than they have out of any one, nay, I may say, out of all the other fifteen Prophets besides.

Yet know, that the Gospel, and the contents thereof, was a *Mysterie*, and was hidden untill these latter dayes, *in which God spoke unto us by his Sonne* ; Hence the Apostle calls the Gospel, *The wisdom of God in a Mystery, even the hidden wisdom*, 1 Cor. 2. 7. Hence he calls it also, *The Mystery of his will*, Eph. 1. 9. And *the Mystery of the Gospel*, Eph. 6. 19. And *the Mystery of God, and of the Father, and of Christ*, Colos. 2. 2. And a *Mystery which was kept secret since the world began*, Rom. 16. 25. And a *Mystery which had been hid from Ages and Generations, but now made manifest to the Saints*, Col. 1. 26.

I know that many understand this last place, not of the whole Gospel, but of part onely of it, namely of the *calling of the Gentiles* : But surely, if the *calling of the Gentiles* was a *Mystery* which had been hid from Ages and Generations, what part of the Gospel was not hidden ? For to goe no farther than our own Prophet, what Prophecie was more frequent ; what more plain (if any part of the Prophecies concerning the Gospel was plain) than that of the calling of the *Gentiles*.

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*It shall come to passe in the last dayes, that the Mountain of the Lords house shall be established in the top of the Mountaines, and shall be exalted above the Hills, and all Nations shall flow unto it, and many People shall goe and say, Come yee, and let us goe up to the Mountain of the Lord, to the House of the God of Jacob, and He will teach us of his wayes, and we will walk in his paths: For out of Zion shall goe forth the Law, and the Word of the Lord from Hierusalem, and He shall judge among the Nations, Isaiah Cap. 2. vers. 2, 3, 4. In that day there shall be a root of Jesse, which shall stand for an Ensigne of the People; To it shall the Gentiles seck, and His rest shall be glorious, Isaiah Cap. 11. vers. 10. In that day shall five Cities in the Land of Egypt speak the Language of Canaan, and swear to the Lord of Hosts; One shall be called the City of Destruction. In that day shall there be an Altar to the Lord in the Land of Egypt, and a Pillar in the border thereof to the Lord: And it shall be for a signe and for a witnesse unto the Lord of Hosts in the Land of Egypt: And the Lord shall be known to Egypt, and the Egyptians shall know the Lord, Isaiah Cap. 19. vers. 18, 19, 20. It is a light thing that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayst be my salvation to the ends of the earth, Isaiah Cap. 49. vers. 6. The Isles shall wait upon me, and on my Name shall they trust, Isaiah Cap. 51. vers. 5. Behold my Servant shall sprinkle many Nations, the Kings shall shut their mouthes at Him: For that which had not been told them shall they see, and that which they had not heard shall they consider, Isaiah Cap. 52. vers. 15. I will make an everlasting Covenant with you, even the sure mercies of David, Isaiah Cap. 55. vers. 8. The abundance of the Sea shall be converted unto Thee, the Forces of the Gentiles shall come unto Thee, &c. Isaiah Cap. 60. vers. 5. &c. I am sought of them that asked not for me, I am found of them that sought Me not: I said, behold me; behold me, unto a Nation that was not called by my Name, Isaiah Cap. 65. vers. 1. It shall come to passe, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord, Isaiah Cap. 66. vers. 21. All these are Prophecies concerning the calling of the Gentiles, and I know no Prophecies concerning the Gospel, more plentifull, and more plain than these are:*

If therefore ( notwithstanding these and many thelike Prophecies concerning the calling of the Gentiles ) the calling of the Gentiles was a Mystery hidden from Ages and Generations, then certainly other parts of the Gospel were hidden too, especially if we speak of the *distinct knowledge* thereof.

*Object.* But you will say, the *Chaldee Paraphrast*, and many *Jewish Doctors*, had knowledge of the *Messiah* before the dayes of the Gospel; and understood many places of the Scriptures of the old Testament of the *Messiah*; so that they very well knew the Gospel, for what is the Gospel but the History of the *Messiah*, that is, the History of Christ, and the benefits by him received.

*Answ.* The *Chaldee Paraphrast*, and other *Jewish Doctors* believed, that the *Messiah* was to come ( having received it some way or other ) and having more than ordinary conceits of him, understood many eminent places of the old Testament of the *Messiah*: But yet they were farre from the knowledge of the Gospel; For they understood little more of the *Messiah* than his name; for they were altogether ignorant of his divine Nature, and his Offices: And though they thought that he should be a King, yet they thought that he should be but a Temporall King, so that they knew not the true Benefits, and true Redemption, and Salvation which is wrought by *Christ*, which whosoever knoweth not, must needs be ignorant of the Gospel.

*Object.*

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*Object.* But yet you will say, How was the *Gospel* hidden so long, when as the Prophets and holy Men of the Lord spoke of the *Gospel* (all, or many parts thereof) in the dayes of old?

*Answer.* Although the Prophets and holy Men of the Lord spoke of the *Gospel* (all, or many parts thereof) in the dayes of old, yet notwithstanding, the *Gospel* was accounted as a *Mystery*, and as a thing hidden from former Ages and Generations, because they did either speak of it in Parables, and dark Speeches, and Allegories, or because they spoke of it under the Types and shadowes of other things: And under the Types and shadowes of other things doth our Prophet speak of the *Gospel* (and the glorious things therein contained) when he prophesieth of it; For he prophesieth first of things to come in times nearer to his own times: And by these things doth he prophesie of the *Gospel*, and glorious things therein. And this, or from this (as I conceive) is that vail which, *St. Paul* saith, remaineth upon the minds of the *Jewes* untaken away, in the reading of the Old Testament, *2 Cor. 3. 14.* For if they understand the Literal and Historicall sense of the Scriptures, they look no farther: They will not look at those things which are figured by the *History*; so that the *Historicall* sense is as a vail before their eyes, and hindereth them from beholding those glorious things which are covered with that vail, and which lie wrapped up in the *History* as in a *Type*.

But that vail is done away in *Christ*, *2 Cor. 3. v. 14.* So that he which believeth in *Christ*, and beholdeth the wonderfull dispensations of God, in the *Gospel* of his Sonne, with a faithfull eye, and then looketh upon the Law and the Prophets, shall see many glorious things of *Christ* and his *Gospel*, foretold and held out unto us in the Law and the Prophets, which before he could not see.

So then for the better understanding of this our Prophet; take notice of these things.

*First*, That many places of the holy Writers of the Old Testament, and especially of the Prophets, carry with them a double sense; One concerning terrene and corporall things, and things to come to passe before the dayes of the *Messiah*: Another concerning spirituall and heavenly things, and things which were not to come till the *Messiah's* coming: The first sense I may call, the *First*, or *Literall*, or *Historicall*, or *meaner Sense*: The second sense I may call, the *Second*, or the *Mysticall*, or *Sublime Sense*.

*Secondly*, That the *First*, *Literall*, *Historicall*, or *meaner Sense*, is signified distinctly, plainly, and immediately, by the words of these holy Writers: But the *Second*, or *Mysticall*, or *Sublime Sense* is not signified distinctly, plainly, and immediately, by their words: But, as it were, onely in *grosse* and *mediately*, that is, onely by those things which are signified distinctly, plainly, and immediately by their words.

*Thirdly*, That notwithstanding that the *Second*, or *Mysticall*, or *Sublime Sense* is not signified distinctly, plainly, and immediately, by the words of these holy Writers, where the said two senses are to be found, but, as it were, onely in *grosse* and *mediately*, that is, by the things which are signified distinctly, plainly, and immediately by their words; yet there be in many of the *Histories* (as I may call them) of these holy Writers, and in many of their *Prophecies*, sometimes one, sometimes more sentences, which signifie immediately by their words, not onely some passage or passages, which appertain to the *First*, *Literall*, *Historicall*, and *meaner Sense*: But also some passage or passages, which are apper-



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taining to the *Second*, *Mysticall*, and *Sublime* Sense.

*Fourthly*, That though in many Histories of these holy Writers, and many of their Prophecies, there be sometimes one, sometimes more sentences, which signifie immediately by their words some passage, or passages, not onely which appertain to the *First*, *Literall*, *Historicall*, or *meaner* Sense; But also some passage, or passages, which appertain to the *Second*, *Mysticall*, or *Sublime* Sense; Yet the words are not alwayes to be taken after the same manner, but sometimes in a different manner, in one, from that in which they were used in the other sense.

*Fifthly*, Though in many Histories (as I may call them) of these holy Writers, and many Prophecies, there be sometimes one, sometimes more sentences, which signifie immediately by their words, not onely some passage, or passages which appertain to the *First*, *Literall*, *Historicall*, or *Meaner* Sense: But also some passage, or passages, which appertain to the *Second*, *Mysticall*, and *Sublime* Sense: Yet it is not necessary, neither is it alwayes so, (yea, it is seldome so) that every sentence of the whole History (as I may call it) and the whole Prophesie, doth signifie immediately by its words, those passages which appertain to that *Second*, *Mysticall*, and *Sublime* sense, as they doe those passages which appertain to the *First*, *Literall*, *Historicall*, or *Meaner* Sense.

I shall illustrate and prove what I have said concerning these five Notes or Observations, before I proceed any further.

The *first* thing that I would have notice taken of was, that many places of these holy Writers of the Old Testament, and especially of the Prophets, carry with them a double sense; One concerning terrene and corporall things, and things to come to passe before the dayes of the *Messiah*: Another concerning spirituall and heavenly things, and things which are not to come to passe before the *Messiah's* coming.

Such a double sense we read of in the Law; For it is written in the Law, that Abraham had two Sonnes, the one by a Bond-maid, the other by a Free-woman: And he that was of the Bond-woman was born after the flesh; and he that was of the Free-woman was by promise: Here is one sense plain: Now besides this, there is in these words another sense; For these two women signifie the two Covenants, &c. *Gal. 4. ver. 22, 23, 24.* So what is written *Exod. 12.* tells us of the killing of the Paschever, and all the Rites and Ceremonies thereto belonging: And that is one sense of the Chapter: But besides that, there is another sense therein contained; for the Paschever signifieth Christ, and his killing Christ's suffering: *1 Cor. 5. v. 7.* So *Psalme 109.* in one sense David complaineth of his enemies: In another sense he prophesieth how wickedly Christ should be dealt withall: *Acts 1. 20.* And here in this book our Prophet prophesieth of the wicked *Jewes*, that they should be so destroyed by the sword of their enemies, as that a very small Remnant of them should be left; and that is one sense of the 7, 8, and 9. verses of the first Chapter, and yet in that very same place he prophesieth and foretells, that many should perish through unbelief, so that few onely should be saved. *Rom. 9. 29.* So *Cap. 35. v. 3, 4, 5, &c.* He prophesieth of the *Lords* coming to save the *Jewes* from the fury of the *Assyrians*: And yet he foretells in that very place of Christ's coming in the flesh, to save us from our finnes, *Mat. 11. 5.*

The *Second* thing which I would have notice taken of is this; That the *First*, *Literall*, *Historicall*, or *Meaner* sense (where the two aforesaid senses are to be found) in the holy Writs of the Old Testament, is signified distinctly, plainly, and

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and immediately, by the words of these holy Writers : But the *Second, Myfticall*, and *Sublime* sense, is not signified distinctly, plainly, and immediately by their words, but as it were onely in grosse and mediately, that is, by those things which are signified distinctly, plainly, and immediately, by their words.

In the Law this is evident ; For the words thereof doe plainly , and distinctly, and immediately, set forth unto us the story of *Sarah* and *Hagar*, *Gen. Cap. 16.* and *Cap. 21.* But they doe not so set forth the matter of the two Covenants therein contained ; but they are signified not immediately by the words of that Story, but by the things signified by those words, *to wit*, by *Sarah* and *Hagar*, the former whereof signified the *New*, the latter the *Old Covenant* ; *Gal. 4. v. 24.* So in the matter of the *Passeover*, that which concerneth the *Passeover* is distinctly, plainly, and immediately set down by those words which we read, *Exod. 12.* But as for that which concerneth *Christ* in that *Chapter*, (*1 Cor. 5. 7.*) that is not signified by the words thereof, but by that which was immediately signified by those words, *that is*, by the *Passeover* it self.

For example sake, whereas it is said, *Exod. 12. 8.* That *the flesh of the Passeover shall be roast with fire, and eaten with bitter hearbs* ; How can these words immediately signifie any thing in or about *Christ* ? But though these words cannot immediately signifie any thing in or about *Christ* ; yet that may, which is immediately signified by those words ; for that the *Passeover* should be roasted with fire, and eaten with bitter hearbs, may signifie, the cruell and bitter death which *Christ* should suffer.

So in the Book of *Ioshua* it is recorded word by word, how *Ioshua* brought the People of *Israel*, which were redeemed out of *Egypt*, into the Land of *Canaan*, and the same Story contains *Iesus*, his bringing the Church of the Redeemed into the heavenly *Canaan*, the Kingdome of God : But this is not signified word by word as the Acts of *Ioshua* are ; but this is signified by the Acts of *Ioshua*, which were signified word by word in that Book.

And as in the Law, so in this our Prophet have we frequent examples of this thing. For in that he prophesied, that a Remnant of the *Jewes* should be saved, and that they should not be quite cut off from being a Nation, neither when *Rezin* King of *Syria*, and *Pekah* King of *Israel* should oppresse them, and make a great havock of them, *Cap. 1. v. 7, 8, 9.* and *Cap. 7. v. 1, 2, 3, &c.* Nor when *Sennacherib* should invade *Judah*, and make a great destruction and desolation therein, *Cap. 8. v. 7, 8, 9, 10, 11, &c.* and *Cap. 9. v. 1, 2, 3, &c.* and *Cap. 10. v. 21, 22, 23, &c.* He prophesied, that though many should perish eternally, yet a remnant should be eternally saved, *according to the election of Grace by Christ Iesus*, *Rom. 9. v. 29.* and *11. 5.* But yet when he prophesied, that a remnant should be eternally saved, according to the election of Grace by *Christ Iesus*, he prophesied of that not in formall words immediately word by word, but by those things which he prophesied of immediately word by word in formall words, *that is*, by the Temporall salvation of those, which should be saved from the sword, in the dayes of *Rezin* and *Pekah* first, and in the dayes of *Sennacherib* afterwards, which were they which remained in *Hierusalem*. So in that he prophesied of the happinesse and joy which should be upon the destruction of *Sennacherib's* Army, *Cap. 25. v. 6, 7, 8.* And the joy and glory which *Sion* and the *Jewes* should enjoy after their delivery out of the *Babylonish* Captivity, *Cap. 60.* throughout the whole Chapter. He prophesied of the joy, and happinesse, and glory, which the Church of the Redeemed in *Christ Iesus* should enjoy, after that *Christ* had destroyed the works of the Devil, and triumphed over  
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Principalities and Powers, and delivered his chosen Ones out of their hands, *1 Cor. 15. v. 55. Rev. 7. v. 17. and 21. v. 4. Rev. 21. v. 25. and 3. v. 9. Rev. 21. v. 22. and 22. v. 5.* Yet when he prophesied of the joy, and happynesse, and glory, which the Church of the Redeemed in *Christ Jesus* should enjoy, after the destruction of the workes of the *Devill*, &c. he prophesied not of them immediately by words, but mediately, *that is*, by the things signified by those words, that is, by that temporall joy, and temporall and carnall blessings, which the *Jewes* should enjoy, after the destruction of the *Assyrians* first, and the *Babylonians* afterwards, and their delivery out of the hands of those their Enemies.

The *third* thing that I desired should be taken notice of was, that notwithstanding that the *Second*, or *Mysticall*, or *Sublime* sense is not distinctly, plainly, and immediately signified, by the words of those holy Writers; but as it were onely in *grosse* and *mediately*, *that is*, by those things which are signified distinctly, plainly, and immediately by their words; yet there be in many Histories (as I may call them) and Prophecies, of those holy Writers; sometimes one, sometimes more sentences, which signifie immediately by their words, not onely some passage, or passages, which appertain to the *First*, *Literall*, *Historicall*, and *Meaner* sense: But also some passage, or passages, which appertain to the *Second*, *Mysticall*, and *Sublime* sense. We shall find examples of this in the *Law*; for *Exod. 12. v. 46.* It is said of the *Paschall Lamb*, *Neither shall yee break a bone thereof*; And this sentence is not onely understood of the *Paschall Lamb*, but it is also understood of *Christ*, who is figured by the *Paschall Lamb*; and that *καὶ ἡμεῖς*, *John 19. v. 36.* So *2 Kings 7. v. 14.* It is said by God of *Solomon*, *I will be his Father, and he shall be my Sonne*; But this is not to be understood of *Solomon* onely, but of *Christ* also, of whom *Solomon* is there a Type, and that immediately too by the words, *Hebrewes 1. 5.* And as there, so in our Prophet, the words of the Prophet are so often directed, and ordered by the Holy Ghost, as that many sentences doe not onely signifie some passages concerning the Type, but also some passages concerning the Antitype too, and that by their words immediately: For what we read, *Cap. 1. v. 9.* *Except the Lord of Hostes had left us a very small remnant, we should have been left as Sodome, and we should have been like unto Gomorrah*, is literally understood, of the mercy of God in reserving a few *Jewes* in the Land of *Judah*, from the destruction and desolation, which *Rezin* King of *Syria*, and *Pekah* King of *Israel* should make of the *Jewes*. And it is not onely understood immediately by the letter, of the mercy of God, in reserving a few *Jewes* in the Land of *Judah*, from the destruction and desolation which *Rezin* King of *Syria*, and *Pekah* King of *Israel*, should make of the *Jewes*: But also of the mercy of God, in saving a remnant, according to the election of grace, from everlasting destruction, by *Christ Jesus*, *Rom. 9. 29.* And what we read, *Cap. 8. 18.* *I and the Children which the Lord hath given me*, is understood of *Isaiah* and his children by him begotten, for *Isaiah* there speaks in his own person: But it is not onely understood of *Isaiah*, but also of *Christ*, of whom *Isaiah* was a Type, *Heb. 2. 13.* And those words which we read, *Cap. 25. 8.* *He will swallow up death in victory*; And these, *the Lord God will wipe away teares from all faces*: Though they are understood of that joy which should be to the *Jewes*, and all the neighbouring people upon the slaughter of the *Assyrians*, which laid *Judah* waste, and besieged *Hierusalem*: Yet they are to be understood also, of that joy which the Redeemed of *Christ* should enjoy, when He had put their spirituall Enemies under his feet; *1 Cor. 15. v. 55. Rev. 7. v. 17. and 21. v. 4.* And what we read *Cap. 53. v. 7.*



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v. 7. *How beautifull are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation*: Though it be understood, according to the letter, of those which brought good tidings of the delivery of the *Jewes* out of *Babylon*: Yet it is understood also (and according to the letter too) of the Preachers of the Gospel, *Rom. 10. v. 15.* I shall not need to bring any more examples of this, for they which shall read this our Exposition, may have the opportunity to observe many Notes of this kind (as of the others also which I have propounded.)

But it may be objected against these Observations, and asked here. If the Word of God carry a *double sense* with it; and the sentences of the Scripture may have a *double meaning*; are they not like the Oracles of the Devill, which carried a *double sense*, and had with them a *double meaning*?

*Ans.* God forbid: For first, the Oracles of the Devill, though they had a *double meaning*, and carried a *double sense* with them, yet their *double meaning*, and *double sense*, was concerning one and the same thing: But the Word of God, where it hath a *double meaning*, or a *double sense*, relateth not to one and the same thing, but to severall things, whereof one is as the Type and Figure of the other.

*Secondly*, Though the Word of God doth carry a *double sense* with it in many places, yet is each part of the sense determined to its proper subject, and not left in suspense, and doubtfull; But the *double sense* which the Oracles of the Devill had, were not determined to any one truth, but left in suspense, and doubtfull, that the Devill, upon the Event of the thing, of which he gave his Oracle, might apply it as he list, to save his credit with his followers.

*Thirdly*, The *double sense* of the Oracles, which the Devill gave, was contradictory the one part thereof to the other; and could not (both parts of it) be possibly true in the event, because they implied a Contradiction: But though many parts of the Word of God, and many sentences thereof, doe carry with them a *double sense*, or *double meaning*, yet are both of the senses and meanings true; there is no disagreeing between them, in that matter: Examples of the Word of God which carry a *double sense* with them, I have given divers a little before: Now take one instance of the Devils Oracles, and by that judge of the rest.

When *Pyrrhus* King of *Epirus* had a mind to goe to battle against the *Romans*, he was desirous to know what successe he was like to have before he went to battle; and therefore asked counsell of *Apollo*, who gave him this answer; *Aio te Aeacide Romanos vincere posse*; which I render thus; *I say that Pyrrhus the Romans can overcome*; which answer hath a *double sense*, for the sense may be this, that *Pyrrhus* can overcome the *Romans*, or this, that the *Romans* can overcome *Pyrrhus*; where you see first, that this *double sense* is concerning one and the same subject. *Secondly*, That the sense is not determined, but left in suspense, and doubtfull, for he doth not determine whither *Pyrrhus* can overcome the *Romans*, or the *Romans* *Pyrrhus*. And *thirdly*, One part of the sense is contradictory to the other, and therefore cannot both parts be true in the event; For if it be true, that *Pyrrhus* can vanquish the *Romans*, then cannot it be true, that the *Romans* can vanquish *Pyrrhus*. And if it be true, that the *Romans* can vanquish *Pyrrhus*, it cannot be true, that *Pyrrhus* can vanquish the *Romans*.

The *Fourth* thing that I desired might be taken notice of was, That though in many Histories, and Prophecies, of these holy Writers, there be sometimes one, sometimes more sentences, which signifie immediately by their words, some



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passage, or passages, which appertain not onely to the *First, Literall, Historicall,* or *Meaner* sense; But also some passage, or passages, which appertain to the *Second, Mysticall, or Sublime* Sense; yet the words are not alwayes to be taken after the same manner, but sometimes in a different manner in one, from that in which they were taken in the other sense.

And this we may see illustrated and verified by divers examples: The sixty ninth *Psalme* was a *Psalme* which *David* made when he was in distresse, and therein he complaineth grievously of his Enemies, being no doubt in great streights and pressure at that time: Now as *David* was a Type of *Christ*, so doth this *Psalme* (which sets forth the afflictions of *David*) prophesie of the afflictions and miseries which *Christ* should suffer, while he was on the earth, by the Sonnes of Men: And as the whole *Psalme* in the first sense concerneth *David*; so in the second and sublime sense it concerneth *Christ*, and some particular sentences are understood, according to the words, as well of *Christ* as they are of *David*; but of *David* in a *Proverbiall* and *Figurative*, of *Christ* in a proper kind of speech: For that sentence, *In my thirst they gave me vinegar to drink, Vers. 21.* Is spoken of *David* onely figuratively, and in the manner of a Proverb, and signifies, that when he had need of comfort they did, in stead of comforting him, adde sorrow to his grief: But it is spoken of *Christ* properly, and foretels, that his enemies should give him vinegar indeed to drink; and it was fulfilled while he hung upon the Crosse, *John 19. vers. 28, 29.* So *Psal. 19. v. 4.* It is written (according to our old Translation, and according to the Septuagint, and according to Saint Paul's reading, *Rom. 10. v. 18.*) *Their sound is gone out into all Lands, And their words into the ends of the world;* which are spoken in the *First, or Literall,* or *Historicall,* or *Meaner* sense of the Heavens, and that *Metaphorically*; And the Heavens are said to sound out, and speak the praises of God all the world over, because they are seen to all the world, to be so excellently made, as that men may understand thereby the eternall power and God-head of him that made them. But as they are spoken in the *First, or Literall, or Historicall, or Meaner* sense, of the Heavens *Metaphorically*: So are they spoken of the Apostles, who preached the Gospel in all the world, in the *Second, Mysticall,* and *Sublime* sense, properly, *Rom. 10. v. 18.* And note here, that Saint Paul alledgeth these words of the *Psalmist*, in that place of the *Romanes*, not by *Accommodation* onely, that is, not because they are words fit for his purpose, without any relation to the intent of the Prophet *David* in that place; but he alledgeth them, as words intended by the Prophet *David* (as a man inspired by the Holy Ghost) to signify that, for which he there alledgeth them, as he that seriously considereth the Text, and Context, must needs confesse.

But if you ask me, how the Prophet *David*, though inspired by the Holy Ghost, can signify, by those words in that place, the preaching of the Gospel by the Apostles throughout the world.

Take these my Notions (such as they are) in a place of much difficulty and controverfie.

The work of *Christ*, in the whole redemption of Man, is as a *new Creation*; and hath resemblance thereunto intended by the Holy Ghost: Hence we read, *1 Cor. 5. v. 17.* *If any man be in Christ he is a new Creature: Old things are passed away; behold all things are become new.* And *Gal. 6. v. 15.* *In Christ Jesus neither Circumcision, nor Uncircumcision, availeth any thing, but a new Creature.* The *Psalmist* therefore, while he speakes of the Heavens, which is the highest, and lightest, and chiefest part of the materiall world, and the glory which they bring to

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to God their Maker, doth in a mysticall sense, foretell of the Apostles, and the glory which they shall bring to the Lord, who gave them to be Apostles, by their preaching. For in the *new world* which *Christ* framed, that is, in the *Church* of *Christ*, the Apostles are the highest and chiefest Creatures (hence in the similitude of an house, they are likened to the foundations, which are the *chiefest* parts and most to be regarded in a building, *Ephes. 2. 20.*) And they are the lightest also; for our Saviour saith to them, *Ye are the light of the world, Matth. 5. vers. 14.*

But to return to that, from which we may seem to have digressed. That which our Prophet saith of himself in the first sense, *Cap. 18. v. 12. I and the children, which thou hast given me*; is said also by *Christ* of himself in the *Second*, and *Sublime* sense, *Heb. 2. v. 13.* But it is spoken by *Isaiah* otherwise than it is by *Christ*; for it is spoken by *Isaiah* properly, for he was the naturall father of these children which he speakes of: But *Christ* is called the Father of these Children, which he speakes of onely by a *Metaphor*. So in these words, *Isaiah 25. v. 8. He will swallow up death in victory*; *Death* (as the words are considered in the *First*, *Literall*, *Historicall*, and *Meaner* sense) is to be taken *Metonymically* for Sorrow. Or if *Death* be taken for that which deprives a man of life; the meaning of the words is this: That the Lord will destroy death that it shall kill no more. But as the words are taken in the *Second*, *Mysticall*, and *Sublime* sense (as they are taken *1 Cor. 15. v. 55.* *Death* is to be taken properly, for the deprivation of life: And the sense of the words is, That the Lord will so destroy death, and triumph over it, as that he will restore those which are dead to life again. So *Isaiah 35. v. 4.* In the words which we read there, *to wit, Then shall the lame leap as an Hart, and the tongue of the dumb shall sing*; *The lame*, and *the dumb* (as the words are taken in the *First*, or *Literall*, or *Historicall*, and *Meaner* sense) are taken *Metaphorically*, for those that are in such extremity of grief, as that they have no desire either to talke or to walk, but sit as *dumb* and *lame* men. But in the *Second*, *Mysticall*, and *Sublime* sense, they are taken properly, for him that is *lame* indeed; And him that is *dumb* indeed, *Matth. 11. vers. 5.*

The *Fifth* and last thing that I desired to betaken notice of was this, That though in many Histories (as I may call them) and Prophecies, of those holy Writers, there be sometimes one, sometimes more sentences, which signifie immediately by their words, not onely some passage, or passages, which appertain to the *First*, *Literall*, *Historicall*, or *Meaner* Sense: But also some passage, or passages, which appertain to the *Second*, *Mysticall*, and *Sublime* Sense: Yet it is not necessary, neither is it alwayes so, (yea, it is very seldome so) that every sentence of the whole Prophecie, or History (as I may call it) doth signifie immediately by its words, those passage, or passages, which appertain to the *Second*, *Mysticall*, or *Sublime* sense, as they doe those passages which appertain to the *First*, or *Historicall*, or *Meaner* Sense. Which some not observing, where they have assuredly found a sentence belonging to some passage of the *Sublime* sense; thinking therefore, that the whole Context must necessarily thereunto appertain word by word, have attempted to construe the Context word by word accordingly; and have rack'd the words, yet have they not made them speak good sense.

But that it is not necessary, nor is it alwayes true, that where one sentence is found, appertaining word by word to the *Second*, *Mysticall*, or *Sublime* sense; the sentences adjoyning must therefore appertain to the same sense word by word;

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is evident by these examples following, for *Exod. 12. v. 46.* Those words, *Neither shall yee break a bone thereof*, appertain in the *Second, Mysticall*; and *Sublime* sense, to our Saviour *Christ*, *John 19. v. 36.* But though that sentence appertaineth word by word to our Saviour *Christ* in the *Second, Mysticall*, and *Sublime* sense; yet cannot the sentences preceding, or following, be construed of him word by word, as he which readeth them must needs confesse. So that sentence, *2 Sam. 7. 14. I will be his Father, and he shall be my Sonne*, is spoke of our Saviour *Christ*, in the *Second, Mysticall*, and *Sublime* sense, *Heb. 1. v. 5.* Yet cannot the words following in that verse be understood of him, to wit, *If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men.* So those words, *Isaiah 1. v. 9. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodome, and we should have been like unto Gomorrah*, signifie in the *Second, Mysticall*, and *Sublime* sense, that many should perish through unbelief, and that a *Remnant onely* should be saved, according to the election of Grace, *Rom. 9. v. 29.* But the preceding verses of the Context cannot be understood and construed word by word of the same subject.

Now by what hath been spoken, it is easie to conjecture, which of the two (where there be these two senses) is the *Throw-sense*, that is, which of the two senses, the *First, Literall, Historicall*, or *Meaner*; or the *Second, Mysticall*, and *Sublime* sense, is that, which is continued and carried word by word through an whole History or Prophecie: (For I cannot perswade my self, that any holy Writer is herein defective, and that he should neither one way nor other goe through with his sense.)

Certainly it is the *First, Literall, Historicall*, or *Meaner* sense; and for the carriage through of this (as being that which must be first known, before we can rightly know the *Second, Mysticall*, or *Sublime* sense) I have bent my poor labours in this work.

But (you will say) to take paines about the *First, Literall, Historicall*, or *Meaner* sense, is to favour *Judaisme*; and to make the heart of the *Few* (which is obstinate enough) yet more obstinate towards the *Gospel* and *Christianity*; yea, it is to weaken the cause of the *Christians*.

I answer, That to take paines for the finding out of the *Literall* sense is no whit to favour *Judaisme*, but to seek out the Truth; and if the seeking of the Truth, makes the *Few* obstinate towards the *Gospel*, or towards *Christianity*, it doth it but *occasionally*, and the very best things may be an *occasion* of the worst of evils.

Where the *Few* hath good reason to stand for a *Literall* sense, there to deny him a *Literall* sense, may prove a stumbling block in his way: But if we grant him his *Literall* sense, we take away the stumbling block; yet we give him no advantage against the *Mysticall*, which I may call the *Gospel* or *Christian-sense*: For what if we grant him a *Literall* sense, can he therefore justly deny a *Mysticall*? Doe not many places of the Law and the Prophets carry a double sense with them? The *Few* therefore cannot justly be hardened by this, neither can this weaken the cause of the Christian, yea, by this the cause of the Christian is rather strengthened against the *Few*, and the *Few* hath nothing justly to object against it.

But though I have taken paines about the *First, Literall, Historicall*, or *Meaner* sense; I have not neglected the *Second, Mysticall*, or *Sublime* sense: But have, as neer as I could, cleared all the Texts of this our Prophet, which either

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our Saviour *Christ*, or his *Apostles* made use of, in that sense, in the New Testament.

And if any Text hath been omitted, it may easily be cleared by Observation of what I have said before, and what I shall now say.

*First*, Therefore the corporall and earthly Redemptions and deliverances of the *Israelites*, and the Prophecies thereof, were Types, and Figures, and Prophecies of the spirituall and heavenly Redempcion which is wrought by *Christ*.

And by this Rule doe the *Apostles*, for the most part, walk, in applying of the Testimonies, which they bring out of the Old Testament, to the things of the New. And hence it is, ( because the Inhabitants of *Hierusalem* were delivered from the *Assyrians* for *Hezekiah's* sake : And because the *Jewes* were delivered from the *Babylonians* by *Cyrus* : And because *Isaiah* preached and prophesied of this deliverance ; ) that *Hezekiah*, and *Cyrus*, and *Isaiah*, were Types and Figures of *Christ*, for whose sake, and by whom, Man was redeemed, and who came and preached himself of this Redemption.

*Secondly*, The temporall destruction of those Cities, and those Men ( were they *Jewes* or others ) which were Enemies, either to God, or to his People, and the Predictions thereof, were Types, and Figures of the eternall destruction of Unbelievers, and the Enemies of the Gospel of *Christ*, and Predictions thereof.

And from these considerations, *to wit*, that the corporall and earthly Redemptions and deliverances of the *Israelites*, were Types and Figures of the spirituall and heavenly Redemption which is wrought by *Christ* : And that the temporall destruction of those Cities, and those Men, which were Enemies to God and to his People, were Types and Figures of the eternall destruction of Unbelievers, and the enemies of the Gospel of *Christ* ; From these Considerations ( I say ) it seemeth to be, that our Prophet, prophesying of the temporall salvation of the *Jewes*, and the temporall destruction of their Enemies, and the Enemies of God, doth often speak of them in such high and hyperbolicall termes, as though he would not have us to look onely on the immediate subjects which he speaks of, which fall farre short of those expressions, which he uteth of them in their proper and naturall signification, but to some higher subjects also, which the words taken in their height would better fit, at least in generall.

*Thirdly*, Because the *ten Tribes* were rejected of God from being his People ; *Hof. 1. v. 6, 9.* And God did afterwards receive this people again, which he had rejected ( though not to be a People of themselves, yet to live in his favour ( as many of them as believed the Prophets ) with the *Jewes* ) *Hof. 1. v. 10.* Therefore was the reception again of the *ten Tribes*, whom the Lord had rejected, a Type of the calling and accepting of the *Gentiles* under the *Messiah*, whom he had neglected and rejected before.

And hence it is, that that which *Hosea* speaks of the reception again of the *ten Tribes*, *Hof. 1. v. 10.* in these words [ *And it shall come to passe, that in the place where it was said unto them, ye are the sonnes of the living God : And again, Hof. 2. v. 23. I will say to them which were not my People, thou art my People ; And they shall say, Thou art my God.* St. Paul applieth to the calling and accepting of the *Gentiles*, as meant of them, in the *Second*, *Mysticall*, and *Sublime* sense, *Rom. 9. v. 25, 26.* Where note, that if any sentence be spoken of any passage of any thing to come to passe before the dayes of the *Messiah*, in the *First*, *Literal*,



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*Historicall*, or *Meaner* sense : And of a passage to come to passe in the dayes of the *Messiah*, in the *Second*, *Mysticall*, and *Sublime* sense, the immediate Subject of the whole History, or whole Prophecie, of which that sentence is a part, is to be deemed (if I be not deceived) as a Type and Figure of the whole thing which was to come to passe in the dayes of the *Messiah*.

*Fourthly*, Those *Jewes*, which would not give credit to *Isaiah* and those Prophets which the Lord sent to them, during the time of the Law, were a Type and Figure of those *Jewes*, which would not believe the Gospell of Christ in the dayes of the Gospell : Hence it is, that that which was said of the one, *Isaiah* 7. v. 9, 10. is spoken also of the other, *Matth.* 13. 14. *Mark.* 4. 12. *Acts* 28. 26. *Rom.* 11. 8.

*Fifthly*, Those Heathen which joyned themselves to the Lord, and became *Profelytes* under the Law : were a Type of the coming in of the *Gentiles* to the Church, and their joyning themselves to *Christ Jesus* under the Gospell.

*Sixthly*, Those Heathen which believed the Servants of the Lord, and the Prophecies which they delivered (which the *Jewes* would not believe) were a Type and Figure, and did fore-signifie, that the *Gentiles* would receive the Gospell of Christ, when the *Jewes* refused it.

Hence that which is spoken of the *Babylonians* and others, *Isaiah* Cap. 52. v. 15. in the *First*, is applied to the believing *Gentiles* under the Gospell in the *Second* sense, *Rom.* 15. v. 21. And that which is spoken by way of Prophecie of one, may be understood of the other also.

*Seventhly*, The Heathen, doing what the Lord would have them to doe, in the time of the Old Testament, were used oftentimes as Types of the obedience which the *Gentiles* would yeild to the Gospell of Christ in the dayes of the New. Compare *Isaiah* 65. 1. with *Rom.* 10. 20.

Thus was the Lord pleased, under the Law (yea, and before the Law too) to shaddow out to us, and as it were rudely to draw the things concerning *Christ Jesus*, who was fore-known, or fore-ordained, before the foundation of the world; but was manifest in these last times, 1 Pet. 1. 20.

Now in this Exposition of ours, I have followed our common, that is to say, the new Translation, than which generally none is better : But note, that whereas in many places of the *Hebrew* Text, the same words carry a double sense, an *Historicall* and a *Mysticall*, or a *Meaner* and a *Sublime* sense; and one language cannot so happily expresse a double sense as the other may : Our English Translation is more for the *Mysticall* and *Sublime* sense, than for the *Meaner* and *Historicall*; which may perhaps make some wonder at the interpretation of some places, which I have given in pursuance of the *Meaner* and *Historicall* sense, untill they look back to the Originall, which when they have looked back to, and considered, they will cease to wonder.

And though I follow our English Translation, yet have I interpreted many *Conjunctions* and *Prepositions*, otherwise than they are commonly used with us in our Native Language; As *And* for, *for* moreover, *In* for, or *because* of, &c. But besides that, that the reason of every respective place requireth it, know, that these *Conjunctions* and *Prepositions* are there become, not so much English as *Hebrew* : For our Translators, rendring the *Hebrew* by what it most commonly signifieth, leave the English word, as an *Hebrew*, to signifie not onely what it commonly signifieth with us, but to signifie also as many things as the *Hebrew* signifieth.

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As for example; Because the *Hebrew* Præfix V A U, signifieth commonly *And*, our Translators render it *And*: But because V A U signifieth not onely *And*, but sometimes *For*, they leave *And* to signifie *For* too: Yea, they leave it of as a great latitude as V A U is, and to signifie as many things as V A U doth.

And our Translators in this are not singular, for the *Pen-men* of the New Testament doe the like; for St. *Matthew* if at least St. *Matthew* wrote in *Greek* useth *πᾶν* (as the *Septuagint* doe from whom he took it) (which signifieth commonly *Beyond* to signifie *on this side*, or *nigh to*, *Matth. 4. 15.* And that \* because he maketh the *Greek* *πᾶν* of equall latitude with the *Hebrew* G N E B B R, which signifieth as well *on this side*, or *nigh to*, as *beyond*: So doth St. *Paul* in his Epistles, use the *Greek* Preposition *ἐν* in more senses than the *Greeks* doe, he useth it instead almost of *all Prepositions*, and \* why is this, but because he makes it equall to the *Hebrew* Præfix B E T H?

\* *Maldon. in Mat. 4. 15.*

\* See *Mead* in his *Apostasie of the latter times*, p. 115.

And not onely *Conjunctions* and *Prepositions* of other Languages, are thus made *Hebrewes*, but other parts of speech also: For the *Noune Truth*, signifieth *Stability*, and *Settlednesse*, *Cap. 39. 8.* and *Cap. 95. 16.* And therefore doth it so signifie, because it is *Hebrewized*, and made there of the same latitude, as the *Hebrew* A M E N, which it rendereth, which signifieth not onely *Truth*, but *Stability*, and *Settlednesse* also. So the *Participle* *Ἀληθύνων*, which we render *speaking the truth*, *Ephes. 4. 15.* signifieth, *being established and fixed*, as appeareth by those words, *Tossed to and fro, and carried about with every wind*; to which it is opposed, *v. 5.* And therefore doth it come to signifie, *being established and fixed*, \* because *Ἀληθύνων* answereth to the *Hebrew* word A M A N, which signifieth not onely *to speak the truth*, but also *to be established and fixed, to be firm and constant.*

\* *Beza in Ephes. 4. 15.*

Many words of this nature have the learned observed, and often doe they run thus to the *Hebrew* for the meaning of a *Greek* or *English* word.

But it was not my purpose to dwell upon these things, that I might not be too tedious: Yet not so to passe them over, but that they which have not been exercised in such matters, may from hence take notice, and have some knowledge of them; for whose sake also I have hereunto added an explication of such *Termes of Art*, and *Rhetoricall Tropes*, and *Figures*, as they shall most frequently meet with in this work: For I have not paralleled the words and phrases of this our Prophet, as I have took them, with the like words and phrases of other Scriptures, for that had been extream difficult, if not impossible, but instead thereof I have made good the words and phrases, as I have taken them, by those Rules of Art and Speech, which the Masters thereof have made and collected from the observation of all Languages, imitating herein, as many other Expositors, so *Piscator* chiefly.

Thus

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Thus much I thought good to premise by way of Preface; And now (*Christian Reader*) if these my endeavours shall contribute any thing to the understanding of the divine Word (which is all the fruit I aime at) I have my desires : Howsoever I shall make mention of thee in my Prayers, that the God of our Lord *Jesus Christ*, the Father of glory would give thee the Spirit of wisdom and understanding in the perfect knowledge of his sacred Oracles, and shall desire thee to doe the like for him, who professeth himself,

*Thy Servant for Christs*

*sake.*

Maple-durham  
January, 22.  
1653.

WILLIAM DAY,

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AN  
EXPLANATION  
Of those  
TERMES OF ART,  
And RHETORICALL  
TROPES AND FIGVRES  
Which most frequently occurre in this Book,

AN ABSTRACT,



*N* Abstract is a Noun substantive, signifying a Quality or Accident, Inherent in a Subject, without connotation or signification of the Subject in which it doth inhere; As Power, Goodnesse, Excellencie, &c.

**ANTICIPATIO** ] Anticipatio is a Figure, whereby we speak of a Thing before we should speak of it; If we should speak of it in its course and order of Time.

An Example of this you may read, Isa. cap. 7. verse 1. where the Prophet saith, That it came to passe in the dayes of Ahaz the son of Jotham, the son of Uzziah king of Judah, that Rezin the King of Syria, and Pekah the son of Remaliah King of Israel went up towards Jerusalem to war against it, but could not prevail against it: *Which Thing was not done in order of time, before that which followeth next in the Prophets Narration, though the Prophet doth record it before.*

*Ἀνθρωποπάθεια* or Anthropopathia,

*Ἀνθρωποπάθεια* or Anthropopathia is a Figure, whereby we speak of God (who is a pure Spirit) as of a Man, and attribute to him the Parts and affections or Passions of a Man. As *Isai. cap. 1. verse 14.* Your new Moons, and your appointed feasts my soul hateth. *And verse 15.* When ye spread forth your hands I will hide mine eyes from you. *And verse 20.* The mouth of the Lord hath spoken it, *And cap. 30. 27.* Behold, the Name of the Lord cometh  
(b)



cometh from far, burning with his anger; --- His lips are full of indignation. *And* Psal. 2. 4. He that sitteth in heaven shall laugh; the Lord shall have them in derision.

### *Antithesis.*

*Antithesis is a Figure, whereby contraries are opposed to contraries: As Prov. 11. verse 1. A false Ballance is an abomination to the Lord: but a just weight is his delight. And* Isai. 3. 24. It shall come to passe that in stead of sweet Smell, there shall be a stink, and in stead of a Girdle, a Rent, And in stead of well set Hair, Baldnesse, &c.

### *Apodosis.*

*Apodosis is the applying of a Parable or similitude, and the parts thereof to the purpose for which it was brought. An example whereof you have, Isaiah cap. 5. 7. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant, &c. In which words the Prophet applyeth the Parable, which he brought in the beginning of the Chapter, to his present purpose.*

### *Aposiopesis.*

*Aposiopesis is a Figure by which a speech begun is broke off, and the latter part thereof concealed; and yet the part concealed may be understood.*

*This kind of speech proceedeth for the most part from anger.*

*An Example of this you may have, Isai. cap. 9. verse 9, 10. And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down: but we will build with hewen stones: the Sicomors are cut down, but we will change them into Cedars. For this speech is pronounced with anger, and is abrupt and broke off, and hath its latter part concealed; but we may understand what it is which is concealed, to wit, This, that they shall be thoroughly plagued.*

### *Apostrophe.*

*Apostrophe is a Figure, whereby we do all on a sudden turn our speech from one person to another.*

*An Example hereof we have, Isai. cap. 9. verse 3. Thou hast multiplied the Nation and not encreased the joy. They joy before thee, according to the joy in harvest, &c. where the first speech is spoken to Senacherib King of Assyria: The second is spoken to the Lord, yea, if we direct our speech to one, though we spoke not before to another, This is called an Apostrophe also, though improperly.*

### *Appositio.*

*Appositio is a Grammaticall Figure, whereby two Substantives of the same case are joyned together, and the latter depends in construction upon the former, without the intervening of a conjunction.*

*An Example hereof we have, Isai. cap. 1. 4. Ah sinfull nation, a people laden with iniquity, a seed of evill doers, children that are corrupters.*

### *Concessio Συγκαταβολή.*

*Concessio (I speak of that which Rhetoricians call Concessio Ironica) is a Figure whereby we give leave to one to do what he hath a minde and intent to do, but intimating, that he shall get no good by his doings, but bring upon himself a certain evill.*

*An Example hereof we have, Isa. cap. 8. verse 9, 10. Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear all ye of far countries; gird your selves and ye shall be broken in pieces, gird your selves and ye shall be broken to pieces: take counsell together, and it shall come to naught: speak the word, and it shall not stand.*

### *A Concrete.*

*A Concrete is a Noun Adjective which signifieth a Quality or Accident inherent in a subject*

jest, and connoteth or signifieth withall, the subject in which it is inherent, as Powerfull, Good, Excellent.

#### Ellipsis Εἰληψίς.

Ellipsis is a Figure, by which a speech is left defective for the Auditor or Reader to supply, or make up.

An Example of this we have, Isai. cap. 7. vers. 8, 9. The head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken that it be not a people: and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. The supplements whereof you shall finde on the Notes or Exposition of that place.

#### Emphasis.

Emphasis is a Grammaticall Figure, by which some power, which is hidden in a word, is drawn out thereof as it were into open View.

An Example of this we have, Isai. cap. 10. vers. 13. By the strength of my hand have I done it, and by my wisdom, for I am prudent: And I have removed the bounds of the people, and have robbed their treasures, and I have put down the Inhabitants like a valiant man, and my hand hath found as a nest the riches of the people, &c. Where those Pronounes, I and My cover and contain (in Sennacheribs intent, in whose person the words are spoken) Power and Wisdom, which will be shewen, and as it were drawn out of those words into open view, by a lively pronounciation thereof.

#### Enallage.

Enallage is Twofold, of the Number, and of the Person.

Enallage of the Number is when we change either the Singular into the Plural, or Plural into the Singular Number, while we speak of the same Thing or Things.

An Example hereof we have, cap. 3. 10. Say ye to the righteous that it shall be well with him: For they shall eat the fruit of their doing: where the word Righteous is of the Singular, They of the Plurall number; Yea when one number is any way put for another, we say, It is by an Enallage.

Enallage of the Person is, when we change the First into the Second or Third, or the Second into the First or Third, or the Third into the First or Second Person, while we speak of, and mean the same Man.

An Example of this we have, cap. 1. vers. 29. They shall be ashamed of the oaks which ye have desired. Where They the Third, and ye the Second Person is spoken of the same Man.

#### Εἰ δια' δύοῖν.

Εἰ δια' δύοῖν is a Figure whereby one Thing is signified by two severall words Substantives; As by A cloud and smoak, is signified a smoakie cloud, Isa. cap. 4. 5. And neither the Heat nor Sun is put for Neither the Heat of the Sun. cap. 49. 10. And Peace and Truth is put for True or stable Peace, cap. 39. 8.

#### Exegesis

Exegesis is a Figure whereby a Latter sentence is put to expound a Former: or Latter words the Former.

An Example of this we have Isai. cap. 22. vers. 22. where those words, I will cloath him with thy Robe, and strengthen him with thy girdle, are expounded by those which immediately follow after, namely by those, I will commit thy government into his hand.

#### Hypallage.

Hypallage is a Figure, by which the order of things is inverted.

An Example of this we have, Isai. cap. 1. vers. 3. The asse knoweth his masters cribb: where his masters cribb, & the cribb of his Master, is put for the Master of his Cribb. And  
(b 2) cap.

cap. 25. 7. where The face of the covering is put for The covering of the face. And cap. 58. verse 5. where A day for a man to afflict his soul, is put for For a man to afflict his soul for a Day.

### Hyperbaton, Traiectio, Transpositio.

Hyperbaton, Traiectio, or Transpositio is a Figure, whereby words are transposed from the plain Grammaticall Order.

An Example hereof we have, Isaiah 28. 1. Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys, &c. The Order of which words should be this: Wo to the crown of Pride, whose glorious beauty is a fading flower; to the Drunkards of Ephraim, which are on the head of the fat valleys, &c.

### Hyperbole.

Hyperbole is a Figure by which we speak of a thing above the truth thereof.

An Example of this we have, Isaiah cap. 34. 3. The Mountains shall be melted with their blood, and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine. And verse 9. The streames thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch: it shall not be quenched night nor day, the smoke thereof shall go up for ever.

### Ironie.

An Ironie is a Figure, whereby we speak contrary to what We mean, thereby to mock him to whom or of whom we speak.

An Example of this we have, Isaiah cap. 10. verse 12. where the Lord saith he would punish the glory of the high looks of the Kings of Assyria. And cap. 19. verse 11. where the Prophet saith, The counsellors of the wise counsellors of Pharaoh is become brutish. And again, verse 12. Where are they, where are thy wisemen? In which place the Lord did not think that there was any great Glory in the high looks of the King of Assyria: or his Prophet that there was any great Wisdom in Pharaohs counsellors. But what they said, they said one to mock Sennacherib, the other to mock Pharaohs counsellors.

### Catachresis, Κατάχρησις.

Catachresis, or Κατάχρησις is a Figure whereby a word is abused for lack of the proper word.

An Example of this we have cap. 14. 30. where the Prophet calls the people of the Jewes, that were in the very lowest and poorest condition, The first-born of the poor, where there is a great abuse of that word, The first-born. See Notes on that place.

### Καλὰ τὸ.

'That thing is said to be Καλὰ τὸ, which is not absolutely so as it is said to be, but onely in some regard.

An Example we have of this, Isaiah cap. 20. vers. 3 where Isaiah is said to have walked naked, which is to be understood not absolutely, as though Isaiah had no cloathes on, but Καλὰ τὸ, that is, in some regard, to wit, Because he walked without his sackcloth, that is without his upper Garment. Verse 2.

### Κοινωνία or Ἀνακοινωνία.

Κοινωνία, or Ἀνακοινωνία is a Figure, whereby a virtuous and good man doth out of Modesty, make himself partaker of other mens vices, and other men partakers of his vertues.

An Example of this we have Isaiah cap. 53. 3, 4. where the good and godly man telling what was done by the wicked, speak thus: We hid as it were our faces from him, he was despised and we esteemed him not: surely he hath born our griefes, and carried our sorrowes, yet we did esteem him stricken, smitten of God and afflicted, &c. When the good and godly men make themselves of the number of the wicked, and partakers of their wickednesse; for this is spoken by them, or in their person. And themselves partakers of the wickednesse of the wicked: so do they here

here make the wicked partakers also of their virtues, in that they make this godly confession in their name also, when they say, we had as it were our faces from him, &c.

#### *Alloſus.*

*Alloſus* is a figure, by which we speak of greater things in lessening words, or in words which lessen the matter.

An example of this we have *Iſa. cap. 9. 17.* Therefore the Lord shall have no joy in their young men. By which is meant that the Lord would grievously afflict them, and destroy them almost with an utter destruction. And *cap. 17. 13.* The Lord shall rebuke them, when the Lord did not only rebuke them, which is nothing else but a chiding of words, but did smite them too, till he had destroyed them.

*Metonymis*, This is the same figure with *Alloſus*.

#### *Metaphora.*

*Metaphora* or A *Metaphor* is a figure, whereby we translate and take a word, which properly signifieth one thing, to signify another, and that by reason of some similitude or likeness, which is between those things.

An example of this we have *Iſaiah 9. 12.* The Syrians before, and the Philistines behind shall devour Israel with open mouth: where to devour with open mouth, which is properly spoken of Lions and Bears, and Wolves, and such like ravenous beasts, is translated to the Syrians and Philistines, because they should destroy Israel, as these ravenous beasts use to destroy the flock and the herd, while they devour them.

#### *Metonymia.*

*Metonymia* or A *Metonymie* is manifold, the species or kinds thereof follow.

##### *Metonymia Actus.*

*Metonymia Actus* is a figure whereby the Act is put for the Object.

An example of this we have *Iſaiah cap. 21. 2.* A grievous Vision is declared to Me. Where Vision, which signifieth the Act of seeing, is put for the Object or thing seen.

##### *Metonymia Adjuncti.*

*Metonymia Adjuncti* is a figure whereby the Adjunct or Accident is put for the Subject, to which the Adjunct is adjoined, or for which the Accident is inherent.

An example of this we have *Iſaiah 4. 5.* Upon all the Glory shall be a Defence, where Glory is put for the Glorious ones.

##### *Metonymia Cause.*

*Metonymia Cause* is a figure, whereby the Cause is put for the Effect, or thing caused.

An example whereof we have *Iſaiah 1. 3.* But Israel doth not know, where Israel the Father is put for the Jews the children of Israel. And *cap. 5. 18.* Wo to them that draw iniquity with cords of vanity, where iniquity is put for calamities and plagues, which iniquity procureth, and bringeth upon a man.

To this *Metonymie* may we reduce the *Metonymie* called *Metonymia Antecedentis*.

##### *Metonymia Continentis.*

*Metonymia Continentis* is a figure, whereby the thing containing is put for the thing contained.

An example of this we have *Iſaiah cap. 23. 1.* Houle ye Ships of Tarshish, where the Ships are put for them which are or sail in Ships. And *cap. 51. 17.* Which hath drunken at the hand of the Lord the Cup of his fury. Where the Cup is put for the drink or liquor in the Cup.

*Metonymia Efficientis* for *Metonymia Cause*.

##### *Metonymia Effecti.*

*Metonymia Effecti* is a figure, whereby the effect is put for its Cause.

An example of this you may have *Iſaiah 5. 7.* He looked for righteousness, but behold



cry Where the Cry is put for Oppressions which causeth the poor to Cry. And cap. 24. 16, My leanness, My leanness, Where leanness is put for sorrow and grief of Heart, which causeth leanness in the body.

To this Metonymie may be reduced the Metonymie called Metonymia Consequentis.

### Metonymia Materiae.

Metonymia Materiae is a figure, whereby the matter of which a thing is made, is put for the thing it self which is made of that matter.

An example hereof we have Isaiah cap. 9. 10. The Bricks are fallen down, Where Bricks are put for houses made of Bricks. And cap. 61. 9. Their seed shall be known among the Gentiles. Where seed is put for children, because children are made of the seed of their Parents. And cap. 10. 34. He shall cut down the Thickets of the Forrest with Iron. Where Iron is put for an Axe made of Iron.

### Metonymia Subjecti.

Metonymia Subjecti is a figure whereby the subject is put for the Adjunct or Accident, which it doth any way sustain.

An example of this you have Isaiah 7. 20. The Lord shall shave with a Razor the Head and the Hair of the Feet. Where the Head is put for the hair of the Head. And Philip. 2. 1. If there be any consolation in Christ, If any bowels and mercies, where bowels is put for pity and compassion. And Isaiah 19. 1. The heart of Egypt shall melt, that is, the courage of the Egyptians shall fail, where there is a double Metonymie of the Subject. For first, the Heart is put for the Courage, And then Egypt is put for the Egyptians or Inhabitants of Egypt.

Where note, that when we speak De Metonymia Subjecti, or of the Metonymie of the Subject. The word Subject is to be taken in a larger sense than the Logicians take it. For the Earth may be called a subject in respect of the men that live upon it: And so may the thing containing in respect of the thing contained. And Metonymia Continentis may be reduced to this Metonymie of the Subject.

### Μίμνησις.

Μίμνησις is a figure whereby we imitate another mans words or gestures.

An example hereof we have Isaiah cap. 10. Ver. 13. Thou hast said in thine heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will also sit upon the Mount of the Congregation, In which words the Lord doth imitate the speech of Sennacherib. And cap. 19. 11. How say you unto Pharaoh, I am the son of the wife? The son of ancient King. Where the Prophet imitates the words of the Counsellors of the King of Egypt.

### Parentthesis.

Parentthesis is a figure, whereby a clause is comprehended within another sentence, which clause may be left out, and yet the sense of the sentence be compleat without it.

An example of this we have Isaiah cap. 16. 6. We have heard of the pride of Moab (He is very proud) even of his haughtiness, and his pride, and his wrath. where that clause, He is very proud, is comprehended within that sentence, we have heard of the Pride of Moab, even of his haughtiness, and his pride, and his wrath; and yet the sense of the sentence is perfect without it.

### Periphrasis.

periphrasis is a figure whereby we express one word by many.

An example of this we have Isaiah cap. 5. 8. That they may be placed alone in the midst of the Earth, where in the midst of the Earth, is no more than in the Earth. And cap. 3. 27. Behold the Name of the Lord commeth, where the name of the Lord is put for the Lord.

## Profopopœia.

Profopopœia (as Divines most commonly use it) is a figure whereby we attribute reason, and understanding to things which have neither reason nor understanding, as though they were persons, that is, individual substances endued with reason or understanding.

An example hereof we have Isaiah cap. 1. Verse 2. Hearken O Heavens, and give Ear O Earth. &c. Where he speaks to the Heavens and to the Earth, as though they were persons endued with reason and understanding. And cap. 3. 26. Her gates shall lament and mourn, and she being desolate shall sit upon the ground. Where the material City of Ierusalem and her gates are spoken of, as if they were women.

## A Sarcasme.

Sarcasme is a nipping kind of taunting and scoffing.

An example hereof you have Isaiah cap. 14. 10. Art thou also become weak as wee? Art thou become like unto us?

Secundum quid. See κατὰ τὸ.

Συγχωρησις See Concessio.

## Syllepsis.

Syllepsis is a figure whereby we comprehend in a word or sentence more than the word or sentence doth properly or naturally signifie.

An example of this we have Isaiah cap. 26. verse 7. Thou most upright dost weigh the path of the just. Where by weighing is not onely meant trying in the ballance, but finding also to be good upon trial. And cap. 3. 6- When a man shall take hold of his Brother of the house of his Father, saying, thou hast clothing, be thou our Ruler. Where this sentence is comprehended. Then shall a man take hold of his Brother of the house of his Father, saying, Thou hast clothing, be thou our Ruler. q. d. Then shall a man take hold of his Brother of the house of his Father, saying, Thou hast clothing, be thou our Ruler: But when A man shall take hold of his Brother, &c.

## Synecdoche.

Synecdoche is of divers sorts, as may appear by what followeth, Synecdoche Generis is a figure whereby the Genus is put for the Species.

An example of this we may have Mark 16. 15. Preach the Gospel to every Creature. Where the Creature in general is put for Man in special. And, Isaiah 66. verse 23. All flesh shall come to worship before me. Where all Flesh is put for all Men.

Senecdoche Speciei is a figure, whereby the Species is put for the Genus.

An example of this we have Isaiah 2. 4. Nation shall not lift up sword against Nation. Where by the sword is meant any weapon.

Synecdoche Integri is a figure, whereby the whole is put for a member or for a part of the whole.

An example hereof you may have Isaiah 5. 14. Hell hath enlarged her self, Where he saith, Hell hath enlarged her self, for Hell hath enlarged her Paunch. For he speaks of Hell as of a devouring beast. And cap. 13. 11. I will punish the world for their evil, Where by the world is meant the Babylonians, which were but part of the world. And cap. 57. 8. Thou hast discovered thy self to another than me, Where he saith thy self for thy nakedness, or thy secret parts,

Synecdoche Partis, or Membri is a figure, whereby a member or part of a thing is put for the whole.

An example of this we have Isaiah cap. 1. 26. The mouth of the Lord hath spoken it. That is, The Lord hath spoken it. And cap. 3. verse 9. Woe unto their soul. That is, woe unto them. And cap. 13. 18. Their eye shall not spare children. That is, they shall not spare children.

## Trajectio See Hyperbaton.

Transpo-

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## Transpositio See Hyperbaton.

Υ<sup>τ</sup>ερον Ἠπολερον.

Υ<sup>τ</sup>ερον Ἠπολερον is when that sentence which should be last of the two, is put first.

An example of this we have Isaiah cap. 50. verse 2. Their Fish stinketh because there is no water, and dieth with thirst, where he saith I heir Fish stinketh, before he saith It dieth, whereas it stunk not, before it was dead.

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To these take (good Reader) the meaning of these words and Characters following.

### Supple.

Supple signifieth as much as Add. And I use this word often when I add somewhat to the words of the Text by way of exposition, to make the sense thereof the plainer. As cap. 1. verse 3. But Israel doth not know, supple his Lord and Master. And cap. 6. verse 1. And his train filled the Temple, supple in which he saw the Throne erected.

E. G.

E. G. is the abbreviation of Exempli Gratia, and signifieth for examples sake, or as for example.

I. E.

I. E. is the abbreviation of Id est, and signifieth that is, or that is to say.

Q. D.

Q. D. is the abbreviation of Quasi diceret, or Quasi diceret. And signifieth as if thou shouldst say, or as if he should say.

Scil.

Scil. is the abbreviation of Scilicet which signifieth to wit.

V. G.

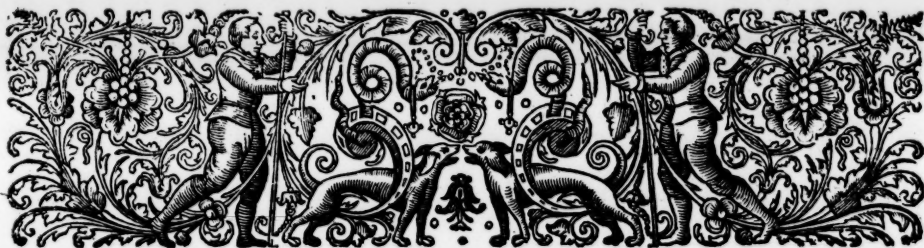
V. G. is the abbreviation of Verbi Gratia, and signifieth for example sake, or as for example.

Viz.

Viz. is the abbreviation of Videlicet, and signifieth, to wit.

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AN  
EXPOSITION  
OF THE  
BOOK of the PROPHET  
ISAIAH.

ISAIAH CHAP. I.



THE Vision of Isaiah.]

The word *Vision* is taken here for the Object or thing seen, by a *Metonymie*. And so it is most frequently taken in Scripture; So that if you ask what a *Vision* is, (in the most frequent usage of the Scripture) It is certaine Images or Ideas represented by God to the phancies or Understandings of men in a trance, the meaning whereof, the Lord doth make known to them, that they might make it known to others.

Between a *Vision* and a *Dream* (I mean a *Dream* sent of God) there is little or no difference but onely in this, that a *dream* is sent to a man while he is in a sleep,

as Gen. 37. Vers. 5, 6. But a *Vision* while he is awake, as Numb. 24. Vers. 15, 16.

Note that a *Vision* in the Singular number is put here for *Visions* in the Plural number: For it is not one Vision onely which is here spoken of, but many.

Note also, that because God did not reveal his will to his prophets by *Visions* onely, but also by other meanes: Hence may a *Vision*, be put to signify that which was revealed, as well by other meanes, as by *Visions*, by a *Synecdoche*.

ISAIAH the Son of Amos.] This *Amos*, which was the Father of *Isaiah*, was not that *Amos*, which is reckoned among the lesser Prophets: But one *Amos*, which (as the Hebrews say) was the Brother of *Amasiah* King of *Judah*; so that *Isaiah* was of the Tribe of *Judah*, and of the bloud Royall.

B

which

*Which he saw.*] What he here saw, he saw not with the eyes of his body, but of his soul, *Viz.* his phansie, or understanding. And from this kind of seeing, was a Prophet of old called a *Seer*, 1 Sam. 9. Vers. 9.

*Concerning Judah*] By *Judah* is here meant the Tribe or Children of *Judah*, (which *Judah* was one of the Sons of *Jacob*, Gen. 49. 8.) And that *per Metonymiam efficientis*. And *per Synecdochen membri*. Not onely the Tribe of *Judah*, but the Tribe of *Benjamin* also.

For when the ten Tribes of *Israel* revolted from the house of *David* their King, the Tribe of *Judah* and the Tribe of *Benjamin* stuck to it, and became one people and one Kingdome, which from the noblest Tribe, and the Tribe of the King, was called the Kingdome of *Judah*.

*And Hierusalem.*] *i. e.* And the Men or Inhabitants of *Hierusalem*.

*Hierusalem* was the chief City and *Metropolis* of the Kingdome of *Judah*, in which was seated the Temple of God, and the palace of the Kings of *Judah*.

*In the dayes of Uzziah.*] This *Uzziah* is called *Azariah*, 2 Kings 15. 1.

This first verse is as the Title of the whole book: And though *Isaiah* prophesieth in this book of matters concerning the *Assyrians* and the *Babylonians*, and the *Egyptians*, and others: Yet being that his Prophecies are for the greatest part, concerning *Judah* and *Hierusalem*; this book may have its Title from the greatest part of the Contents thereof. And yet that which *Isaiah* prophesied concerning the *Assyrians* and the *Babylonians*, and others, did some way or other concern *Judah* and *Hierusalem*, So that this whole book may be well stiled, *The Vision of Isaiah the Son of Amos, concerning Judah and Hierusalem*.

2. *Hear O heavens, and give ear O earth.*] He speaks to the Heavens and to the earth, which are insensible creatures, as though they had sense and understanding, by a *Prosopopoeia*.

*The Lord*] *i. e.* God, whom He calleth the Lord, because he is the Lord of all things in general by right of Creation, for He created all things, *Exod.* 20. verse 11. And the Lord of the *Jewes* and *Hebrewes* in speciall by right of Redemption, for he redeemed them out of *Egypt*, to be his peculiar people, *Exod.* 20. ver. 2.

*Hath spoken.*] *Suppl.* saying.

*I have nourished and brought up children.*] By these children He meaneth the *Jewes*, That is, the men of *Judah* and *Benjamin*, which made one people, which were called the *Jewes*, who with other the sonnes of *Israel*, were Children of the Lord their God, *Deut.* 14. vers. 1.

These children of his did God nourish, while they were in *Egypt*, by *Joseph*. in the Land of *Goshen*: And when they came out of *Egypt*, He fed them with Manna in the *Wildernesse*: And after that, with Milk and Honey in the Land of *Canaan*: Yea, at all times He provided for them all things necessary, as a careful Father doth for his children.

*And they have rebelled against me.*] *i. e.* And yet for all that, they have rebelled against me.

They are said to rebel against God which refuse to obey his commandments (see ver. 19, 20.) especially if they follow after strange Gods.

3. *The Oxe knoweth his Owner.*] *q. d.* The Oxe though he be a brute beast, yet he knoweth his owner, that is obeyeth him, when he would have him serve in the Plow, or in the cart, or in treading out his corn.

*And the Ass knoweth his Masters cribb.*] *q. d.* And the Ass, though he be a stupid creature, yet he knoweth the Master of his Cribb, that is, is ready to serve him, and to take his burthen upon him at any time.

Note that these words, *his Masters cribb*, are put here by an *Hypallage* for the Master of his Cribb: that is, his Master which feedeth him, and findeth him with meat and provender in his Cribb.

*Israel.*] That is, the *Jewes*, which were the children of *Jacob*, who was also called *Israel*, because of the power which He had with God, *Gen.* 32. vers. 28.

The father, to wit *Israel*, is put here for the children, to wit the *Jewes*, *per Metonymiam Efficientis*.

Note, that though this name *Israel* (when it is put for the children of *Israel*) since the daies of *Rehoboam*, is most commonly put for the ten Tribes, as when we say, such or such a one was King of *Israel*: Because the ten Tribes were the greatest part of the children of *Israel*, in that division, which was made under *Rehoboam*: Yet this name *Israel* is put here for the two Tribes,

to

to wit, the Tribes of *Judah* and *Benjamin*, which stuck close to the house of *David* in that division. And the Prophet calls them here by the name of *Israel*, the more to shame them, that being descended from Holy *Israel*, they did not imitate the works of their father *Israel*.

*Doth not know.*] *Supple*, his Lord and Master, that is, do not obey Him.

Note, that the word *know*, is often taken as well practically as speculatively: And signifieth as well action and obedience, as speculation and meer knowledge: And that *per Metonymiam antecedentis*, because knowledge must goe before obedience, for how can we obey him whose will we know not?

*My people.*] *Supple*, the *Jews*.

*Doth not consider.*] *Suppl.*, who hath nourished and brought them up, so as to serve and obey Him.

4. *Ab sinfull Nation.*] This particel, *Ab*, signifieth a detestation, and indignation, together with an admiration of a thing; So that the Prophet doth in these words shew his detestation of, and indignation towards the *Jews*, by reason of their sin, admiring that they could thus sin against God, who had so nourished them and brought them up.

*A people laden with iniquity.*] He compareth iniquity and sin to a weight (as the Apostle also doth *Hebr. 12. 1.*) with which he saith this people is heavy laden, intimating thereby the great number and heinousnesse of their sinnes.

These words are governed of the former by *Apposition*.

*A seed of evill doers.*] By *Seed* are meant children, *per Metonymiam materiae*: because children are born of the *Seed* of their Parents. And it is used sometimes absolutely for men; and sometimes relatively for Sons and Daughters, in relation to their Fathers or Mothers.

Some take this word, *Seed*, here absolutely for men, and those words of *evill doers*, instead of an *Epithete*, signifying as much as wicked, or evill working, for the *Hebrews* often put a Substantive of the Genitive case, for an Adjective, *q. d. wicked and evill working men*.

Others take this word *Seed* here, relatively, for children, in relation to their Parents: and those words, of *evill doers*, they understand of the Parents of these children,

*q. d. Children of wicked Parents*, as though the Prophet intended to brand them not onely with their own sin, but with the sins of their Parents and fore-Fathers also, whom they did imitate.

*Children that are corrupters.*] *Supple*, Of themselves by their own sins, and of others by their evill company, counsell, and example.

*They have forsaken the Lord*] They are said to forsake the Lord, which depart from his ways, and keep not his Commandements. *Psal. 18. 21.* That is, which forsake the service of the Lord.

Note that here is an *Enallage* of the person, for the Prophet passeth from the second to the third person (though he speaketh of the same men) a figure which he useth often.

*They have provoked the Holy one of Israel to anger.*] *Supple*, by their sinnes; *q. d.* they have made God to be angry with them by reason of their sinnes, and in his anger to punish them.

*The Holy one.*] *i. e.* God.

Note that *Holinesse* signifieth the separation of a thing from all things else, by way of excellency. And therefore God is called the *Holy One*, because he is a Majesty of Peerelesse Power, and Peerelesse Wisdome, and Peerelesse Goodnesse, and because he is Peerelesse in all other his Attributes, being separated from all other things, and above them all, in a most eminent manner.

*The Holy one of Israel.*] *i. e.* The God of *Israel*.

When God is called either the God, or the *Holy one* of *Israel*, we may take *Israel*, for *Jacob* the son of *Isaac*, as he is taken *Gen. 28. vers. 21.* And God may be said to be the God of *Israel*, that is, that God of *Jacob*; because God promised to be with *Jacob*, and to keep him, and to be his God, *Gen. 28. 15.* And because *Jacob* again made choice of the Lord for his God, *Gen. 28. 21.*

Or we may take *Israel* for the children of *Israel*, as it is taken *vers. 3.* And God may be said to be the God of the children of *Israel*, because he redeemed them out of *Egypt*, *Exod. 20. vers. 2.* And took them to be a peculiar people, and treasure to himself, *Deut. 14. 2.* And because God shewed them his statutes and his judgments, and so dealt with them, as that he did not do the like to any nation, *Pf. 147.*



*Verf. 19. 20.* And because they promised to obey him and serve him, and him only, *Exod. 20. Verf. 19. Dent. 5. Verf. 27. Gal. 3. Verf. 3.*

*They are gone away backward.] i. e.* They are gone back, and cease to follow him. That is, they have forsaken him: For these three last phrases signifie one and the same thing.

*5. Why should ye be stricken any more?]* *q. d.* Why should I smite you any more, or send any more plagues among you?

The end why God smiteth and plagueth his people, is, that they should amend their lives: As a Father striketh or whippeth his Son, that he should amend his faults. Now because God had oftentimes smitten and plagued his people, and they were never the better for it, and it might be feared that they would be never the better for it, if he should afflict and plague them againe; Therefore he saith here, *Why should ye be stricken any more?*

*Ye will revolt more and more.] q. d.* if I should strike you, *i. e.* if I should plague you, or punish you, you would not be any whit the better for it, yea, ye would grow worse and worse.

They are said to *revolt from God*, who forsake his commandements, and will not obey him.

That which the Prophet here speaks of, was fulfilled in *Ahaz*: for it is said of *Ahaz*, that in his distresse he did yet trespass more and more against the Lord. *2 Chron. 28. 22.*

*The whole head is sick, and the whole heart is faint.]* He proves here, that though the men of *Judah* should be smitten, yet, they would revolt more and more: And he proves it from former experience: for experience shewed that though God had smitten them, that they should amend, yet for all that, they were not the better for it. And where men grow not the better, they grow worse and worse.

The Prophet compareth the people of *Judah* here to the body of a man, and the calamities and plagues, which God had laid upon them, to wounds, and bruises, and putrifying sores, and other sicknesses.

By the head of this body, are meant the King, and Princes, and Judges, and other the Rulers of the Common-wealth: and by the heart, he meaneth, the Priests and Levites.

*6. From the soles of the feet even to the head.]* Here he includes all the members of the naturall body, and by them he understands all the members of the body Politique. *q. d.* There is none from the highest to the lowest, in all the Kingdome or Common-wealth of *Judah*, which hath not been smitten by the hand of God.

*There is no soundness.]* The soundness here spoken of, is opposed to the wounds, bruises, and putrifying sores, spoken of in the next words.

*In it.]* That is, In the body.

Note that this Relative, *It*, is put here without an Antecedent. And indeed it is usually with the Hebrewes to put a Relative without an Antecedent, and to leave the Antecedent to be gathered by the Circumstances of the place.

*But wounds, and bruises, and putrifying sores.]* These are opposed to the soundness spoken of just before: And by these are meant all the calamities and plagues, which had been of late inflicted upon the Jewes.

*They have not been closed.]* These words relate especially to the wounds before spoken of: and by closing here, is meant the queezing of the lips of the wounds together, that the crude and raw blood, which is in them, might be got out, that they might heal the better.

Note that this præpositive Pronoun *They*, is put for the Subjunctive *Which. q. d.* Which have not been closed.

*Neither bound up.]* Supple, with swathes and clothes, as wounds, and bruises, and sores use to be bound up by Chyrurgians, to keep them from the aire, and to keep them warm.

*Neither mollified with ointment.]* Neither supplied with ointment.

Wounds and sores cause a hardnesse or stiffness in the adjacent parts through the afflux of humours, which hardnesse or stiffness is mollified and suppled with fit ointment.

Note that the Prophet is not curious in observing the method of Chyrurgians in this place: For the binding up of wounds or sores, is the last thing which the Chyrurgians do, though here it be put before mollifying them with ointment.

Those wounds, and bruises, and putrifying sores, which have not been closed nor bound up, nor mollified with ointment, must needs be grievous. And by these is meant, that the plagues and miseries, which the

Lord

Lord had brought upon the *Jewes*, were still grievous, and lay heave upon them, even at this time when he spake.

Note that the Prophet leaves somewhat here to be understood, to complete the sense : And it is this. *Viz. And yet ye are never the better, but rather worse and worse, and revolt more and more.*

7. *Your Country is desolate.* ] Understand here, yet neverthelesse, *q. d.* But though ye will revolt more and more if ye be stricken, and are never awhit the better for all the calamities which have been brought upon you, yet nevertheless ye shall undergoe more calamities, and ye shall be stricken againe; for *your Country shall be desolate.*

A Country is said to be *desolate*, when it is spoiled of its Inhabitants which should manure it : And when the Cities and dwelling places thereof are ruined, and the Vineyards and Gardens cut down and laid waste.

Note that the prophet useth a present tense in this place for the future : And so do Prophets use to do often, to signifie thereby, that that, which they speak of, shall as certainly come to passe, as if it were already come.

The desolation and misery here prophesied of, was that which the King of *Syria* and *Israel* brought upon the land of *Judah*, 2 *Chron.* 28. *Verse* 5. &c.

A Question might here be asked ; why God said, *Why should ye be stricken any more? ye will revolt more and more* : And yet for all that did strike them againe.

Answer. When God tells them here that they will revolt more and more if they be stricken, he doth it for this end, that they might not revolt : And herein he imitates a careful Father, which asketh an untowardly son, why he should scourge him, and tells him he will be never the better for scourging : And this he doth that his son may be the better ; for he scourgeth him for all that, that he may reclaim him.

Secondly. Though God doth see the meanes, which he useth, will do but little good, yet neverthelesse he will use them, that it may appear, that not *He*, but *man* is the cause of his own perdition.

Thirdly. Though the greatest part were like to revolt more and more upon the Lords striking them againe ; yet it was likely that some few of the best of them

would returne and repent, and for these few sakes, the Lord might strike them.

*Your Cities are burnt with fire* ] Here he puts againe a Present, or a Præterperfect tense for a Future, and so he doth throughout this and the next Verse:

*Your land strangers devoure it.* ] *q. d.* Your land and whatsoever is therein, strangers shall devoure.

Note that the Relative Pronoun *It*, is often redundant, as it is here in this place.

*In your presence.* ] *i. e.* before your face, which will caute the greater grief.

*And it is desolate, as overthrown by strangers.* ] That desolation is the greatest, which is made by strangers : For strangers do more waste a Country by warrs, than inhabitants of the Country do : For strangers have not that love of a Country, which the natives and inhabitants thereof have ; neither do they hope for that good from it in times to come, as the inhabitants do ; therefore they spoile it, and devoure it, so that they may either enrich themselves for the present, or hurt their enemies for the future.

8. *And the daughter of Sion.* ] *Sion* was a famous hill within the walls of *Hierusalem*, upon which the Palace of the Kings of *Judaah* was built, and that which was called, the City of David. 2 *Sam.* Chap. 5. *Verse* 7. But by a *Synechdoche* it is here taken for *Hierusalem* it self.

By the daughter of *Sion*, or the daughter of *Hierusalem*, is meant the City of *Sion*, or the City of *Hierusalem*, as we say the City of *London* : For the *Hebrewes* do usually speak of a City, as of a woman, by a *Metaphor*, or *Prosopopeia* : and because among the sex of women, the Daughters, that is, the young Maides and Virgins are commonly the fairest : therefore they do call a City sometimes a Daughter, sometimes a Virgin, sometimes both, because whatsoever beauty or elegancy is to be found in a Land, it is to be found in the City thereof.

*Is left as a Cottage in a Vineyard.* ] *i. e.* Shall be left alone as a Lodge in a Vineyard, which standeth alone, no houses being near it, and to which there is no travelling of people too and fro.

This was either because the Townes and Villages about *Hierusalem* were destroyed, and so *Hierusalem*, stood as it were alone. Or, because the people, which dwelt about

*Hierusalem* in the land of *Judah*, were destroyed by the sword, or carried away captive, or ran away to save their lives, so that there was no travelling to *Hierusalem* as there had been : Neither did they, which dwelt in *Hierusalem*, dare to come farre out of their gates, for feare of their enemies.

There was wont to be in great *Vineyards* a little *Cottage* or *Lodge* built, where-in he, which watcht and kept the *Vineyard*, did lie.

*And a Lodge in a garden of Cucumbers.* ] This is for sence the same with the former words, and what he calls a *Cottage* there, he calls a *Lodge* here.

By *Cucumbers* understand *Melons* also, and such like cool fruit, whereof there were many gardens in *Judea*, as also there were in many other such hot Regions.

*As a besieged City.* ] The similitude consisteth in this, that as when a City is besieged, there is no concourse and conflux of people to it, as was wont to be, the besiegers hindering all commerce with that City, during the siege : So there should be no conflux and concourse to *Hierusalem*, no going in and out at the gates thereof, as was wont, and that for the reason before given.

9. *Except the Lord of Hosts had left us a very small remnant.* ] *q. d.* We shall be left a very small remnant, and except the Lord (who is Lord of Hosts, and able to stop the fury of our enemies) shall leave us this very small remnant, we shall be utterly destroyed.

He puts a *Præterpluperfect* tense here, for a Future, to shew the certaine event of what he speaks of.

The remnant, which the prophet speaks of, were those of *Hierusalem*, and others of *Judah*, which had fled to *Hierusalem* for safety, and were safe there. For though *Rezin* King of *Syria*, and *Pekah* King of *Israel* besieged *Hierusalem*, yet they could not prevaile against it. 2 *King.* 16. ver. 5. And these were a small remnant in respect of all the Kingdome of *Judah* besides, which were either destroyed, or carried away captive. 2 *Chron.* 28. Ver. 8, 9, 10.

The Lord is called the *Lord of hosts*, because the Angels and all other creatures obey God at his beck, and are more at his command to fight against his enemies,

than any Army of men are at the command of their General. Yea, there is no Host or Army of men, which the Lord is not Master of.

Note that the Prophet saith not *except our enemies*, but, *except the Lord of Hosts had left us a very small remnant*, &c. and that because of the Providence of God, which ruleth over all, and puts bounds to the destroyer how far he shall destroy.

*We should have been as Sodom, and we should have been like unto Gomorrah* ] *i. e.* We should have been utterly destroyed, as *Sodom* and *Gomorrah* were, *Gen.* 19.

Note that the similitude or likenesse here spoken of, consisteth onely in the likenesse of the utter destruction, not in the likenesse of the manner, by which the destruction was wrought,

The Holy Ghost hath so ordered the words of the Prophet here, as that by them he doth not onely signifie what a destruction should be made of the *Jewes* by the swords of *Rezin* and *Pekah* : but also (in a more sublime sense) how many should perish through unbelief in the dayes of the Gospel.

For the temporall destruction of the *Jewes* by the swords of their enemies, was a *Type* of their spiritual destruction through unbelief in the time of the Gospel.

Hence the Holy Ghost, when he speaks of their temporall destruction by the sword, doth oftentimes in some one passage or other so order the Prophets words, as that they signifie in a literall sense, not onely what shall be done in the *Type*, but also what shall be done in the *Antitype*.

10. *Hear the words of the Lord ye Rulers of Sodom.* ] Because the prophet told these men against whom he prophesied, that they had revolted from God, and forsaken him, for which he would punish them : They defied the Prophets words, and denied that they had forsaken the Lord : And to justifie themselves, told him that, they did offer continual *Sacrifices* to the Lord, and observe the *new Moones* and the *Sabbaths*, &c. which the Lord appointed : That therefore he might take away what they alledged for their justification, he doth bid them to *hear* and *hearken* to what followeth.

*Ye Rulers of Sodom.* ] By occasion of the word *Sodom* in the former Verse, he calls the Rulers of *Judah* and *Hierusalem*, Rulers of



of Sodom, And that he might do for these reasons.

First, Because as the men of Sodom were given to a peculiar sin, by which they left the naturall use of women, and burned in lust towards their own Sex, Men towards Men, *Gen. 19. 5.* (which sinne is called to this day *Sodomy* from them) So was this people given to this sinne, *1 King. 14. 24.* and *1 King. 22. 46.*

Secondly, because as Sodom was given to pride, fullnesse of bread, abundance of idlenesse, and unmercifulnesse towards the poor, *Ezek. 16. 49.* so was the people of Judah and Hierusalem.

Thirdly, Because as Sodom was impudent in her sinnes, so was this people, *Chap. 3. Vers. 9.*

Fourthly, Because as there were but few righteous in Sodom when it was destroyed, onely Lot and his family: So there were but few righteous at this time in Judah.

*Give ear unto the Law of our God.* ] The Law here, is not to be taken properly and strictly, but largely, even as large as *the Word*. For to give ear unto the Law of our God, is the same with that which he said immediately before, *Hear the Word of the Lord.*

*Ye people of Gomorrah.* ] He calls the people of Judah and Hierusalem, the people of Gomorrah, upon the same occasion, and for the very same reasons as he called the Rulers, Rulers of Sodom just before.

11. *To what end is the multitude of your Sacrifices unto me, saith the Lord* ] *q. d.* To what end are so many Sacrifices that you bring and offer to me, saith the Lord? Are they to worship me, or honour me, or delight me therewith? I am not served, or worshipped, or honoured, or delighted with them.

*I am full of the burnt-offerings of Rams, &c.* ] *q. d.* I loath the burnt-offerings of Rams, &c.

He saith *I am full*, for *I loath*, by a Metaphor drawn from a man with a full stomach, which loatheth the meat that is set before him.

It may be asked here, why God saith that *He is full*, and loatheth the burnt-offering of Rams, and the fat of fed beasts; and why he saith that he is not delighted in the blood of Bullocks, or of Lambs, and Hee Goats: When as the Rams, and Bullocks, and Lambs, and Goats, were cattell of the

Heard, and of the Flock, which God appointed for his Sacrifice *Lev. 1. 2.* And when as he appointed the fat for the Altar, *Lev. 3. 3, 4, 5. &c.* And the blood to be offered to him, *Lev. 17. ver. 10, 11.*

*A.* The reason why God abhorred these things, and loathed them, was not because they were nought in themselves, but because they were wicked which offered them to God. Hence it was, that though God did accept of the Sacrifices of the just, yet the Sacrifice of the wicked was abomination to him, *Prov. 15. 8.* For Sacrifice was of that nature, as that God accepted not man for the Sacrifice at any time, but onely the Sacrifice for the man.

12. *When ye come to appear before me.* ] *Supple*, with your Sacrifices.

*Who hath required this at your hand?* ] Because it is certaine that God commanded his people to appear before him with Sacrifices, as *Exod. 23. 17. &c.* This place cannot be so understood, as if God did simply forbid there appearing before him with Sacrifices; It must therefore be understood *κατὰ τὴν*, that is, with some restriction, not as though God blamed them because they appeared before him with Sacrifices, but because they appeared before him with Sacrifices, when their hands were full of blood, *Vers. 15.*

*When ye come to appear before me.* ] *To appear before God*, is to go into the Courts of Gods house, which were before the Sanctuary of the temple, where because God sate upon the mercy seat (as we may read *Exod. 25. 22.* and *Numb. 7. 89.*) therefore were they, which came into the Courts of the Temple, said to appear before God.

*Who hath required this at your hands?* ] *i. e.* Who hath required this of you.

The hands, which are the chief instrument of mans actions, are put here *per Synecdochen partis*, for the whole man.

*To tread my Courts.* ] These words may be governed of the Relative, *This*, by *Apposition*, or else we may repeate those words againe, *Viz. Who hath required this at your hands?* *q. d. Who hath required this at your hand, to tread my Courts?*

By treading his Courts, he meanes there appearing before him: But when he saith *to tread my Courts*, it is intimated, that God received no good by their appearing before him, (for it was neither honour nor profit that He got by it) but that He suffered losse rather,

ther, for they wore out his Courts, with their treading.

*My Courts.* ] i. e. The Courts of my Temple.

Before the Temple or house of God, the Priests had a Court to stand and do their service in. 2 *Chron.* 4. 9. And the People had another Court where they stood for to worship God: Therefore by saying *My Courts*, He reprehends both Priests and People.

13. *Bring no more vaine oblations.* ] He doth not absolutely forbid them here to bring any more oblations, but *κατὰ τὴν*, to wit, while they were as they were, that is, while they were such abominable sinners.

While they are such, he calls their oblations vaine, because they faile of the end for which they intend them. For they intend therewith to honour & worship God: But God is not honoured or worshipped by the Sacrifices and oblations of wicked men.

*Incense is abomination to me.* ] i. e. Incense is abominable to me, I abhorre it, and detest it as a thing abominable.

*Abomination* is put here for *abominable*, an *Abstract* for a *Concrete*, per *Metonymiam adjuncti*.

God did not abhorre and detest *Incense* simply, as it appeareth *Exod.* 30. 7. and *Lev.* 2. *Vers.* 1, 2. but onely as it was offered by the hands of wicked men.

*The new Moones.* ] The Hebrews did use Lunar Moneths, which they computed or measured from one New Moon to another: And by the *New Moones* are here meant the first dayes of every month, viz. the dayes in which the Moon changed; by a *Metonymie*.

Note, that although the *New Moon*, or first day of the Moneth, is not reckoned amongst those feasts, in which all servile work was forbidden, *Lev.* 23. yet this we read of it elsewhere.

First, That it had its peculiar Sacrifices appointed for it. *Numb.* 28. 11.

Secondly, That it had a peculiar solemnity of blowing the Trumpet over its Sacrifices, *Numb.* 10. 10.

Thirdly, that on that day, the People repaired to the Prophets, or other Ministers of God to be instructed by them, 2 *Kings*, *Cap.* 4. *Vers.* 23.

Fourthly, that there were Assemblies on that day for Gods worship, *Isaiah.* 66. *Vers.* 23.

Fifthly, That they kept religious feasts that day. 1 *Sam.* 20. 5, 6.

Sixthly, That it was not lawfull to buy or sell on that day, *Amos*, 8. 5.

*And Sabbaths.* ] The Sabbaths of the Jewes were some weekly, as *Exod.* 20. 10. *Lev.* 23. 3. Some yearly, which were kept but once every year, as *Lev.* 23. *vers.* 32. &c.

*The calling of Assemblies.* ] i. e. The meeting and assembling together, on the New Moons and the Sabbaths, to hear the word of God, and to worship him. See 2 *Kings*, 4. 23. and *Isaiah.* 66. 23.

*The calling of Assemblies*, is put here for the meeting together in Assemblies: *The Antecedent for the Consequent.*

Note, that these words, *the calling of Assemblies*, are governed of the former word, by *Apposition*: And they doe shew and explain what those former words mean: Namely, *meeting in Assemblies* on those dayes, to hear the Word of God, and to worship him.

*It is iniquity.* ] q. d. This calling of Assemblies, or meeting together (though to hear Gods Word and to worship him) is sinful.

*Iniquity* is put here for *sinfull*, an *Abstract* for a *Concrete*.

Therefore was this *meeting in Assemblies* sinful, because they were wicked men which were there assembled.

Note, that here is the cause, why God could not endure their meetings, viz. because they were sinfull, as being performed by wicked men, who lived in their sins without repentance.

*Even the solemn meetings.* ] q. d. I say, that even your solemn meetings, wherein yee meet together to hear Gods Word, and worship Him on the New Moones and Sabbath dayes, is sinful and evil.

14. *Your New Moones, and your appointed Feasts, &c.* ] He repeateth here what he said in the former verse, to shew his greater dislike and detestation of it. And what He called *Sabbaths* there, He calls *appointed Feasts* here: Because the *Sabbaths* were *Feasts appointed of God*, *Levit.* 23. Yet he calls them, *Their New Moones*, and *Their appointed Feasts*, in respect of *Their* manner of coming to them, and solemnizing of them, which was with wicked hands, and wicked hearts, which God detested.

*My soul hateth.* ] i. e. I hate.

The

The Prophet speaketh here of God, Αἰσχροποιδῶς, as of a man; And puts the Soul, which is but a part, for the whole man.

*I am weary to bear them* ] i. e. They are troublesome and grievous to me, and I can endure them no longer; therefore will I ease my self of them by destroying you.

He useth a *Metaphor* from a Porter, whose burden is grievous and troublesome to him, when he stands too long under it, and is thereby wearied.

15. *And when yee spread forth your hands.* ] i. e. And when yee pray to me, either in those Assemblies and meetings mentioned, v. 13. or at any other times.

He puts the *spreading forth of the hands*, for *praying*, a gesture, which was wont to be used in prayer (Exod. 9. 33. 1 King 8. 22, 38. Ezra 9. 5. Job 11. 13. and Psalm. 88. 9. for the *act of praying* it self.

*I will hide mine eyes from you.* ] i. e. I will not regard your prayers; nor grant your desire,

He speaks of God here, Αἰσχροποιδῶς, & alludes to the manner of men, where when one man hath injured another, and he, that suffered the wrong, is resolved not to forgive the wrong, which he suffered, he will not look upon him that did the wrong, when he beggeth pardon, but turneth away from him, that he may not be moved by his humble demeanour to forgive him.

*I will not hear.* ] Here he speaks of God againe Αἰσχροποιδῶς, and alludeth to the manner of men, who go away, and will not hear the requests, which they are resolved not to grant, least they be moved to grant them when they hear them.

*Your hands are full of blood* ] i. e. Your hands are besmeared with the blood of those, whom you have murdered: q. d. Ye are guilty of murder

*Blood* is put here *Metonymice* for *Murder*, and that againe is put *Hyperbolice*, for *Injustice* and cruelty in oppressing the poor.

Note, that the Prophet speaks here particularly of *Judges* and *Lawyers*: Though what he speaks particularly of them, is proportionably to be understood of all other sorts of men.

For if *Judges* and *Lawyers* be nought, it is not to be expected that other sorts of men should be good. Their countenance and example is enough to corrupt a whole City, yea, a whole Kingdome.

*O my people, they that lead thee, cause thee to erre*, saith our Prophet Chap. 3. 12. And St. Paul proves the ungodliness of all men, by the *ungodliness of the chiefest*, Rom. Chap. 1. Vers. 18, 19, &c.

Note, that these words, *Your hands are full of blood*, containe the cause why God would hide his eyes, when they did spread forth their hands. And why he would not hear, when they did make their prayers to him, for God heareth not sinners, John, 9. 31. Psalm. 66. 18.

16. *Wash ye, make ye clean* ] Viz. From this blood.

He speaks of spirituall washing the soul from sin by repentance; under the Metaphor of bodily washing the body from blood, or any other filth, by water.

*Cease to do evil* ] *Supple*, To your neighbours.

17. *Learn to do well* ] i. e. Accustome your selves to do well to your neighbour.

We *learn to do well* by *custome* and frequent practice.

Or, he may say, *Learn to do well*: because they were ignorant of that lesson, viz. the lesson of doing well.

*Seek judgement.* ] *Judgement* is taken here for the *justice* and *uprightness* of a cause, q. d. Ye *Judges* and *Lawyers* (for to such He syeaketh) when a cause is brought to you, seek diligently on which side the Right lyeth, and be for that.

The Prophet doth explain here that generall precept, *Learn to do well*, by four particular Precepts: *Seek Judgement*, *Relieve the Oppressed*: *Judge the Fatherless*: *Plead for the Widows*.

*Relieve the Oppressed.* ] i. e. If any unjust Sentence hath been given against a Mai, whereby he is oppressed; recal that Sentence and correct it, and so relieve the oppressed. Or if any poor man is oppressed by one that is mighty, and flyeth to the Law for relief, direct Him, and help Him against His oppressour.

*Judge the Fatherlesse.* ] i. e. Give the Fatherlesse an hearing, and defer not to give sentence in this cause, which depends before you.

This is spoken to the *Judges*, and is therefore spoken, because the *Fatherless*, when He hath a cause ready for hearing, cannot get a hearing, but is put off (to his vexation) that the causes of great and rich ones may be sped.



*Plead for the Widdow.* ] i. e. Take in hand the cause of the Widdow, and plead it for her, though you can expect no reward of her for your paines.

This is spoken to Advocates or Counsellors.

God hath alwaies an especiall care of the *Fatherlesse* and the *Widdow*, because they are (for the most part) destitute of friends, and most apt to be oppressed and wronged.

18 *Come let us reason together, saith the Lord* ] Because God charged this people with sin and threatened them with judgements in the former part of the Chapter: and they thought they were not guilty of the finnes, which were laid to their charge, nor deserved the judgements, which were threatened against them: He inviteth them here in a friendly manner to plead their cause with him, that he may hear what they can say for themselves: And that they may hear what he can say for himself. And in conclusion, when he had convinced them of sin, and proved them worthy of punishment, (that they may know that he is more prone to shew mercy than to punish) he tells them, that for all that, yet if they will repent, *Though their finnes be as scarlet, they shall be as white as snow, &c.*

But note, that neither the Subject of their Reasoning, nor yet the Arguments on either side are here set down, but they are left to be understood: Onely it is set down in brief, upon what termes God and they parted after this reasoning, which were these.

That if they would repent them of their finnes, *Though their finnes were as scarlet, they should be as white as snow: And though they were as red as crimson, they should be as white as wooll.*

*Let us reason together.* ] i. e. Let us bring Arguments and Reasons, I for my self, and ye for yourselves, that it may appear, whether what I have done, or threatned to you, I have done without cause, or no.

*Though your finnes be as scarlet.* ] q. d. Though we have pleaded together, and I have convinced you, and proved you guilty of the finnes, wherewith I have charged you, and worthy of the punishments which I have threatned against you, yet if you repent you, *Though your finnes be as scarlet, they shall be as white as wooll.*

*Though your sins be as scarlet.* ] i. e. Though your finnes be as scarlet for rednesse: that is, though your sins be never so hainous.

It is not the substance, but the colour of *scarlet*, to which the prophet here alludes: And therefore would he expresse the hainousnesse of sinne, under the Metaphor of a red colour, because red is the colour of blood, and he alludes here to the blood of which he said, *their bands were full*, Vers. 15.

*They shall be as white as snow.* ] q. d. They shall be perfectly forgiven, and ye shall be to me, as if ye had never sinned.

As *Red* and *Black*, may be the Emblems of sin; so may *White* be of righteousness.

*They shall be as wooll.* ] i. e. They shall be as white as wooll.

A Question may be here asked; How sin can be said to be *white as snow or wooll*, when as sin is so essentially evill, as that it cannot be good.

*Answ.* Sinne may be here taken for the sinner, per *Metonymiam adjuncti*: that is, By putting the Quality for the Person, in which the Quality is inherent.

Now though sin can never be made *white*, that is, good, yet the sinner may.

Or we may say, that this is an Allegoricall or Proverbiall kind of Phrase. And such kind of Phrases, are many of them to be glanced upon onely with a quick eye, not too exactly to be pried into.

19. *If ye be willing* ] *Supple*, To obey me, and keep my Commandements.

*And obedient.* ] i. e. And are actually obedient to me.

*Ye shall eat the good of the land* ] i. e. Ye shall eat the good and pleasant fruits of the Land wherein ye dwell: The enemy shall not destroy them, and take them away from you: Nor shall the sword destroy you, and take you away from them.

20. *But if ye refuse.* ] *Supple*, To obey me, and keep my Commandements.

*And rebell.* ] i. e. And be indeed disobedient to me.

Note that the Prophet opposeth *Refusing* here in this Verse, *To be willing to obey*, in the former Verse: And *to rebell*, in this Verse, to *to be obedient*, in the former Verse.

*Ye shall be devoured with the sword.* ] *Supple*, of Rezin King of Syria, and Pekah King of Israel.

He speaks of the sword here Metaphorically, as of a ravenous beast.

*For the mouth of the Lord hath spoken it,* ] i. e. For the Lord hath spoken it, and therefore it shall come to passe. For the Lord

Lord cannot lye, and what he saith, he is able to make good.

The Prophet speakes here of God as of a man, *per dyssimulaculum*, and puts the mouth, which is but a part, for the whole man by a *Synechdoche*: And the mouth rather than any other part here, because with the mouth we speak.

21. *How is the faithfull City become an Harlot.*] How is *Hiernsalem*, which was once faithfull, as a wife to her husband, become now as an harlot, committing adultery with her lovers?

The faithfullnesse here spoken of, alludes to the faithfullnesse of a wife to her husband.

The Scriptures, under the *Metaphor* of Adultery and Fornication, do often signifie peculiarly the sin of Idolatry: And under the *Metaphor* of an *Whore* or an *Harlot*, an *Idolater*. And so it may be here taken, especially if we understand *Also*, In the following words, *q. d.* *How is the faithfull City become an Harlot? It was Also full of Judgement*, &c. For the Prophet upbraids them with their Idolatry *Verf. 29. &c.*

But as by the *Metaphor* of Fornication and Adultery, the particular sinne of Idolatry is often understood: So also may we (by the same *Metaphor*) understand *disobedience* and *sinne* against God in generall, as may appear *James. 4. 4.* For the promise of obedience, which the *Jewes* made to God, either in their Forefathers, as *Exod. 20. 19.* *Dent. 5. 27.* Or by themselves, either in their Circumcision, *Galat. 3. 3.* or at any other time, as *2 Chron. 15. Verf. 12, 15.* and *2 Chron. 23. 16.* may be compared to the promise of a wife, which she makes to to her husband at her marriage, to be obedient to him, and true to his bed.

And for this reason doth the Lord say to *Sion*, that He is her husband, *Chap. 54. Verf. 5.*

Wherefore as a Wife, so long as she keepeth the promise which she made to her Husband, is accounted *Faithfull*, but if she breaketh that promise, and falls in love with other men, and followeth them, becommeth a *Whore*, or an *Harlot*: So might *Hiernsalem* be accounted *Faithfull*, so long as she was obedient to God, according to her promise. But when contrary to promise she became disobedient to God, and followed her own lusts, she might be counted of as

an *Harlot*, and so be called by a *Metaphor*.

And thus not onely *Idolatry*, but any other particular sinne, may be called *Adultery*, and not onely the *Idolater*, but any other sinner be called an *Adulterer*: And he which walketh uprightly according to his Covenant, [that is, according to the Law of God, which he promised to keep, might be called *Faithfull*: and among the rest, He who executed judgement without respect of persons: For which cause *Sion* also may be called *Faithfull* in this place.

*How is the faithfull City, &c.*] This question speakes admiration and sorrow.

Note that this is the beginning of a new Prophecie, Or a new Prophetically Sermon.

*It was full of judgement.*] By Judgement is meant Upright dealing in Courts of Justice, and equall administration of Justice without partiality.

*Righteousnesse lodgeth in it.*] *Righteousnesse* signifieth the same as *Judgement* did. And this is a repetition of the former sentence.

He speaketh of *Righteousnesse* as of a Person, by a *Prosopopeia*.

*Lodged in it.*] *i. e.* Took sweet repose and rest in it.

*To lodge* in a place, as it signifieth sweet repose, and rest; so it signifieth but a short abode, and as it were but for a night.

*But now Murderers*] *i. e.* But now unrighteous and unjust Judges, who have put *Righteousnesse* out of her lodgings.

He calls *Unrighteous* and *unjust Judges*, which oppresse and wrong the poor in Judgement, *Murderers*, (by an *Hyperbole*) because they deprived the poor of their meanes (which was their life) and gave it away from them (by their unrighteous sentence) to them, to whom it did not belong. By reason of which, many did perish, not onely through griefe of mind, but also through famine and hunger, having no meanes left them to buy bread to sustaine nature.

22. *Thy silver is become drosse.*] Under the *Metaphor* of *silver*, understand *Righteousnesse*; under the *Metaphor* of *drosse*, understand *Unrighteousnesse*: *q. d.* *The Righteousnesse in Judgement is turned into Unrighteousnesse.*

The Prophet useth an *Apostrophe* here to *Hiernsalem*, to whom he speaks as

to a woman by a *Prosopopœia*.

*Thy Wine is mixt with water.* ] He speaks of wine so mixt with water, as that it hath lost all its virtue by that mixture.

By *Wine*, understand *Justice*; By *Water*, respect of persons, or whatsoever is contrary to true Justice: q.d. Thy Justice is mixed with respect of persons, and is now so corrupted from that sincerity, which once it had, as that it is no more Justice.

23. *Thy Princes, &c.* ] i. e. Thy Judges; For Judges are Princes, and Chief men in a Common-wealth: per *Metonymiam Generis*.

*Are Rebellious.* ] i. e. Are disobedient to the Commandements of the Lord, who hath given this Commandement to Judges, saying, *Ye shall not respect persons in Judgement: But ye shall hear the small as well as the great*, Deut. 1. 17.

*And Companions of Theeves.* ] They may be called Companions of other men, which either did or suffered the like as other men did or suffered.

So saint John, writing to the seven Churches in Asia, called himself *their Companion in Tribulation*, Rev. 1. 9. Because he suffered like tribulation, as they did, though not with them, or in their company: And thus might their Judges be called *Companions of Theeves*, because they did take away other mens goods, as Theeves did: For *the spoile of the poor was in their houses*, Chap. 7. Vers. 14.

Again by *Theeves* may be meant, not onely *Theeves*, but all kind of *evill doers* whatsoever, by a *Synecdoche*.

And these Judges may be called *Companions of Theeves* and of *evill doers*, because *Theeves* and *evill doers* resorted to them to bribe them, that they might be acquitted in Judgement, when they were appealed for their villany.

And they themselves did privily resort to theeves and evill doers againe, that they might make the better bargain with them, and sell their absolution at the dearer rate.

And thus Theeves being often in their company, and they againe often in the company of Theeves, might be called the *Companions of Theeves*.

Or thirdly, They might be called the *Companions of Theeves*, because their companions, presuming of their favour and connivance, became no better than Theeves

in their Actions, by defrauding, and oppressing, and taking from other men.

*Every one.* ] *Supple*, Of them.

*Loveth gifts and followeth after rewards.* ] By which gifts and rewards, they are corrupted and drawn to do injustice, See Ex. 18. 21. and 23. 8.

*They judge not the Fatherlesse* ] i. e. They will not give the Fatherlesse a day of hearing, nor judge their cause when it depends before them: But delay it, and put it off from Time to Time, and day to day, because they have no friends to make to them, nor gifts to give them. See Verse 17.

*Neither doth the cause of the widdow come unto them* ] q. d. And the cause of the widdow is kept off, and cannot come unto them to be heard for the causes of great men.

He speaks of the widdowes cause, as of a Person by a *Prosopopœia*: And puts an Indicative for a Potential Mood, for the Hebrewes have no Potential Mood.

24. *The mighty one of Israel* ] i. e. The God of Israel, which excelleth in strength, might and power.

*I will ease me of mine adversaries* ] i. e. I will ease me of these rebellious Princes, and Judges, which are now a trouble to me, and anger me.

He calls these rebellious Princes and Judges, his *Adversaries*, because they refused to keep his Commandements. And the carnall mind is enmity against God, Rom. 8. Vers. 7.

But how will God ease himself of these his Adversaries?

Ans. By cutting them off, or destroying them out of the City,

For note, that this is spoken of God *Αἰσχρονομίας*, and revenge useth to ease yea, to be sweet to the mind of an angry man.

*And avenge me of mine enemies.* ] This Particle, *And*, may be taken for a Note of Explication here, and declare how God will ease himself of his Adversaries, to wit, by *Avenaging himself* of them.

25. *And I will turn my hand upon thee.* ] i. e. For I will take thee in hand O Hierusalem.

*And*, is put here for *For*, a Copulative for a Causall.

Note, that because we must turn our hand to a thing, before we can take that thing



thing in hand : Hence (by putting the *Antecedent* for the *Consequent*) turning the hand to a thing, is put for taking a thing in hand.

Or, *I will turne my hand upon thee*, signifieth, *I will afflict thee, or punish thee*, and that from the *End*, for which He will turn his hand upon her.

And purely purge away thy dross. ] i. e. And clean purge away the dross. Or purge away thy dross from thee, so as that thy silver shall be pure silver.

What is meant by *dross*. See *Vers* 22.

And take away all thy Tinn ] *Tinn* and *Dross* signifie here one and the same thing, viz. *Unrighteousnesse* : Yet *Tinn* seemeth to signifie *Unrighteousnesse*, as it is veiled with a mask of *Righteousnesse* ; For *Tinn* sheweth like silver, though it be not silver.

The Lord did purge away the *Dross*, and rake away the *Tinn*, that is, the *Unrighteousnesse* which was in *Hierusalem*, either by destroying the *Unrighteous Judges*, or amending them.

The Question will here be, how and when God did ease himself of these his adversaries, and avenge himself of these his enemies, and purge away the *dross*. &c.

Ans. He did it in the dayes of *Hezekiah*, and by the hands of *Hezekiah*, who as he reformed the Temple of God, when he came to the Crowne, 2 *Kings*, 18. 4. So did he (no doubt) reform the Common-wealth also, and did according to that saying of his Father *David*, *I will early destroy all the wicked of the Land. that I may cut off all the wicked doers from the City of the Lord*, *Psal.* 101. 8. *Hezekiah* therefore did cut off these wicked Judges, either by the sword, which was a naturall death, or by banishment, which was a civill death : And they being banished and turned out of *Hierusalem* were taken and destroyed by the hands of the *Assyrians* under *Sennacharib*, when they came against *Judah* and *Hierusalem*. See Notes *Cap* 22. *Vers* 18.

26. And I will restore thy Judges as at the first. ] i. e. I will make thy Judges such as they were heretofore, in the dayes of *David*, *Salomon*, *Asa*, and *Jehoshaphat*.

Note here, that it is not the Prophets meaning, that all those Judges, which were corrupt, should become good, for most of them were incorrigible, and so destroyed. But his meaning is, that many of them

should amend their faults, and in the places of those which would not amend, others (which were just and righteous) should be put.† or although these last were several Persons, or *individua* distinct from those into whose places they were put : Yet he speaketh, of them as if they were the same men, because they did succeed one another in the same place of judicature.

As in the beginning. ] i. e. As heretofore. An Hyperbole.

Thou shalt be called the City of Righteousnesse. ] i. e. Thou shalt be a righteous City.

The Prophet useth the word *to be called*, for, *to be*. For it is not the Prophets meaning, that this shall be the proper name of *Hierusalem*, viz. the righteous City. But that *Hierusalem* should be a righteous City, and men may truly so call it. The like manner of speech he useth, *Cap* 7. 14. and *Cap* 9. *Vers* 6. &c.

The City of Righteousnesse. ] i. e. the Righteous City, or City wherein Justice is truly administred.

He puts a Substantive of the Genitive case, for an Adjective.

The faithfull City ] See *Vers* 21.

27. Zion shall be redeemed with judgement. ] q. d. When the *Assyrians* shall come under *Sennacharib* against *Judah* and *Hierusalem*, *Hierusalem* shall be redeemed out of their hands, because of the Judgement and Righteous Justice, which shall be administred in her.

Zion. ] i. e. *Hierusalem*. See *vers* 8.

And her Converts. ] i. e. And such of her Judges and Princes, which were *Unrighteous*, but shall turne from their unrighteous dealing.

With Righteousnesse. ] i. e. For their Righteousnesse.

What is meant by Judgement and Righteousnesse, See *Vers* 21.

28. And the destruction of the Transgressors and of the sinners shall be together ] i. e. But the Judges, which have transgressed and sinned, and will not turn from their sinnes and transgressions, shall be destroyed all of them.

And is put here for But.

He opposeth here the *Transgressors* and *Sinners* to the *Converts*, in the 27. *Vers*. And meaneth by them, the *Rebellious Princes* and *Companions of Thieves*, (which he mentioned *Vers* 23. ) which would not amend.

amend. But now these were destroyed. See Notes, *Vers.* 23.

*Together.* ] *q. d.* Every one of them without exception, for so doth this word, *Together*, signifie. *Psal.* 33. 15. and *Psal.* 37. 38. *Eccles.* 18. 1.

29. *For they shall be ashamed of the Oakes.* ] Between this and the former verse, we must understand these or the like words, *viz.* *Neither shall their Idols save them.*

*They shall be ashamed.* ] Note here, that because men, which look and hope after great matters, and do any thing in expectation thereof, if they fail and come short of their hopes and expectation, are (for the most part) *ashamed* and *confounded*. Hence, *to be ashamed* or *confounded*, signifieth, to fail, or be deceived of their hopes, by a *Metonymie*.

Now because these men trusted in their Idols, that they would save them, and for that end did worship them and sacrifice to them; hence, because they shall fail of their hopes, and because their Idols shall not save them, the Prophet saith, *They shall be ashamed*.

*Of the Oakes.* ] Oakes are taken here *per Synecdochen speciei*, for any kind of trees, under which Idolaters were wont to worship and sacrifice to their Idols. For Idolaters were wont to worship and sacrifice to their Idols, in Groves, and in Gardens, under the green Trees thereof, as appeareth, *Cap.* 57. 5. and *Chap.* 65. *Vers.* 3. and *Jer.* 2. *Vers.* 20. &c.

When therefore the prophet saith, that they shall be ashamed of the *Oaks*, or *Trees*, under which they worshipped their Idols, His meaning is, that they shall be ashamed of the Idols also, which they worshipped, and the worship which they gave to the Idols under those Trees, (by a *Metonymie*) because their Idols shall not help them.

*Which ye have desired.* ] *i. e.* Which ye have made choice of, *Supple*, to worship your Idols, and sacrifice to them under them.

Note here the *Enallage* of the person, with the *Apostrophe* which the Prophet useth (which is a thing frequent with the Prophet) for he changeth the *third person*, which he began with, into the *second*, where both are to be understood of the same persons.

*And ye shall be confounded.* ] *i. e.* And ye shall blush.

These words signifie the same as those words did, *ye shall be ashamed*, And these two words, *Ashamed* and *Confounded*, are often joyned together, as signifying the same thing. See *Chap.* 24. 23. *Chap.* 41. 11. *Jer.* 14. 3. 15. 9. *Psal.* 40. 14. and 70. 2. &c.

*For the gardens which ye have chosen.* ] *Supple*, that you may worship and sacrifice to your Idols, under the trees thereof.

This is a Repetition of the foregoing sentence.

30. *For ye shall be as an Oake whose leaf fadeth.* ] He speaketh of an Oake, whose leaf fadeth, not so much by reason of Winter as by reason of old age and rottenesse, *q. d.* Ye shall consume away like an old rotten Oake, which is past bearing leaves.

*And as a Garden that hath no water.* ] A garden is put here, by a *Metonymie*, for the *herbs and flowers* of a garden, which, if they are at no time watered, must needs fade away, *q. d.* Ye shall perish and decay as the herbs and flowers of a Garden, which are never watered.

The Prophet useth this *Allegory* in expression of their punishment, to allude to their sinne, as he spoke of it, *Vers.* 29.

31. *And the strong.* ] By the *strong*, he meaneth the *Idoll*, which the Idolater reputed his *strength*, and thought *strong* and able enough to save him.

So that the *Idoll* is called the *strong*, onely in regard of the account or esteem, which the Idolater had of it.

The *Strong*, or, the *Idoll* in the *Singular number* is put for, the *Strong*, or, the *Idolls* in the *Plurall number*.

*Shall be as tow.* ] Which is easily set on fire, and quickly burnt up.

*And the maker of it.* ] *i. e.* The maker of the *Strong*, or, the maker of the *Idoll*.

Note that by the *maker of the strong*, or, *maker of the Idoll* is meant, not onely the crafts-man that made it, but he also that hired the crafts-man, and set him on work: And he also that worshipped the *Idoll* when it was made. For he also consented to the making of it, a *parte post*.

*As a spark.* ] A spark of fire, if it light into the Tow, soon setteth the Tow on fire; And the Spark and Tow are both consumed.

To such a *Spark* doth the Prophet liken the *maker of an Idoll* here, because he doth by his sinne, provoke and cause God

to consume both himselfe and his Idoll too.

*And they shall both burn together. ] i. e. They shall both be consumed through the wrath of God, which he hath stirred up.*

He persists still in the *Metaphor* of *Tow*

set on fire by a *Spark*.

*And none shall quench them. ] q. d. And they shall not be quenched, till they are utterly consumed.*

He persists still in the afore said *Metaphor*.



# ISAIAH.

## CHAP. II.



**T**HE word that *Isaiah* the *Sonne* of *Amos* saw, &c. ] See *Cap. I. I.*

*The word which* *Isaiah* saw. ] *Words* are the object of the *Eare*, not of the *Eye*; Why then doth the

*Prophet* say ; *The words which* *Isaiah* saw, and not, *The words which* *Isaiah* heard ?

*Ansiv.* The *Hebrewes* do often by an *Enallage*, take one *Sence* for another : But especially the *Sight* for any other *sence* ; because it is the best and most certaine *sence* of all. So is the *Sight* taken for the *Touch*, *John*, 20. 29. And for the *Smelling*, *Exod.* 5. 21. And for the *Taste*, *Psal* 34. 8. And for the *Hearing*. *Exod.* 20. 18. For which *Sense* it is also taken, in this *Place*.

*Concerning* *Judah* and *Hierusalem*. ] See of this *Chap.* 1. 1.

2. *And it shall come to passe in the last daies.* ] i. e. *And it shall come to passe hereafter.*

Note that this particle, *And*, is redundant, or, superfluous : For this is the beginning of a *Prophesie* ; And therefore the sentence would be full and compleate without it.

But the *Hebrewes* do often use this Particle, *And*, in the beginning of a *Book*, or a *speech*, by a *Redundancie*, or peculiar *Elegancie*.

*In the last daies.* ] These words are often

used to signify the daies of the *Messiah*, and of the *Gospell*, (the *Hebrewes* themselves being witness) and so are they taken here in the second or sublime *sence* ; for without all doubt, in that *sence* the *Prophet* doth here *prophezie* of the great glory of the *Church* of *Christ* in the time of the *Gospell*, and of the abundant comming in of the *Gentiles* thereunto.

But these words do not allwayes so signify, but do often signify, onely *hereafter*, or, in time to come, as *Gen.* 49. 1. *Numb.* 24. 14. *Deut.* 4. 30. and 31. 29. *Dan.* 2. 28. and 10. 14. *Prov.* 31. 25. and *Act.* 2. 16. compared with *Joel*, 2. 28. Yea, they may signify, not onely that which is to come a long time *hereafter*, but that also which is to come within a short time *hereafter*. And so do they here signify in the first and meanest *sence*.

That the *last daies* may signify, that, which is to come within a short time *hereafter*, may be proved *per argumentum a contrario*. For if the *beginning* may signify that which was done not long since, then may the *last daies* signify that which is to come to passe within a short time ; For as the *last daies*, being absolutely put, do signify the end of daies, or, the last daies in order of time, so doth the *beginning*, being absolutely put, signify the beginning of time, or that time before which there was no time, as may appear *Isaiah*, 40. *Verf.* 21.

But that the *beginning* may signify that which was done not long since, is evident *Isai.*



*Isai. 48 Vers. 3, 5, and 7.* In which last place we read thus, *They are created now, and not from the beginning* : The meaning whereof is this, they are made known now, and not at any time heretofore.

Note therefore, that the *Hebrewes* are often *Hyperbolicall* in their expressions of times.

But you may say, if the meaning of these words *in the last dayes*, be *hereafter*, or, *ere long be*, why did not the Prophet say, *And it shall come to passe hereafter, ere long be*, but say, *And it shall come to passe in the last daies*.

*Ans.* Because the Prophet was in these words to prophesie, not onely of what was to come to passe ere long, but of what was to come to passe in the daies of the *Messiah*, and time of the *Gospel* also. And to signifie what was to come to passe in the daies of the *Messiah*, and time of the *Gospel*, he could not better do it then by saying, *And it shall come to passe in the last dayes*.

Note here, that when the Holy Ghost intendeth two severall senses, by one and the same words, the words do for the most part declare the sublimer sense, and that which concerneth the daies of the *Messiah*, or of the *Gospel* in a full signification : But the lower sense, and that which concerneth the *Jewes*, and the time of the Law, in a signification not so full ; But in a jejune, and, as I may so say, scantie and restrained signification, in respect of the latitude of the words, and that because of the scarcitie of words, which cannot signifie both, with the like propriety. And the Holy Ghost condescendeth to use the words of men

*The Mountaine of the Lords house shall be establishea in the top of the Mountaine.* ] The Temple of *Hierusalem*, which is here called the *Lords house*, was built upon mount *Moriah*, which Mount was not a distinct Mountaine from Mount *Sion* ; But as sometime one Hill hath severall tops, so were Mount *Moriah*, and Mount *Sion* severall tops of the same Hill or Mountaine, whence it cometh to passe, that Mount *Moriah* is sometimes called Mount *Sion*.

And as the Temple of the true God was built upon an *Hill or Mountaine* : so were the Temples of Idols and false Gods also, for the most part : And to these Temples so built, doth the Prophet allude, when he saith, *The Mountaine of the Lords house shall*

*be establishea in the top of the Mountaine.*

That therefore which the Prophet saith, is this, that the *Mountaine*, on which the Temple of the Lord is built ( which is Mount *Moriah*, or Mount *Sion* ) shall be set upon the tops of the *Mountaines*, on which the Temples of the Idols are built. And his meaning is this ; That the Temple of God shall surpass all other Temples, and be above them all in honour and esteem.

*And shall be exalted above the Hills.* ] This is the same with the former sentence.

*And all nations.* ] i. e. For many of many nations.

Note, that *All* is not allwayes put for *All* without exception, but sometime for *Some*, or *Many*, and so it is to be here taken, as appeareth by these words, *Many people*, *vers. 3.*

And *Nations* and *People* do not allwayes signify whole *Nations*, and whole *People*, but *Some* or *Many* members of those *Nations*, or *People* per *Synecdochen integri*, and so must we take them here.

*Shall flow unto it.* ] Here is a *Metaphor* taken from the flowing of waters in a River, where, because the waters flow downwards, they flow *naturally* : And so their flowing by a *Metaphor* sheweth a *willingnesse* and doing of a thing *without compulsion* : And because waters in a River are many, some continually succeeding others, they signifie *abundance* too. So that the meaning of this place is, that many of many *Nations* and people shall come with *cheerfulness*, and in *great abundance* to the Temple of God in *Hierusalem*, to worship the Lord there, and it containeth a reason why the Temple of God should surpass all other Temples, and be above them all, in honour and esteem, and the reason is, because all *Nations* shall forsake the Temples of the Idols, and shall come willingly, and in abundance to the Temple of the Lord, to worship the Lord there.

This Prophecie (in its first and meaner sense) seemeth to have been fulfilled in the dayes of *Hezekiah*, when the Angel of God had destroyed an hundred fourscore and five thousand in one night, in the Campe of the *Assyrians* : And when God (that he might give to *Hezekiah* a signe of his recovery, when he was sick) brought the shadow of the Sun ten degrees backward, by which it had gone down in the Diall of *Ahaz*.

For

For when these great miracles were heard of, no doubt but many did enquire after the truth of them, and finding the Truth to be according to the Report, did conclude with themselves, that the Gods, which they worshipt, were not like to the God of *Israel*, who had done these great Things, yea, they were no Gods in comparison of Him; therefore they would worship Him, and He should be their God.

This is confirmed by that, that these miracles were so taken notice of, as that the Princes of *Babylon* sent Ambassadors to *Hezekiah*, to enquire of the wonder (of the Suns going back) that was done in the Land of *Judah*, 2 *Chron.* 32. 31. And upon the cutting off of so many of the *Assyrians* in *Sennacharib's* Camp by the Angel, it is said, that many brought gifts to the Lord to *Hierusalem*, so that he was magnified in the sight of all Nations from thenceforth, 2 *Chron.* 32. 23.

But yet (as I said) in a second and more sublime Sense, the prophet without doubt doth here prophetic of the Glory of the Church of *Christ* in the time of the Gospel, and the calling or coming in of the Gentiles to that Church.

3. And many People. ] i.e. And many men of many kind of people. See *Verf.* 2.

Shall goe and say ] i.e. Shall say, supple, one to another. That word, *Goe*, is Redundant here: The like we read, *Cap.* 27. *Verf.* 37. Where it is said, *Sennacharib* King of *Assyria* departed, and went and returned, for, departed, and returned. The like also is to be read *John* 15. *Verf.* 16.

He will teach us of his wayes. ] i.e. He will teach us by his Priests and Levites his commandements, and the wayes which we should walk in, and according to which He will be worshipped.

His wayes. ] He calls the Commandements of the Lord, his wayes, and his paths, by a Metaphor: For as while we walk in a right way or path we doe not erre, but goe on without wandring to our journeys end: So when we observe and keep the Commandements of God, we doe not erre, but goe on in the way to eternal happiness.

And we will walk in his Paths ] i.e. We will walk in those wayes which He teacheth us: or we will doe as He will have us, and worship Him as He appoints us.

For out of *Sion* shall goe forth the Law. ] i.e.

For many people shall come to *Hierusalem* to the House of God, to learn the Law of God, and shall carry the knowledge of it back with them: Or, he speaks here of the fame of the Law, putting the Law by a Metonymie for the fame thereof: q. d. For out of *Sion* shall goe forth a Great fame and report of the Law of God: which fame and report shall cause all Nations to flow to the Mountain, that is, to the Temple to learn that Law. He speaks here of the Law, or the fame of the Law, as of a Person, by a *Prosopopeia*.

*Sion*. ] This is that Mount which he called, *The Mountain of the Lords House*, *Verf.* 2.

And the Word of the Lord from *Hierusalem*. ] This is a Repetition of the foregoing Sentence.

4. And He shall judge among the Nations, and shall rebuke many People. ] q. d. He shall examine the cause of the warres and quarrels, which have been between Nations, and judge thereby who have been the cause of them. And those People which have been the Authors of the wrong, and cause of the warres and quarrels, He shall rebuke sharply, that they may not offend in this kind any more.

The meaning is, that God shall make peace between those Nations and people, which were at warre and enmity one with another.

The phrase is Metaphoricall, borrowed from the manner of ending private quarrels and contentions among Men of the same Country. For when private quarrels and contentions are brought before a Magistrate, the Magistrate examineth the matter, and judgeth between the disagreeing parties, which of them begun the quarrell, and did the wrong; and finding by whom the quarrel began, and who was the cause thereof, he rebuketh that party, and reprooveth him for it, and so maketh peace between them which were at odds before.

But yet these words, *And He shall judge among the Nations*, may be interpreted thus, and that perhaps better: q. d. And the Lord shall judge among the Nations, and they shall willingly submit to His Judgement.

The meaning whereof is, That the Lord shall be their God and their King; and

that they shall take Him for their God and their King, and obey Him, and fear Him accordingly.

The way, which God is said here to judge the People, is by His Law, and by those which he had ordained his Ministers therein: So that none are judged in this sense, but they which belong to the People of God: For the Ministers of God have nothing to do to judge those which are without, 1 Cor. 5. vers. 12.

And He shall rebuke many people. It is the part of a Judge to rebuke where he findes a fault, therefore to rebuke is put here for to judge: And this is but a repetition of the former sentence.

And they shall beat their Swords into Plowshares, and their spears into pruning-hooks. ] i. e. They shall change the weapons, which they use in warre, into Instruments of Husbandry, which they use in peace. The sense is, they shall be at peace onewith another, per Mitonymiam Effecti.

Nation shall not lift up Sword against Nation. ] i. e. Nation shall not fight with Nation in battle.

Neither shall they learn warre any more. ] i. e. Neither shall they give their mind to war, or practice it any more.

Because warre is learnt by practice. Hence doth he say, Neither shall they learn warre, for neither shall they practice warre any more.

Any more. ] These words doe not alwayes exclude the whole time following, but sometimes some little part of the future onely, and signifie for a while, or for a time. So we read, 2 Kings 6. 23. That the bands of Syria came no more into the Land of Israel: And yet it followeth, Vers. 24. in the very next words, And it came to passe after this, that Benhadad King of Syria gathered all his Hoste, and went up and besieged Samaria.

The Hebrewes (as I said) Vers. 2. are often Hyperbolicall in their expressions of time.

Now for the sense of this Verse; We may underitand this place, not of the whole Nations, but of as many of them as turned to the Lord, as we said Vers. 2. For though they were at enmity and warres one with another, in respect of their severall Nations, of which they were members heretofore: Yet now being joyned together in the worship of the same God, they lived and loved together as Friends

and Brethren, and were at peace both with themselves, and with the Jewes.

5. O house of Jacob. ] i. e. O children of Jacob: See Cap. 3. vers. 6.

Let us walk in the light of the Lord. ] i. e. Let us walk in the Law of the Lord, and according to the direction thereof.

By the Light of the Lord is meant the Law and Commandments of God: For the Commandment is a Lamp, and the Law is Light; Prov. 6. 23. The Commandment of the Lord is pure, enlightning the Eyes, Psal. 119. 8. It is a Lamp to the feet, and a Light to the paths, Psal. 119. 105. It is both the way in which we should walk, and a Light to direct us in that way.

The Prophets here fore-seeing in the Spirit this willing Conflux of the Gentiles to Gods worship, would from their example stir up the Jewes to a willing and chearfull walking in the Law of God.

6. Therefore thou hast forsaken thy People, the House of Jacob, because, &c. ] The Prophet fore-seeing that the Jewes would not take his counsel, given in the former verse, and walk in the light of the Lord, but continue in darknesse, and walk therein; threatneth them with Gods Judgement against them for it, and foretels what should befall them at the length, q. d. Being that thy People, O Lord, will not walk in thy Light, but walk in Darknesse, therefore wilt thou forsake them, &c.

Thus have these words their immediate coherence with the former, yet if any will make this the beginning of a new Sermon, I will not strive with him.

Thou hast forsaken. ] i. e. Thou hast determined to forsake them, Or, thou wilt forsake them: For the Prophets often use a Praterfict Tense for a Future.

God is said to forsake his People here, because he suffered their enemies, the Babylonians under Nebuchadnezzar, to spoil them, and destroy them, and hindered them not.

Thy People, the House of Jacob. ] q. d. The Jewes, the Sonnes of Jacob, which are thy People.

Because they be replenished from the East. ] i. e. Because they abound, Viz. with superstitious Rites and Ceremonies, and are full of Magick and curious Arts, which they have borrowed from the Eastern People, which are great Magicians, and judiciary Astrologers.

The



The Prophet tells us here in expresse words, that the house of *Jacob* was replenished: But with what he leaves us to understand.

*And are sooth-sayers.* ] *i. e.* Diviners, which observe Times, and undertake to tell Fortunes. This was forbidden, *Deut.* 18. *Verf.* 10.

*Like the Philistines.* ] The *Philistines* dwelt on the West of *Judea*, and were given to Judiciary Astrology, and such vain Arts, as the *Chaldeans* were, which dwelt on the East.

*And they please themselves in the Children of Strangers* ] *i. e.* And they take delight and pleasure in the Children of Strangers, whom they buy and abuse (like catamites) against nature: So some.

But others had rather interpret it of the manners and customs of Strangers by a *Metonymie*: *q. d.* And they please themselves in such naughty customs and manners, as the Children of Strangers, That is, as the Nations, or the Heathen, which are Strangers to the Common-wealth of *Israel* use.

Others again take *Children* here, for the Children (not of the Body) but of the Brain, that is, for Bookes made, or Arts invented, by Strangers, *q. d.* And they delight themselves in the Books, which Strangers have made, and the naughty Arts, which they have invented.

*Strangers.* ] All such as were not of the Seed of *Jacob* they counted Strangers, *Deut.* 17. *vers.* 15.

Note here, that *Children of Strangers*, as it may be taken for the Sonnes of the Strangers, so may it be taken for Strangers themselves, as *vis*; *A'xavw*, the Sonnes of the Gracians, is taken for *A'xavog* the Gracians. And *Παιδες ιατρων*, the Sonnes or Children of Physitians, for *ιατροι* physitians.

*7. Their Land is also full of silver and gold.* ] It was expressly forbidden, greatly to multiply silver and gold, *Deut.* 17. *Verf.* 17.

*Neither is there any end of their Treasure.* ] *q. d.* And their Treasures are so great, as that there is no end of them.

These are the same with the former words.

*Their Land is also full of Horses.* ] To multiply Horses was expressly forbidden, *Deut.* 17. *vers.* 16. Least they should trust

more in the Strength and Power of them, than of God.

*Neither is there any end of their Chariots.* ] *i. e.* And their Chariots are so many in number, as that they are in a manner numberlesse.

The Chariots which are here spoken of, are such Chariots as they were wont to use in war: Such as we read of, *Judg.* 4. *vers.* 3. See *Psalm.* 20. *vers.* 7.

*8. Their Land also is full of Idols.* ] To set up an Idoll was against the Command, *Exod.* 20. *vers.* 4.

*They worship the work of their own hands.* ] *i. e.* They worship the Idols which they themselves have made with their own hands, as if they were God, which is uncreated.

*9. And the mean man boweth down, and the great man humbleth himself.* ] By the Mean man and the Great man are meant by a *Synechdoche*, all sorts of Men. *q. d.* All sorts of men, high and low, doe bow down to Idols and worship them.

*Boweth down.* ] *Viz.* In the way of worship.

*Humbleth himself.* ] *i. e.* Casteth himself down before the Idoll, and so adoreth it.

*Therefore forgive them not.* ] *q. d.* Therefore, O God, forgive them not, but be avenged of them for these their sins, and walking in darknesse.

The Prophet prayeth thus out of zeal to Gods Glory.

Yet this may be taken prophetically, for a Prædiction. *q. d.* Therefore (because they commit these things) *Thou wilt not forgive them, but be avenged of them.* For the Hebrewes doe often use an Imperative Mood for a Future Tense: And thus He Prophesieth of their punishment.

*10. Enter into the Rock* ] The Prophet speakes this by a *Sarcasme*, *i. e.* Scoffingly. *q. d.* Goe and hide your selves in the Clifts of the Rocks, but it shall be to little purpose.

Rock is put here for Rocks, whereof there were many in *Judea*.

And he speaks to the *Jews* here, as though he had seen the *Babylonians* under *Nebuchadnezzar* (by whom God intended to punish the *Jews* for the sinnes aforementioned) already entred into the Coasts of *Judea*, or ready to enter, to execute Gods Judgements upon the *Jews*: where,

wherefore he cries to the *Jewes* to go and hide themselves from their furies; *Graphically* thereby describing in what great fear the *Jewes* would be in, and how they would run and hide themselves when the *Babylonians* should invade the land indeed, and Artificially shewing how God intended to punish them.

*In the dust.] i. e.* In the Caves of the earth.

The earth is but dust compacted.

*For fear of the Lord.] Supple,* Who commeth with a great and terrible army of *Babylonians*, against you.

He speaketh of God as of the Generall of an Army.

*And for the glory of his Majesty.] i. e.* Because of the splendor and brightnesse of his Majesty, which you shall not be able to endure.

The Majesty of the Lord signifieth, by a *Periphrasis*, the Lord himself; for as when we say of a King, the Kings Majesty, we mean the King himself: so when we say the Majesty of the Lord, we mean the Lord himself.

And as in Generall, that is called the glory of a thing, which maketh or sheweth that thing to be glorious: so in particular the splendor and brightnesse with which God shall be clothed at this time, may be called his glory. As *Exod.* 33. *Vers.* 18.

Note here, that when God doth execute judgement upon the wicked, though he doth it not immediately by himself, but mediately by his instruments (as here he doth it by the *Babylonians*) yet the Scripture doth oftentimes so describe it, as if God were immediately in the action himselfe, as chief, in a visible manner, like a man, yea, sometimes as though the whole businesse were performed by him alone, and this it doth that the praise may be given to God alone, and not to his instruments. *Psal.* 115. 1. And when the Scripture doth speak this of God and imply him in such an action, it describes him after a glorious manner, that he may appear to be more than man: And in their descriptions, the Scripture alludeth, for the most part, to those apparitions, by which God did manifest himself, and to those wonderous works which he wrought, and those accidents which fell out, and those judgements which he executed upon

the enemies of *Israel* in their conduct from *Egypt* to *Canaan*: A short model whereof you may read *Hab.* 3. 3. &c.

See for this purpose that Poeticall description which *David* makes of God *Pf.* 18. 7. &c. and 2 *Sam.* 22. 8. &c. By which nothing else is meant, but that God executed his judgements upon *Dauids* enemies, though he did not do it immediately, and after the manner there described. See also *Job.* 40. 10. &c. a place which may happily give light to this place.

Yet we may interpret, *For the glory of his Majesty*, for fear of his great army, to wit, his great army of *Babylonians*, which shall be led by *Nebuchadnezzar*, who shall be the Lords Lievetenant in this expedition: For it is usuall with the *Hebrews* to put the word *glory*, to signifie an army, or, great power of men, by a *Metonymie*, because an army brings *glory* to him, and makes him renowned, whose army it is. See *Chap.* 8. *Vers.* 7.

11. *The lofty looks of man.]* The lofty looks of man is put here, for the man of lofty looks, by an *Hypallage*, or a *Metonymie*, and by the man of lofty looks, is meant the proud man, for the proud useth to carry his head high, and his eyes lofty.

*And the haughtinesse of man, &c.]* The haughtinesse of man is put here, for the man of haughtinesse, that is, for the haughty look'd, or the haughty minded man, by the same figure as before.

*Shall be humbled.] i. e.* Shall be brought low.

How or when these men were brought low, see *ver.* 17. And the Lord alone shall be exalted in that day. See *ver.* 17.

12. *For the day of the Lord of hosts.] i. e.* The day in which the Lord hath appointed to avenge himself.

*Shall be upon every one, &c.] i. e.* Shall come upon every one, &c. *q. d.* For that day shall come, in which the Lord of Hosts shall punish, and avenge himself upon every one, &c.

13. *And upon all the Cedars of Lebanon.]* *Lebanon* was an hill which lay North of the Land of *Israel*, and divided it from the Land of *Syria*: This hill was famous for the goodly Cedar trees which grew thereon. Whereupon the Cedars of *Lebanon* were taken to signifie, goodly tall Cedars.

*That are high and lifted up.] i. e.* That are high and tall.

And

And upon all the oaks of Bashan.] Bashan was a region beyond Jordan, of which Og was sometime King, which region, when Og was slain, Moses gave to the Gadites, and the Reubenites, and half the Tribe of Manasses, Josh. 12. 4. &c. This Bashan abounded with fat Pastures, and large and tall Oakes: Hence Proverbially an Oake of Bashan may signifie a tall Oake.

15. Upon every fenced wall.] By fenced wall, he meaneth walls which are made for the defence and safeguard of a City, which walls are higher than other walls use to be. And such walls are calld fenced walls, because they use to be fenced with Towers and Motes to hinder the enemy that he approach not to them, to beat them down with Rams and other Engines.

16. And upon all the ships of Tarshish.] Tarshish was an ancient City of Spaine, called Tartessus, which stood at the mouth of the River Bætus, and had great commerce with the Phœnicians, and the Phœnicians with that. Now because the Phœnicians were wont to traffique to Tartessus in Spaine, and the Tartessians to Phœnicia againe, the ships of Tarshish may signifie Merchant ships, which were wont to go to and from Tartessus for Merchandize, as we call those East-India ships which use to go to and from the East-Indies.

By the Ships of Tarshish therefore are meant the tallest kind of ships which were made to saile in the Vast Sea, and were like to suffer wind and stormes, and all manner of tempestuous weather, and therefore were built accordingly: Which ships for bulke farre excelled those vessells of Bull-rushes which were used about Nilus, Cap. 18. 2. And those little ships, or fisher-boates which were used in Judæa, about Genezareth, &c.

And upon all pleasant Pictures.] By Pictures are here meant ships. For, as now, so of old they were wont to adorne the hindecks, or Poopes of the ships, with Pictures. And because the hindecks, or Poops were adorned with Pictures, he calls the hindecks, or Poopes themselves, Pictures, per Metonymiam adjuncti. And by the hindecks, or Poopes, he meaneth the whole ships, per Synecdochen partis: As Puppis is put, in Latine, for Navis, the hinder part or Poop, for the whole ship.

He calls the ships pleasant Pictures, or Pictures delightfull to the eye, because they

were pleasant to behold, and that either by reason of the Pictures with which the hindecks or Poopes were adorned: or else by reason of the Artificiall or neat building of the ships, and the tallnesse thereof, and the tackle thereto belonging.

Now to distinguish these ships from those which he called, Ships of Tarshish, we may say, that by the Ships of Tarshish were meant, Merchants ships, and by these, Men of warre.

But yet notwithstanding the former interpretation of these words, which is that which Interpreters most generally follow; I take it as not improbable, that by Pleasant Pictures, may here be meant Idols. For what the Prophet hath spoken from the 12. Verse hitherto, he doth repeat againe in the two next following Verses, and there he mentioneth the abolishing or pulling down of Idols, &c.

Note here, that by the Allegory of the Cedars of Lebanon, the Oakes of Bashan, the high Mountaines and Hills, the high Towers, fenced walls and Ships of Tarshish: are meant, proud and lofty men, which he spoke of before plainly, but here under an Allegory.

17. And the loftinesse of man.] i. e. And the man of loftinesse, or the lofty man.

Here is an Hypallage, or Metonymie, as v. 11.

Shall be bowed down.] i. e. Shall be brought down, whether he will or no, as sticks and trees are bowed down against their natural inclination.

And the haughtinesse of man.] i. e. Men of haughtinesse, or the haughty men.

Here is an Hypallage, or Metonymia adjuncti, as before, vers. 11.

Shall be made low.] All this came to passe when some of them fell by the sword, others were glad to run into the Clifts of the Rocks, and holes of the earth, to hide themselves, and others were led away captive into Babylon, by the Babylonians.

And the Lord alone shall be exalted in that day.] q. d. Though now these men (which I speak of) are high and lofty, and carry themselves like so many Gods: and their Idols are exalted, and set up as if they were not stocks and stones, or gold, or silver, but Gods indeed; yet, in that day, the Lord only shall be high & lofty: For all other high and lofty ones, shall be cast down by him, and he alone shall keep his state.

I take to be exalted here, for to be high, and



and lofty, rather than to be praised and magnified, as it often signifieth: For so the Context seemeth to require it; it being opposed here, to the condition of these which he spoke of, when they are brought down, and made low.

Yet *to be exalted*, here may be taken, for *to be praised and magnified*; and the sense of this place may be this: *q. d.* And though these Men, and their Idols, be now magnified and praised, yet the Lord alone shall be magnified and praised in that day: For their praises shall come to an end, and their glory shall cease.

*The Lord alone* ] The Lord is said here, to be alone exalted, not onely in opposition to those lofty and haughty men, which should be brought down, but also in opposition to the Idols (which they did set up in the place of God) which should be abolished.

*In that day.* ] By that day he meaneth, that day which he mentioned *Verf. 12.* And which he called, *The day of the Lord of Hosts.*

18. *And the Idols He shall utterly abolish.* ] St. Hierome observeth, that the Jews did never by any common or publique consent, set up any Idoll to worship it, after the *Babylonish Captivity*: And the *Thalrud Hieroselymitanum* affirmeth the same.

Note, that *And* may be put here for (*For*) and be a *Causuall* rather than a *Copulative*.

19. *And they shall go into the holes of the Rock.* ] Here is a *Relative* again without a formal *Antecedent* But the *Antecedent* is easie to be gathered: For by (*They*) he meaneth those haughty Men, which he spoke of *vers. 11.* and *17.*

*When He ariseth.* ] *Supple.* As a man out of sleep, whereby he is refreshed, and so the more able and fit for any employment. Or, as a man which hath sate patient a long time, and both heard and seen himself abused with patience, but now being no longer patient, ariseth up in Fury Or, as a Lion which couched quietly, but now is roused up.

*When He ariseth to shake terribly the Earth* ] The *Earth* is to be taken properly here for the *Earth* we tread upon, not *Metaphorically*, for earthly minded men: Yet not for the whole earth, but for the *Land of Judah* and *Benjamin* onely, which is

but a part of the whole earth: *per Synecdochē Integri.*

*To arise to shake the Earth*, is, to arise to make the earth to tremble. The meaning therefore of the words are: *q. d.* When he ariseth, and beginneth to execute dreadfull and terrible Judgements in the Land of Judah.

For understanding of the phrase, note, that it is the manner of the Scripture, to speak of the Earth (though it be an insensible and inanimate thing) as if it were apprehensive of those great things which are done in it, or upon it, and variously affected, according to the apprehension thereof: For if great and notable things of Joy be done in it, it is said to rejoyce and be glad: If great and notable matters of sorrow, to be sorry, and mourn: If dreadfull and terrible things be wrought in it, to shake and tremble for fear. Hence it is, that it is said, *Let the Earth be glad*, *Psal. 96. vers. 11.* And *let the Earth rejoyce*, *1 Chron 16 v. 31.* And *be joyfull O earth, and break forth into singing O Mountains*, *Isai 49. v. 13.* Hence it is, that the Prophet *Jeremie* saith, that the earth shall mourn, *Jer. 4. v. 28.* And again, *the wayes of Sion doe mourn*, *Lam. 1. v. 4.* And hence it is written, *At his wrath the earth shall tremble*, *Jer. 10. v. 10.* And again, he hath smitten his people, and the Hills did tremble, *Isai 5. v. 25.* See the like *2 Sam. 22. v. 8.* *Psal. 18. v. 7.* and *60. 2. Job. 9. v. 6.* and *26. 11.* and *Hab. 3. v. 10.*

Now because the Scripture speaketh thus of the Earth by a *Metaphor*, or *Prosopopoeia*: It goeth on further to signifie, by the rejoycing of the earth, the joyfull things done in the earth: And by the mourning of the earth, to signifie, the heavy and sorrowfull things done in the earth: And by the fearful shaking and trembling of the earth, to signifie, the dreadful and terrible things which are done on the earth, and that *per Metonymiam Effecti*, putting these Passions, which are caused in the earth, for the things themselves which caused them. And thus, *To arise to shake terribly the earth*, signifieth here, to arise, and begin to execute dreadfull and terrible Judgements in the Land, which shall make the very earth to tremble and shake for fear.

20. *In that day.* ] See *Verse 11.* and *17.*

Shall a man cast his Idols which are made of silver, and his Idols which are made of gold, which they made each one for himself to worship,

worship, to the Moles, and to the Batts. ] *i. e.* In that day shall a man fling away his Idols (though they are made of silver, and of gold (the most pretious mettals that are) and though they made them their Gods to worship them) in dark holes, and dirty corners, where they use to fling such things as they make no account of : And this they shall do, out of contempt of their Idols, and out of indignation, that they cannot save them in the time of their adversity.

To the Moles and to the Batts. ] By Moles and Batts, are to be understood *Metonymice* dark and dirty, or filthy holes and corners, such as Moles and Batts use to frequent, and make their nests in.

Some observe that the prophet jesteth here upon these men, as if the Prophet should say, they shall fling their curious, costly, and pleasant Idols, which have been the delightfull object of their eyes, to Moles and Batts, which either cannot see, or see but dimly.

21. To go into the cliffs of the rocks ] *i. e.* That he may make haste to go into the cliffs of the rocks.

The Prophet repeateth here what he said *vers.* 10. and *vers.* 19. And this he repeateth the oftener, that being terrible, it might the better work upon his auditors.

22. Cease ye from man. ] *i. e.* Cease ye from putting any trust or confidence in man, as though he could deliver you at this time

This the Prophet speakes, because the

Jewes were to prone to put their trust in the arme of flesh, *that is*, in the wisdom, and policy and strength of men, when any calamity was threatned.

Whose breath. ] And by consequence whose life, for no longer is there life in man, then there is breath in his body.

Whose breath is in his nostrils. ] *i. e.* Whose breath consisteth in his nostrils, as in a most necessary instrument. Or, whose breath is (*i. e.* passeth) in (*i. e.* by) his nostrills : So that if his nostrills be but stopped (which is easily and quickly done) man must needs perish.

These words shew the vanity of man, and containe a reason why we should cease from putting any trust or confidence in him.

The inward part of a mans nose is divided by a middle partition into two holes or passages, and these two holes or passages are called the nostrills

Wherein. ] *i. e.* In what thing, or, for what thing

Is he to be accounted of? ] *i. e.* Should any one so account of him, or so highly esteem him, as to put his trust and confidence in him against any eminent danger?

Note, that this Interrogative hath the force of a Negative : *q. d.* In nothing is he to be accounted of; especially if we compare him or oppose him to God, as here he is to be compared and opposed.

When God threatneth ruine or misery, in vaine do we trust in man to prevent it, or keep it off.



# ISAIAH.

## CHAP. III.



*OR behold &c. ]*

This hath reference to the last Verse of the former Chapter. And the seven first Verses of this Chapter contain (at least by the by ) a Reason

why they should cease from Man, that is, from putting any trust and confidence in man, as the Prophet counselleth *Chap. 2. vers. 22. q. d. Cease I say, from man, that is, from putting any trust and confidence in man, as though he could save you and deliver you from the day of the Lord of Hosts, which I have foretold you of. Chap. 2. 12. &c. For behold the Lord of Hosts will take away your bread, and your your drink, by which your life is supported (and what will become of man then ? ) And though there be among you now some mighty men, and men of warre, and Judges, and prophets, and Prudent, and Ancient, Captaines of fifty, Counsellors, cunning Artificers, & eloquent Orators, which are (the props and staies of your Common-wealth, to uphold it that it falls not to ruine of it self, and to bear it up a little against forrain enemies : And in which you put your trust and confidence) Yet before that day of the Lord cometh which is spoken of Chap. 2. 13. he will take away all these : And moreover he will give you Children*

to be your princes, and Babes to rule over you : In whose time there shall be no good government or order among you: But Anarchie, Sedition, and Confusion. And so miserable shall your State be, as that if there be any man thought fit to rule among you, yet he will not accept of it: so that there shall not be any men among you, to keep you from ruine amongst your selves, much lesse to preserve you, from the ruine which I threatned to you in the name of God, in the former *Chap.* So that your trust and confidence in man, shall be but vaine.

*Doth take away. ] i. e. Will take away.*

*A Present Tense for a Future.*

*The stay and the staffe. ] i. e. The props and the Pillars of the Common-wealth.*

These words are *Metaphoricall*, taken from a stay or a staffe, that an old feeble man hath, wherewith to uphold him, and keep him from falling.

What he meaneth particularly by the *stay* and the *staffe*, he tells in the next words.

*The whole stay of bread ] i. e. All the bread (and by bread understand all other food) which is the stay and support of mans life.*

When he saith, *the stay of Bread*, he meaneth bread which is a stay (*Supple*, of mans life) and speaketh as *Paul* doth *Rom. 4. vers. 11.* Where he saith, *Abraham received the sign of Circumcision, that is, Circumcision which was a Sign.*

*And*



*And the whole stay of water.* ] By water he meaneth all manner of drink, which he calleth a stay, because it is a Stay, a Support of mans life, as well as bread and meat.

Now when God taketh away from man his meat and his drink, man must needs die. In what therefore is man to be accounted of, or what confidence can we put in man to save us from what God intendeth against us, when God can take away his meat and his drink, and they being taken away man, must needs perish?

2. *The mighty man.* ] *Supple*, Of Valour.

The Prophet goeth on, to shew, what he meant by the *stay* and the *staffe*, which he spake of *vers. 1*.

*And the man of warre.* ] *i. e.* The man expert in warre and military affaires.

*The Judge.* ] By the *Judge* is meant, not onely he which decideth causes, which are brought before him; But also the *Magistrate*, which is set for the preservation of the Peace, and prevention of disorders.

*And the Prophet* ] The Prophet was he, who was wont to instruct the People in the way of the Lord: and to whom they were wont to make their addresses in their distresses, as *Ezekiah* did to *Isaiah*. 2 *King* 19. 2. and *Isaiah* to *Huldah*, 2 *King* 22. *vers* 13, 14.

*And the Prudent* ] By the *Prudent* is meant the man which can wisely conjecture of what will be in future, by considering the state of things in present.

*And the Ancient.* ] By the *Ancient* is meant, he which hath gained wisdom by long experience.

3. *The Captaine of fifty.* ] The Hebrews had Captaines over fifty Souldiers, as we have most usually Captaines over an hundred. See 2 *King*. 1. *Vers*. 9, 10, 11, 12, 13, &c.

*And the honourable man.* ] *i. e.* The man which is of Authority and Grace with the People, and whom the People honour and reverence, and by whom they will be easily ruled to do what he would have them.

*And the Counsellor.* ] *i. e.* The Senator or Counsellor of State, who is able to give good counsell and advice in state matters.

*And the cunning Artificer.* ] *i. e.* And the cunning Engineer, which is witty and cunning

in devising and making Fortifications, and Engines; and Instruments of Warre.

*And the eloquent Orator.* ] *The eloquent Orator* is of great use to reconcile those, which are at variance, and to pacifie those which are angry, and to appease tumults and uproares, and to incite and encourage people to fight for their Countrey, and to go in an Embassie, and to dissuade an enemy from his enterprize.

Note, that when the prophet spoke this, most men in place were wicked and unable men, as appeares *vers*. 12. Yet all were not so: But there were many good and able men, even among *them*, even *such* as are here mentioned, in the second and third *Verses*.

Note, that in the second and third *Verses* of this Chapter a *Singular number* is put every where for a *Plurall*.

Note also, for confirmation of what the Prophet said, *Chap*. 2. 22. That when God took away these men which are here spoken of, he did experimentally shew, how little we ought to trust in man, and how meanly he is to be accounted of. He did also shew, that there was no possibility or likelihood that man could save *Jerusalem* from the destruction threatned, *Chap* 2. when he had taken away these Props and Pillars thereof, and given them such Kings as he speakes of. *v. 4.*

4. *And I will give Children to be their Princes, and Babes shall rule over them.* ] *q. d.* And when I have taken away these Props and Pillars, I will give Children to be their Princes, and Babes to rule over them.

If the Kings themselves had been wise and experienced men in Government, the misse of most of those men mentioned in the second or third *Verses*, would have been the lesse: For they are but the Kings *Instruments* and *Helpes* in Government: But to make up the measure of the misery of this People to the full, he saith, that their *Kinges* themselves shall be *Babes* and *Children*, that is, of no understanding in those things which concern the good of the Commonwealth.

By *Children* and *Babes*, He meaneth not *Children* and *Babes* for age: But *Children* and *Babes* for understanding, in those things which concern good government, and the good and safety of the publike.

By *Princes* and those which shall rule over

over them, he meaneth their *Kings*, which are the *Supream Rulers*: and in particular *Jehoiakim*, *Jehoiachin*, and *Zedekiah*, in whom, and in whose daies, that which the Prophet here speaketh of, was fulfilled. Read 2 *Kings*, Chap. 24. 25.

Note, that whereas the prophet spoke hitherto in his own person, he speaketh here in the person of God.

5. *And the people shall be oppressed.*] *q. d.* And then the people shall be oppressed.

He sheweth the misery of that Kingdome, or Common-wealth, wherein *Children* beare all the rule: which is no better than an *Anarchie*, and the fruites of both are alike.

*The Child.*] The *Child* is taken here in regard of his *Age*.

*Against the Ancient.*] *i. e.* Against the *Old Man*.

*The base against the honourable.*] *i. e.* An ordinary *Common* man, against a *Noble* man.

6. *When a man shall take hold of his brother.*] That which the prophet here speaketh, is curte and concise: which is made full and plaine thus. *q. d.* And every one, seeing this disorder, and oppression, and being weary of it, shall desire those which are richer and better apparrelled than themselves, to interest themselves in the government of the Common-wealth, and to apply their whole endeavour to keep it up, from falling into utter ruine: But yet when a man shall take hold of his brother, &c.

*When a man shall take hold of his brother.*] *q. d.* When a man (as every man, being weary of that Confusion, will be glad to have, and will endeavour to get a good *Ruler*) shall take hold of his brother, that he may make his request known to him: See Chap. 4. 1.

*Of his Brother.*] Put an *Emphasis* upon this word *Brother*. *q. d.* But yet when a man shall lay hold upon another, though he be his brother, *i. e.* his *kinsman*, &c.

He will lay hold on his brother, rather than another man, because he is more likely to prevaile with him, (because of the neerenesse of his blood) than with a stranger.

*Of the house of his Father.*] *i. e.* Of the family and nere blood and kindred of his Father.

Because any one of the Nation of the

*Jewes* might be called a *Brother*, *Deut.* 15. 12. He sheweth here, that he meaneth a *Brother* in a neerer and stricter acception, *Viz.* A *Brother* or *Kinsman* which is near of Kinn to his own Father, and therefore one bound to him in a neerer link of love than a *Common Jew*.

Note, that the word *House* signifieth a family or kindred, not in Scripture onely, but in *Prophane* Authors also.

And it seemeth to signifie so per *Metonymiam* *Continentis*: For at the first, they onely were said to be of an house, which lived together in the same house, as the Father, and Children of him begot, which lived under the same Roof: But in Proceffe of time the word came to be of a larger extent, as the word *Family* did.

*Thou hast clothing.*] *i. e.* Thou hast very good Apparel, and art very well clothed.

It is requisite that a *Magistrate* or *Ruler* be better apparrelled than other Men, that he cometh not into contempt with the *Vulgar* for his mean garments.

By clothing some understand, by a *Synecdoche*, all things requisite to make a *Ruler*: *q. d.* Thou art fit to make a *Ruler*, and wantest nothing which is requisite thereunto, be thou therefore our *Ruler*, &c.

Others take it plainly, without a figure, and observe from hence the lamentable condition of this People, and the great scarcity of Men fit to beare Rule, which was such, as that if they saw a Man but a little better clad or apparrelled than another, they were earnest with him, to be a *Ruler* or a *Governour*.

*Be thou our Ruler.*] This signifieth not, that they would have him *King*, but that they would have him in an *Inferiour* place of Rule, in which they hoped that he might doe some good.

*And let this Ruine be under thine hand.*] By ruine is here meant *Metonymice*, that which is tottering, and ready to fall to ruine, he meaneth the Kingdome or Common-wealth of *Judah*, which here he compareth (under this *Metaphor*) to a ruinous house.

In the whole Sentence there is an *Hypallage*, for he saith, *Let this Ruine be under thine hand*, for *Let thine hand be under this Ruine*, or, *Put thine hand under this Ruinous State* to lift it up, or keep it that it falls no further to ruine,

It

It is observed, that the Scripture doth often mixe Metaphors, and begin with one, and end with another: So doth it here; for when it saith, *under this Ruine*, it alludeth to a *Ruinous house* ready to fall. But when it saith, *Put under thine hand*, it alludeth to a man putting his hand under another mans *burthen*, which is ready to fall, and so lifting it up again. For when an *house* is ready to fall, we use not to put under our *hand*, but set *props* to it to keep it up: But we put our *hands* under a *burthen*, and so help it.

7. *In that day shall he swear saying, &c.* ] q. d. He shall not take many dayes, or any long time to consider of it (as men usually doe in weighty businesses) but in the very *same* day, in which the motion and request is made to him, he shall give his resolute answer, and swear saying, &c.

*Shall He swear.* ] q. d. He shall not simply deny, and say, *He will not be a healer*, but He shall *swear* that *He will not be a healer*; and this he shall doe, that they may know that He is resolutely bent against it, and therefore they trouble Him and themselves in vain about it.

*I will not be an healer.* ] This answereth to that *Let this Ruine be under thine hand*, and it is, as if he should say, *This Ruine shall not be under my hand*, or, *I will not put my hand under this Ruine*: For the sense is the same, though the Metaphor be not the same; For there he compareth the Kingdome of *Judah* to a rotten or ruinous *House*: Here he compareth it to a wounded body, wherefore in allusion thereunto he saith, *He will not be an Healer*.

It is the part and duty of all in Authority and Rule, not onely to preserve a Common-wealth or Kingdome in a flourishing condition, but to use all meanes possible, when they see it declining, to keep it from utter ruine: But such was the miserable condition of this Kingdome at this time, as that they that were in Authority did rather hasten than hinder the ruine thereof, and so desperate, as that they which were not in Authority, would keep themselves out of Authority.

*For in my house is neither bread nor clothing.* ] This answereth to that in the former verse, *Thou hast clothing*.

The Argument which was there used, to perswade him to take some Rule upon him for the good of the Common-wealth,

was this: *Thou hast clothing*, be thou therefore our Ruler: The Antecedent of which Argument he here denieth, saying; *In my house is neither bread nor clothing*: Neither bread to eat, or at least not bread in so plentiful a manner as becometh a Rulers house: Nor clothing to put on, at least such clothing as you speak of, *clothing* fit for the Ruler of a people.

He mentioned onely clothing in the Argument, but he mentioneth bread also in the Answer thereunto, which maketh the Answer the stronger.

Note that these words, *For in my house is neither bread nor clothing*, must in construction come after those words, *Make not me a Ruler of the People*, (though they are set before them) for they contain a Reason of those words, *Make me not a Ruler of the People*, q. d. *Make me not a Ruler of the People*, for in my house is neither bread nor clothing.

8. *For Hierusalem is ruined* ] i. e. For *Hierusalem* shall come to ruine.

These are not the words of him, which excuseth himself from being a Ruler, but of the Prophet, who useth here a *Preterperfect Tense* for a Future, to shew, that what he speaks of shall as surely come to passe, as if it were already done.

*Because their tongue.* ] The tongue is put here *Metonymice*, for words proceeding from the tongue.

*To provoke the eyes of his glory.* ] q. d. So that they doe thereby provoke the Glorious Lord to anger against them.

Note, that the word *To*, in, *To provoke*, signifieth not the intent of these Men, but the event of their words and doings.

Note also, that when he saith, *The eyes of his Glory*, he speaks of God, *Αἵματι*, and putteth the *Eyes*, by a *Metonymie*, for the whole Man. And therefore doth he put the *Eyes* for the whole, rather than any other part, in this place; Because he would intimate, that their sinnes were openly and impudently committed: And because that which is done against a man before his eyes, and in his presence, doth more provoke him, than that which is done against him in his absence, and behind his back.

Note thirdly, that the tongue or words of a man, are here made the Object of the eyes or sights, as well as his Doings, of which see Chap. 2. v. 1.



Note fourthly, that in these words [ *of his Glory* ] the Glory of God is put *περιπασις* for God himself; as when we speak of a King, and say, the Kings Majesty, we mean the King himself: See the like Chap. 2. 10. So that the sense of these words, *To provoke the eyes of his Glory*, is this, to provoke his eyes, or Him who is Glorious.

Or else, of His Glory, is put for Glorious, a Substantive of the Genitive case for an Adjective; so that the eyes of his Glory may signifie his glorious eyes, as the yoke of his burthen signifieth his burthen some yoke, Chap. 9. v. 4.

9. The shew of their countenance doth witness against them. ] Supple that they are wicked men: q. d. You may guesse by their very countenance, that they are naughty and wicked men, so impudent they are, &c.

And they declare their sin as Sodome. ] i. e. They declare their sin as the men of Sodome did.

We read Gen. 19. 5. That when two Angels came to Sodome at even, and were entertained by Lot, the men of Sodome, all of them, compassed the house round, and called unto Lot, and said unto him, *where are the men which came to thee this night? Bring them unto us, that we may know them.* i. e. That we may abuse them against nature. Thus did the Sodomites, without shame and blushing, declare the filthy sin which they would commit. As these were not ashamed to tell of their sin, no more were the men of Judah, ashamed to tell what they would doe. And as it was likely, that the Sodomites did boast of their sin, when they had at any time committed it: So it is likely, that the men of Judah boasted of theirs, when they had committed it.

Woe unto their soul ] i. e. Woe to them.

The soul is put here, by a Synecdoche, for the whole man.

For they have rewarded evill unto themselves. ] q. d. For they have brought evill upon themselves, as a reward of their finnes.

10. Say ye to the Righteous, &c. ] This is either spoken by God to His Prophets, or by the Prophet to other Men.

For they shall eat the fruit of their doings. ] q. d. For they shall receive their reward according to their doings.

Here is a Metaphor, taken from a man which eateth of the fruit of an Orchard,

or Vine-yard which he himself planted.

Note, that the prophet speakes in this part of the verse in the Plurall number, whereas he spoke in the former part hereof in the Singular number, though he relates to the same thing. But this kind of Enallage, or Confusion of Numbers is frequent.

11. The reward of his hands ] i. e. The punishment which is due to him, as the reward of his works.

He puts the hand here, per Metonymiam Efficientis, for the works of the hands: And by the works of the hands, he meaneth, by a Synecdoche, all evill workes whatsoever, whether they be done by the hands, or any other member.

12. As for my People, &c. ] What he said in General of the wicked in the former verse, *That the reward of their hands shall be given them*: He sheweth here in Particular of the Princes and Rulers which oppressed the People, Vers. 12. &c. And of the proud women of Hierusalem, who were holden with pride, v. 16 &c.

As for my People, &c. ] This speech beginneth abruptly, as Patheticall Speeches use to doe: And it is the Pitty and Compassion which he had of the People, to see them so oppressed, which made him thus begin: By which kind of abrupt speech, he sets out also the greatnesse of the Oppression, which the Princes and Rulers used toward his People.

He calls the Jewes his People, because he called them to be a peculiar People to himself, and did special favours for them.

Children. ] By Children are meant men, which have no more understanding to govern as they ought, than Children have.

Children are their Oppressors. ] He should have said, Children are their Princes, as v. 4. But because their Princes, which were set over them for Good, did nothing else but oppresse them, and abuse their Power that way, he saith not (what they were by their Places) Princes, but what they were by abuse of their Places) Oppressors.

But what? are they Children, and yet Oppressors?

Ans. The Prophet calls them Children, because they were but Children for true knowledge and understanding how to manage the Places which they filled; And Oppressors,

*Oppressors*, Because they were men of *Crafty* devices, to know which way to *fleece* and *oppress* the people, and did it accordingly. And the Prophet seemeth of purpose to put these (as it were *Contradictory*) termes together, to shew the strange temper of these Men, what *fools* they were one way, and yet how *crafty* and *subtile* another.

Note, that the *Children*, which here he speakes of, are not the same with those which he spoke of *Vers. 4.* For these, which he speakes of here, were now in actual being when he spoke these words: But they, which he speakes of there, were not yet in actual being, but to arise, or be a great while after: And they were such as the sin of these men brought as a Scourge upon the Land.

Note also, that at this time, though there were many *wise* Princes or Rulers, as appeareth by *Vers. 2, 3.* yet there were also many *unwise*, as appeareth by this place.

*And Women.* ] By *Women* he meaneth *Men*, which were impotent and unable to bridle and overway their lusts and affects, and which like *women*, would lust after, and affect, and covet every thing they saw, and would bend all their power to compass and obtain what they had a mind to.

*And Women rule over them.* ] Whose Rule must needs be grievous and oppressive.

*They which lead thee.* ] *i. e.* Thy Princes and Rulers.

*Princes and Rulers* are called the *Leaders* of their People, by a *Metaphor* of a *Shepherd*, which goeth before his Sheep, and leadeth them when they goe to Pasture, and back again. See *Numb. 27. v. 17.* Or *Princes and Rulers* may be said to lead the people, because People doe (for the most part) follow the example of their *Princes and Rulers*.

*Cause thee to erre.* ] *i. e.* Cause thee to sin.

He alludeth to that *Metaphor* which compareth the *Law of God* to a way, of which see *Chap. 2. v. 3.*

*Princes and Rulers* may cause their People to erre many wayes.

As first, By commanding them to doe those things which are contrary to the Word of God.

Secondly, By persecuting those which are good and godly, and disallowing their wayes, and yet tolerating the wicked, and their doings.

Thirdly, By favouring (if not hiring) false Prophets, to prophesie happinesse to them, whom God abhorreth.

Fourthly, By perswading the People, both by themselves and their Parasites, that they govern in righteousness, when they doe nothing lesse.

Fifthly, By alluring and inducing them by their *example* to sin, as to Idolatry or the like. And this last seemeth especially, to be the Prophets meaning in this place.

The Prophet taxed the *Rulers* with *oppression* in the first part of this verse: Here he sheweth them guilty of *more wickednesse* than that.

*And destroy the way of thy Paths.* ] *i. e.* And destroy the way in which thou shouldst walk.

This way is the *Law of God*, according to which we should direct our lives.

The *Law of God* is compared to a strait and narrow way. Now as such a way is easily marr'd and destroyed, by the continuall crosse-trampling of cattle, and crosse-walking of Men, so that no man can see that way to walk directly in it: So is the *Law of God* marr'd and destroyed (at least in the true sense of it) by the finnes and transgressions of *Rulers*, so that they which look upon their *example* cannot discern between the *Commandments* of God, and corrupt usage of men, but call evill good, and good evill. Hence hath *Idolatry* been taken for the service or worship of God, and other things, which have been finnes in their own nature, have been taken for matters of Indifferency.

13. *The Lord standeth up to plead* ] *Subaudi*, But. *q. d.* But the Lord standeth up to plead the cause of his People.

*And standeth to judge the People* ] *Supple*, which are thus oppressed by their *Rulers*.

The sense of this verse is, *q. d.* But the Lord is ready to relieve those which are oppressed, and to deliver them from their *Oppressors*.

Note, that to plead a mans cause, is often taken for to deliver a man from oppression and wrong, for so it is taken 1 *Sam. 24. vers. 15.* and 1 *Sam. 25. vers. 39.* and *Psal.*

*Psal. 35. v. 1. and Psal. 43. v. 1. &c.* And as to plead a mans cause, so to judge a man, or to give Sentence in his cause, is taken for to deliver a man from oppression and wrong, &c. For so it is taken *1 Sam. 24. v. 15. Psal. 43. v. 1. and Psal. 10. v. 18.* And these words come thus to be taken, by a Metaphor drawn from the usage and customs of Courts of Justice. For because a man, which is arrested and troubled upon a false action, when his cause is pleaded by a good and honest Lawyer, and Sentence given therein by a just Judge, is relieved and delivered from further molestation and trouble in that Suite: Hence to plead a mans cause, and to judge him, come Metaphorically to signifie, or to be taken, for to deliver a man any way from the oppression and wrong which he suffereth.

But you will object, that to judge, signifieth to punish and to plague; For so it signifieth *Heb. 13. v. 4. and Psal. 9. v. 19.* How then can it signifie to deliver from oppression, and to relieve a man? for these seem contrary.

Answer: To judge, signifieth both to relieve and deliver from oppression and wrong, and also to punish and to plague, and both from the same Metaphor. But the diversity of the signification cometh from the diversity of men, or of the causes which are judged. For if a Mans cause be good, and he in the mean time suffereth wrong, then is he, when he is judged, and sentence is given in his cause, relieved and delivered out of trouble. But if a mans cause be naught, and he hath done the wrong, then when he is judged, and sentence is given in his cause, he is doomed to some punishment or other: And hence it is, that this word cometh to signifie so contrarily.

*The Lord standeth up to plead* ] i.e. The Lord is ready to plead, or about to plead.

He alludeth to the Posture of a Counsellor or Advocate, when he is about to plead: For though He sat down before, yet when He is about to plead, He riseth from his Seat, and standeth up, and pleadeth standing.

*He standeth to Judge.* ] What we said of a Counsellor or Advocate, we say the like of a Judge, when he is about to give Sentence; for then he usually standeth up, though he sat before.

14. *The Lord will enter into judgement with the Ancients of his People.* ]

Judgement is taken here for the Judgement Hall, or Court, or Place where Causes were pleaded and judged: And to enter into Judgement, is like to that Phrase of the Latins, *In jus ambulare.*

Note, that because a Malefactor, or he that hath done wrong, when he is cited, or brought into Court, it is for this end, that he might there receive the sentence of the Judge, according to his desert, and might be punished according to that Sentence: Hence, (by putting the Antecedent for the Consequent) to enter into Judgement with the Ancients of the People, signifieth here, to punish them, or to have them punished for their oppression, &c.

*With the Ancients of his People* ] i.e. With the Rulers of his people.

The Rulers of a People are called the Ancients thereof, because they are for the most part chosen out of Ancient Men: Or because they were chosen out of such at first. Hence were the Senators of Rome so called, because they were, Senes, that is, Ancient men, which were at first chosen to that place: Hence were the Lacedaemonian *ῥεποῖλες* so called. And hence are the Prime Rulers in a City or Burrough with us, called *Alder-men*, quasi, *Elder-men*. Yet he calleth these same men *Children*, *Vers. 12.* But it is not from their yeares, or from their place, but from their Ignorance, and their carriage, that he calleth them *Children* in that place.

*For yee have eaten up the Vine-yard.* ] By the Vine-yard, he meaneth the Poor, of whom the Lord hath as great a care as a Master of a Vine-yard hath of his Vine-yard: See *Chap. 5. vers. 7.*

Men eat onely the Grapes of the Vine-yard, but the Beasts eat the Vines themselves: To such therefore may these men be here compared; except you take the Vine-yard by a Metonymie, for the Grapes of the Vine-yard.

By eating up the Vineyard, is meant, the spoiling of the Poor, of their money and goods, by oppression: And wonder not that this should so signifie, when it is said in the same sense, *They eat up my People as they eat bread.* *Psal. 14. v. 4.*

Note here the Enallage of the Person, how he passeth from the Third to the Second Person.

*The Spoil of the poor.* ] i.e. The goods which yee have spoiled the Poor of, or, which



which ye have wrung from the poor by oppression and extortion.

*What mean ye that ye beat my people ?* ] By *my people*, are here meant the *poor*, for the Lord doth often call the *poor*, *his people*, because of the care which he hath of them, as *Psal.* 14. 4. and *James*, 2. 5.

15. *What mean ye that ye beat my people to pieces, and grind the faces of the poor ?* ] *q. d.* What reason have ye, thus to oppress my people, to witt, the *poor*, and to get their meanes and their substance from them by Oppression ?

Those Phrases are both of them *Metaphoricall*, alluding to *wheat*, whose flower is gotten out by beating, or by grinding.

For note, that they were wont not one to grind their wheat in a *Mill*, but also to bray it, and beat it in pieces in a *morter* (as appeareth *Prov.* 27. *vers.* 22.) that they may get the flower out of it. Hence they which imprison the *poor*, or use them hardly, that they may get their money or meanes away from them, are said to beat them in pieces, and to grind them. The like phrase we have among us, which speakes of *squeezing* a man, which phrase is *Metaphoricall*, and taken from *Grapes*, or such like fruits, which we *squeeze*, that we may get the juyce out of them.

But you will say, that a Mans money or his meanes, are not the same to a Man, as the flower is to the wheat, or the juyce is to the grapes.

Answer, Nor need they be to make the *Metaphor* good, for *Similitudes* run not upon four feet : Yet the Scripture often speakes in this case of a *poor mans money* and goods, as if it were *part of the man*, yea, the *man himself*, see *Micah* 3. *v.* 2. 3. *Job* 29. *v.* 17. *Prov.* 30. *v.* 14. *Psal.* 14. *v.* 4.

*And grinde the faces of the Poor.* ] *i. e.* And grinde the poor.

He useth here a *Synecdoche*, of the *Part* for the *Whole*. And puts the *faces* of the *Poor* for the *Poor* themselves, and the *face* rather than any other part in this Place : Because this oppression of the *Poor* did shew it self in the *Faces* of the *Poor*, when they went heavy and sorrowful, through the manifold wrongs which they suffered : And when the hunger, which they sustained for want of their meanes to buy them bread, shewed it self in their lean, thin, pined, and starved faces.

16. *The daughters of Sion.* ] *i. e.* The women of *Hierusalem*.

*Sion* is taken for *Hierusalem*, as *Cap.* 1. *v.* 8. And *Hierusalem* (as any other City may) is taken here, by a *Prosopopoeia*, for a *Mother*, her *Inhabitants* all for *Children*, the *Men* for her *Sonnes*, the *Women* for her *Daughters*, see *Chap.* 1. *v.* 27.

*Are haughty.* ] Some understand this not onely of the *haughtinesse* of the *mind*, (which certainly is chiefly here intended) but of the *Stature* of the *body* also : As though these women, to make themselves more tall and stately, used high-sole Shooes or stately Buskins.

*And walked with stretched forth necks.* ] Like *Cranes* or *Swans*.

The Prophet useth a kind of *Sarcasme* in this description.

It is the manner of proud Ones to goe as loftily as they can, but humble Men and Women look low.

*And wanton eyes.* ] *i. e.* Lascivious eyes, which they cast wantonly and lasciviously upon young Men, thereby to allure them to their embraces.

*Walking. Supple.* Abroad in the streets, which is not so seemly for them, as to keep at home.

*And mincing as they goe.* ] *i. e.* Mincing and cutting their steps and strides, as it were, into little pieces, and taking but a piece of a stride at a time as they goe.

*And making a tinkling with their feet.* ] How this *tinkling* was made with their feet as they went, no man can certainly know, being utterly unacquainted with the dressings and fashions of the women of that time. But some conjecture that they were bells about their feet, by the *tinkling* of which, the measure and composure of their steps might be taken notice of. Others conjecture, that they were *Jewels* and *Pearles* in their Shooes (and *Plinie* writes of such *lib.* 9. *cap.* 35.) and that the *hitting* and *striking* of these together, as they went *mincing*, made this *tinkling*. Others have other conjectures: but they wore some kind or other of *tinkling Ornament* about their feet, *v.* 18.

17. *The Lord will smite with a Scab the Crown of the head.* ] This *Scab* might come either immediately from God, or by carrying burthens upon their heads (as captives are put to all hardnesse.) Or by pulling of their hair by the roots, which

which they were wont to doe in their Lamentations.

*And the Lord will discover their secret parts.* ] This was when they had not any clothes left them to cover their nakedness: For the *Babylonish* Souldiers under *Nebuchadnezzar* pillagd them of their long trained gownes, and scarce left them, or allowed them a rag to wear.

18. *In that day.* ] i. e. In the day in which the Lord shall punish this pride of theirs by the *Babylonians* under *Nebuchadnezzar*.

He puts a *Relative* here without an *Antecedent*, as the *Hebrews* often use to doe: Or else this relateth to the day mentioned, chap. 2. v. 12.

19. *The tinkling Ornaments about their feet.* ] See vers. 16.

*The chaines.* ] Which they wore about their necks

*And the bracelets.* ] Which they wore about their wrists.

*And the Nose Jewels.* ] i. e. Jewels hanging down from the forehead, as low as the Nose.

Some say, that the *Eastern* women were wont to were *Jewels* in their noses, as well as in their eares, by boring a hole in their nose, as they did in the eare, and that the Prophet speaketh here of such jewels or rings.

22. *The changeable Suites of apparell.* ] *Changeable Suites* of Apparell, were many *Suites* of Apparell, whereof they wore one one day, and another another, and another a third day, which change and variety of *Suites*, and of Apparell, was accounted a piece of the Luxury of those times.

*And the mantles.* ] They were wont (it seemeth) to use and wear *mantles* about their shoulders, especially in cold weather, and in journeys, as many *Eastern* women doe at this day.

*And the crisping pins.* ] With which they used to crisp and curle their hair.

23. *The glasses.* ] i. e. The Looking-glasses, wherein they did contemplate and behold their beauty, and dresse and prank themselves.

24. *Instead of sweet smells.* ] caused by the Spices and Perfumes, which they carried about them.

*There shall be stink.* ] Caused by noysome scabs and putrified Sores. Or rather through want of change of clothing,

and good lodging, for from the bodies of such proceedeth a noysome and stinking smell.

*Instead of a girdle a rent.* ] Observe the *Antithesis* here, a *girdle* is an Ornament added to, and above the whole and compleat garment: A *rent* is a deformity, and taking from the garment which was whole and compleat.

*Well-set hair.* ] i. e. Hair set orderly and trimly, by trim dressing.

*Baldnesse.* ] This *baldnesse* might be caused, either by some disease or scab which God might bring upon them: Or by themselves, tearing their hair off of their heads, through grief and impatience: Or by the *Babylonians* their enemies (if at least they were wont to shave those which they conquered, and made Captives, as the *Romans* did:) Or by the servile work, and the burthens which they bore on their heads in their captivity, of which see *Ezek.* 29. v. 18.

*A stomacher.* ] Which useth to be more pretious and costly than any part of the garments beside.

*A girding of sackcloth.* ] i. e. Sackcloth girt upon their stomach.

Sackcloth, as it is the coursest of clothes, so is it also a badge of mourning, *Psal.* 30. v. 11. and 35. 13.

*And burning.* ] i. e. A Face burnt with the Sun.

He puts an *Abstract* here for a *Concrete*.

Or by *burning* is meant *Deformity*, and *Ugliness* caused by the burning of the Sun, per *Metonymiam Efficientis*.

25. *Thy men shall fall by the Sword.* ] *Viz.* By the Sword of the *Babylonians*. For the Judgements here threatned were performed by the *Babylonians*, when *Nebuchadnezzar* came against *Hierusalem*, and took it, and carried the *Jews* into captivity.

The prophet doth by an *Apostrophe* turn his speech to *Hierusalem*.

*And thy mighty.* ] i. e. And thy strong and valiant men.

26. *And her gates.* ] i. e. And the Gates of *Hierusalem*.

He changeth the *Person* here, speaking of *Hierusalem* in that third person, to whom he spoke in the 25. Verse in the second person.

Her

*Her gates shall lament and mourn.*] He useth a *Prosopopœia*, or a *Metaphor* here, attributing that to inanimate creatures, which is proper to man.

Note, that within the *Gates* of the City (not of *Hiernsalem* onely, but of other *Citys* also) there were wont to be large and fair roomes, where publique Assemblies of the Citizens used to be kept for matters of the Common-wealth, that is, for justice and judgement, and the like, *Gen.* 34. 20. *Deut.* 17. 5. and 22. 15. and 25. 7. *Ruth.* 4. 1, 11, &c.

Now because the *Gates* being destinated and appointed for these Assemblies, would have been glad and rejoyced when they were frequented by them; but lamented and mourned at the slaughter and carrying them away, which were wont to assemble there, if they had had sence, and under-

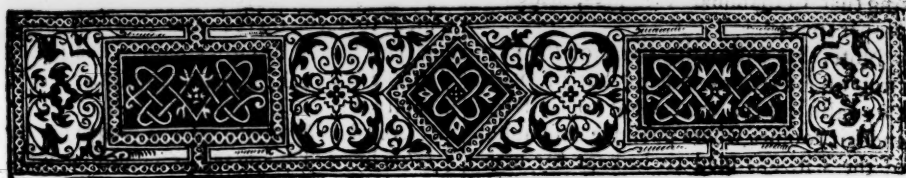
standing. Hence it is, that he saith here, *Her Gates shall lament and mourn*, because the Judges, and Lawyers, and others, which used to meet there, and frequent those places, should be either slain by the sword of the *Babylonians*, or carried away into captivity.

*And she bring desolate.*] i. e. And *Hiernsalem* her self being left as a widdow without an husband, and a mother spoiled of her children.

*Shall sit upon the ground.*] Viz. As mourners were wont to do, *Ezra.* 9. 3. *Iob.* 2. 13. *2 Sam.* 12. 16.

He speaketh here by a *Prosopopœia*, or a *Metaphor*, of *Hiernsalem*, as of a Mother or Matron, full of grief and heavinesse. *Jeremie* useth the same manner of speech concerning *Hiernsalem*, *Lament.* 1. *Vers.* 1. and our Prophet of *Babylon*, *Chap.* 47. 1.





# ISAIAH.

## CHAP. IIII.



*ND in that day.]* Supple, In which God shall make such a desolation as is spoken of, in the third Chapter.

This doth depend upon the foregoing Chapter. And the Prophet here sheweth, that there should be so few men left after the desolation and destruction there spoken of, as that many women should scarce be able to get one man to be their husband.

*Seven women.] i. e.* Many women.

He puts a certaine number, for an uncertaine.

*Shall take hold of one man.]* As having an earnest sute or request to him: And as though they would not let him go, untill he had condescended to their request.

The request that they should make to him is, that he would be their Husband and marry them.

*We will eat our own bread, and wear our own apparrell.]* The Husband was to find his Wife with food and raiment, *Exod.* 21. 10. Least therefore this man should deny their request, and put them off with this, that he was not able to find food and raiment for them, therefore he would not be their husband: They prevent him, and tell him, that they will not put him to that trouble and charge, but will find their own

food and their own apparrell.

*Onely let us be called by thy name.] i. e.* Onely let us be thine, that is, thy wives.

To be called by a mans name, or, to have a mans name called on a thing, signifieth to be a mans own: For every thing, which is owned, is called by the name of the owner, as *David's* Wife, *Salomons* Sonne, *Pauls* Cloak.

*To take away our reproach.]* It was a reproach and a shame among the Hebrews for a woman to be of ripe yeares, and not to be married: So also it was to be without issue, *Luke*, 1. 25. *Gen.* 30. 23. This reproach was (one part of it) certainly taken away, and the other likely to be taken away by marriage.

2. *In that day.]* Here is a Relative put without an Antecedent: But what day he speaketh of, may be gathered from the fourth Verse: It is the day or time when the Lord shall have washed away the filth of the Daughter of Sion, and shall have purged away the blood of Hierusalem, and so shall bring the residue of his People out of their Captivity.

Here the Prophet prophesieth of joyfull things (for the comfort of those which were righteous) after those grievous things which he foretold, for the terror of the wicked.

Here should this fourth Chapter have begun.

*Shall the branch of the Lord.]* The Prophet supposeth here, that the Branch of the Lord would spring up, as fore-seeing it in

in the Spirit, therefore he speaks not of that, that it shall spring up, but cometh directly to speak of the Glory, and Beauty, and Excellency of it, when it shall spring up: Or else he includeth both, by a *Sylepsis*: q. d. And in that day there shall spring up a Branch of the Lord, and that Branch of the Lord shall be beautifull, &c.

*The branch of the Lord.* ] By the Branch of the Lord is meant, the Salvation which God wrought for the Jews, when he redeemed them by Cyrus out of the Babylonish Captivity: Of which salvation our Prophet speaketh often, from the fourth Chapter of this prophesie to the end thereof: And in the 45. Chapter and the eighth Verse, he speaks of it *Metaphorically* as he doth here, that is, as of a Branch, or a Plant, which the Lord maketh to spring out of the Earth.

*The branch of the Lord shall be beautifull and glorious, &c.* ] q. d. The Salvation, which God will work for those which escape of Jews, shall bring honour and glory to them that escape, and make them honourable and glorious in the eyes of all men.

How honourable and glorious the Jews were, by reason of this Salvation, see among other places, Chap. 40. v. 5. Chap. 41. v. 10. &c. Chap. 43. v. 14. Chap. 45. v. 17. Chap. 49. v. 9, 23. &c. Chap. 52. v. 9. Chap. 54. v. 1. &c.

*And the fruit of the Earth.* ] i. e. And the fruit which shall spring up out of the Earth.

This is but a repetition of the former Sentence: And the fruit of the Earth signifieth the same here, as the Branch of the Lord doth there.

Note, that the fruit of the Earth is of larger extent than the fruit of Trees, or Plants, or Branches: For not onely the fruit of Trees, and of Plants, and of Branches, but Trees, and Plants, and Branches themselves may be called the fruits of the Earth.

*And comely.* ] i. e. And an Ornament.

*For them that are escaped of Israel.* ] i. e. For those Jews which shall escape death, and survive after the destruction and captivity, which the Babylonians shall bring upon that People.

*Of Israel.* ] i. e. Of the Jews, to wit, the Tribes of Judah and Benjamin, see Chap. 1. 3.

3. *He that is left in Sion; and he that remaineth in Hierusalem.* ] By him that is left in Sion, and him that remaineth in Hierusalem, is meant, he that remaineth alive of the Jews after the Babylonish captivity.

Note therefore, that in Sion, and in Hierusalem, is, as if he should say, in Jacob, and in Israel. For as Jacob or Israel is often put for the Jews, and that per *Metonymiam Efficientis*. Because Jacob or Israel was the Father of the Jews. So is Sion, or Hierusalem, put for the same Jews by the same figure: Because Sion or Hierusalem was the Mother of the Jews. But observe, that Jacob or Israel was the true naturall Father of the Jews: But Sion or Hierusalem was called their Mother onely by a Metaphor, yet that she was so, at least, called their Mother, we may learn from Chap. 49. Vers. 20. and Chap. 50. Vers. 1. and Gal. 4. Vers. 25.

But yet we may take Sion and Hierusalem here plainly without a Metaphor, that the sense of these words may be this, *Viz.* And he, Supple, of the Jews which is left alive, Supple, and shall dwell in Sion, and he, Supple, of the Jews which remaineth, Supple, alive, and shall dwell in Hierusalem, after the Babylonish captivity, shall, &c.

For note, that though many of the Jews survived after the Babylonish captivity, yet the Blessings spoken of in this Chapter, did appertain onely to them which returned and dwelt in Hierusalem.

*Shall be called Holy.* ] i. e. Shall be holy.

For the Hebrews doe often use vocall verbes for reall, and *to be called*, for *to be*.

*To be holy*, doth primarily and originally signifie to be separated from others by way of excellencie; Hence they which excell the vulgar sort of Men in Piety, and Religion, are commonly called Holy, and in this sense may these Men be called Holy in this place.

Yet because this place speakes both in the precedent and Subsequent Verses, of the blessings of God to this People, in keeping and preserving them: I had rather take Holy here, for such as God separates and sets apart from other People, by his blessings to them, and hedge of protection about them, by which he maketh a difference between them and other People;

In which sence the word *Holy* is taken, *Exod. 19. Vers. 5, 6.* where we thus read, *New therefore if ye will obey my voice indeed, then shall ye be a peculiar treasure unto me above all the people: (For all the earth is mine) And ye shall be unto me a Kingdome of Priests, and an holy Nation.*

In opposition to Holinesse thus taken, God is said to proph:ne the Princes of the Sanctuary, *Chap. 43. Vers. 28.*

*Every one that is written among the living in Hierusalem ] i. e.* Every one which shall be alive after the *Babylonish Captivity*, and shall live in *Hierusalem*, shall be called *Holy*.

He alludeth here in this phrase to the *Mustering* of an Army after a Battle, where the names of those which escaped in Battle, are written and entered into a *Muste-Roule*, or *Muste-Book*, that so they might know what they have lost, and what forces they have left.

*4. When the Lord shall have washed away the filth, &c. ] i. e.* When the Lord shall have washed away the sins, &c.

Heliketh the *sin* of the Soul here, to the filth of the body; And the *taking sin away*, to the *washing away* of that filth by water: But the way by which God took away the filth of *sin* here spoken of, was by *destroying* the incorrigible sinner, and bringing others to *amendment* of life, both which he did by the *Babylonians*, into whose hands he gave them.

*The filth of the Daughter of Sion ]* Read *Chap. 3. 16. ]* To which place the Prophet doth here allude.

*The blood. ]* Blood is put here *Metonymice* for *Murder*, by which the blood of man is shed: And that againe is put *Hyperbolice* for *Oppression*, See *Chap. 1. Vers. 15.*

The Prophet doth here allude to the *Oppression* which he spake of *Chap. 3. Vers. 12. &c.*

*From the midst of her. ] i. e.* From her, or, out of her.

*An Hebrew Periphrase.*

*By the Spirit of judgement. ]* The Spirit of Judgement, is put here *Periphrastically* for Judgement, the word *Spi-rit*, redounding by an *Hebraisme*.

*By Judgements,* the Prophet meaneth the Calamities and Punishment which God brought upon this People by the *Babylonians*, which kind of Calamities and Punish-

ments are called *Judgements*, because of the Justnesse of them, and that by a *Metaphor* from those Punishments, which are inflicted upon a *Malefactor* upon a *Just Sentence* or *Judgement* given against him.

*And by the Spirit of burning. ] i. e.* And by burning, for the word *Spirit* redounds here as it did before.

He meaneth the same thing by *burning* here as he did by *Judgement* just before. But he alludeth here to the manner of *Goldsmiths*, and other the like *Craftsmen*, who purifie their *Gold* and other metalls from their dross, by *Fire* and *Burning*.

*5. And the Lord will create upon every dwelling place, &c. ]* The meaning of this Place is, that God will protect them, and keep them in all their *dwelling*s, and will be no lesse present with them for this purpose, than he was with their *fathers*, when he brought them out of *Egypt*, and went before them by day in a *Pillar of a Cloud* to lead them the way, and by night in a *Pillar of Fire* to give them light, to goe by day and by night, *Exod. 13. v. 21.*

*Upon her Assemblies. ] i. e.* Upon her particular families, which are *Assemblies* of divers individuall men. Or upon the *Assemblies*, in which men shall meet in her, in the Temple and in the Synagogues for holy duties. And upon the *Assemblies* in which men shall meet in her *Gates*, for the Administration of Justice, and other matters concerning the good of the Commonwealth.

*A cloud and smock ] i. e.* A dark black smoakie Cloud.

Here is a figure called *Ev dia Socky* where two or more words are put to signify one thing.

*A cloud and a smock by day, and the shining of a flaming fire by night. ]* He alludeth here (as I intimated) to the *Pillar of a Cloud*, and the *Pillar of Fire*, in which the Lord went before the *Israelites* by day and by night, as they went out of *Egypt*, *Exod. 13. 21.* which *Pillar* seemed not onely to direct them which way to go by day and by night, but served also to defend them from the *Scorching heat* of the Sun in hot daies, as they travelled through the *Wildernesse*: And from the *Coldnesse* of the night when the nights were cold, (to both which the *Psalmist* may seem to allude, when he saith, *The Lord is thy keeper &c. The Sun shall not*



smite thee by day, nor the Moon by night, *Psal.* 121. v. 5, 6.)

For though the *Cloud* ascended a great height in the Air, streight up like a *Pillar*, yet there it disperfed it self abroad (it seemeth) like another *Cloud*, at least when need was, and so kept them from the scorching heat of the *Sun*, as it was a *Cloud*: And as it kept them from scorching heat in the day, when the weather was hot, as it was a *Cloud*, so it is probable, that it kept them from the coldness of the night, when the nights were cold, as it was *fire*.

Note, that this and the like places are not so to be understood, as if the Prophet meant, that God would create indeed a *Cloud*, and *Smoak*, and a *Flaming fire* to protect *Hierusalem*, and her *Assemblies*, as he did for the people of *Israel*, *Exod.* 13. v. 21. But here we must observe, that the *Hibrews* doe usually expresse like things by like, and here by a *Cloud* in the day, and by a *Fire* by night, he signifieth Gods continuall protection of them, who did once protect the *Israelites* after this manner.

For upon all the *Glory* shall be a defence. ] He raketh *Glory* here for glorious ones, and puts an *Abstract* for a *Concrete*: And by the glorious ones he meaneth those *Jews* which survived after the *Babylonish* Captivity, which were glorious by their Salvation and deliverance, *Verse* 2

When he saith, that upon these shall be a *Defence* (that is, a *Covering* to defend them:) His meaning is, that they shall be saved by Gods providence, and defended from all their enemies, and from all the evill that they can doe. And in his expression he is *Metaphoricall*, and alludeth to the *Covering* of Goats hair, *Exod.* 26. v. 7. Or of Rams skins, *Exod.* 26. v. 14. which were made as a *Defence* or *Covering*, to preserve and defend the *Curious* Curtaines of the *Tabernacle* ( of which we read *Exod.* 26 v. 1. ) from *Rain*, and

Wind, and any thing that might hurt them.

6. And there shall be a *Tabernacle* for a shadow, &c. ] He alludeth here to the *Tents* and *Tabernacles*, which the *Israelites* made and dwelt in, in the *Wildernesse*. q. d. And as the *Tents* and *Tabernacles*, in which the ancient *Israelites* dwelt in the *Wildernesse*, did keep them from the heat of the *Sun*, and from *Stormes*, and *Rain*, so will God defend these, and keep them safe from all evill.

This Copulative, And, couples these with those words, And the shining of a flaming Fire by night: So that those words ( For upon all the *Glory* shall be a defence ) may be read with a *Parenthesis*.

From the heat. ] i. e. To defend them from the heat of the *Sun*, when the *Sun* shineth hot.

For a Place of Refuge, and for a Covert from storm and from rain. ] i. e. For a Place of Refuge, and for a Covert to defend them from storm and from rain, when a *Tempest* is up.

What the Prophet here propheseth of, we may see historically fulfilled, *Ezra.* Chap. 4. Chap. 5. Chap. 6. and *Nehemiah* Chap. 4. And the benefit of this protection did the *Jews* enjoy till almost the times of *Antiochus*. And God failed not of his protection untill they failed of their Obedience, which is a Condition tacitely included in all the promises of God.

Note here, that as what the Prophet saith from the second Verse to the end of this Chapter, doth in the first sense shew the *Glory* and protection, which should befall the Men of *Judah* and *Hierusalem* after the *Babylonish* Captivity: So in a second and more sublime sense, it sheweth the *Glory* and protection which God would shew to his People under the *Gospel*, after their delivery from the *Thraldome*, which they were in under *Satan*, and their redemption from their spiritual bondage.



# ISAIAH.

## CHAP. V.



*N*OW will I sing to my well-beloved a song of my well-beloved. ] i. e. Now will I *Isai-*ah, the servant of the Lord, sing to the Lord, whom I heartily love, a song

concerning himself.

Note, that to sing to God, is to sing in the honour and praise of God, and so the *Psalmist* doth also often use this phrase.

*A song of my well-beloved.* ] i. e. A song concerning himself, or a song containing his praises. (For he might call this song a song of his well-beloved, in the same sense as he said, I will sing to my well-beloved.

Note here, that it is probable from the first Verse of the following Chapter, that the Prophecie contained in this Chapter, was made known to *Isaiah* in the year that King *Uzziah* died.

2. *And he fenced it.* ] He observeth here the methode of husbandmen, who being about to make a *Vineyard*, first fence in the ground, to keep it from cattell, and things that may hurt it.

*And gathered out the stones thereof.* ] This is the next thing which the Husbandmen do,

they gather out the stones, that the ground may be the plainer, and easier to dig, and better for the Plants which shall be planted therein.

*With the choisest Vine.* ] i. e. With the best Vines.

Here is a *Singular* number put for a *Plural*.

*And built a Tower in the midst of it.* ] The use of a Tower in a *Vineyard*, was for the *Vine-dressers* and keepers of the *Vineyard*, to betake themselves thither in storme and raine, and to lay up their instruments therein : But especially for them to abide and watch there, that they might look to the *Vineyard*, that neither Theeves nor Beasts should spoile it.

The Prophet calleth this a *Cottage Cap.* i. v. 8.

*And also made a wine-presse therein.* ] *Viz.* That the Grapes that grew there, might be pressed therein to make Wine.

*And he looked* ] *Supple*, After all his care and charge.

*That it should bring forth grapes.* ] i. e. Sweet grapes, which are pleasant to the taste, and acceptable to the stomach, and which would make excellent Wine.

*Wild Grapes.* ] i. e. Bitter, sower, unpleasant grapes, like wild grapes.

Note, that the wild grape is the fruit of that Plant, which is called the *Wild Vine*, which is that Plant different in *Species* from the choice Vine,

*Vine*, which maketh some Interpreters to expound *wilde grapes* here, by a note of similitude, *q. d. Grapes like wild grapes.* But though the *wild grape* be the fruit of the *wild Vine*, and never commeth of the *Vine* naturally: Yet being that this is a proverbiall kind of speech, we may expound it without a note of similitude: For Proverbs do not alwayes observe the course of nature, and what naturally proceedeth from what, as you may see, *Chap. 14. 29.* Where the *Serpent* is said to produce a *Cockatrice*, and the *Cockatrice* to bring forth a flying *Serpent*, and *Chap. 59. 5.* Where the *Cockatrice* egg is said to break out into a *Viper*.

3. And now O inhabitants of Hierusalem, and men of Judah, &c.] These words are spoken in the Person of God, whom the prophet called his well-beloved. *vers. 1.*

*Judge I pray you betwixt me and my Vineyard*] *Supple*, Which of us two were in the fault, that it brought not forth grapes, but wild grapes.

God calleth the Inhabitants of Hierusalem, and men of Judah to judge here; Because the application of this Parable concerneth them, and there is no better way to shew that a man is justly condemned, than to make him by some way or other to condemn himself. Thus did *Nathan* deale with *David*, *2 Sam. 12. 2.* And thus did our Saviour deal with the Priests and Elders, *Mat. 21. v. 33. 40.*

4 What could have been done more to my Vineyard that I have not done in it? ] *q. d.* What have I omitted that a good Vine-dresser should do? Or, what have I neglected, which was needful to make my Vineyard fruitfull?

Wherefore when I looked. ] *q. d.* What then is the reason? Or where is the fault (is it in me, or in my Vineyard?) that when I looked, that it should bring forth grapes, it brought forth wild grapes?

5. And now. ] *Supple*, That the fault is not in me, but in my Vineyard.

Note here, that we must understand (between this & the former verse) that the men, whom God called to judge between Him and his Vineyard, gave sentence for Him against his Vineyard: Upon which sentence, God goeth on to give sentence against his Vineyard, as it deserved.

Go to. ] This raiseth attention.

I will take away the hedge thereof. ] *Supple*,

That men and Beast may freely go in and out at their pleasure.

And break down the wall thereof. ] This is a Repetition of those words, *I will take away the hedge thereof.*

Where note, that in stonie places, they were wont to make their fences of stones built into walls in stead of Hedges of thornes.

Yet some take the Hedge for one fence, and the wall for another: As though the Vineyard had a double fence about it, an outward fence of a Hedge of Thornes, an inward of a Wall of Stones.

It shall be trodden down ] *Supple*, By men and beasts.

6. It shall not be pruned. ] When Vines grow rank and too luxuriant, they are to be cut and pruned, that they may bear the better.

Nor digged. ] They were wont to dig at the roots of the Vines, to open them, and let in the aire and raine the better; as also to dung the roots, that the fruit may be the more, and the fairer.

There shall come up briars and thornes. ] *Supple*, Instead of the Vines, which shall be trodden down. Or, there shall grow up briars and thornes among the Vines, which shall suck away the juyce from the rootes of the Vines, both which are the signes of a Vineyard neglected and rejected.

I will also command the Clouds that they raine no raine upon it. ] And the Plants which are planted upon a hill, must needs wither away without raine.

7. For the Vineyard of the Lord of Hosts is the house of Israel. ] This Conjunction *For*, if it be a Causal, and so taken, sheweth that there is an *Elleipsis* here, and that something is to be understood: That therefore which is to be understood here, is this, or the like, *q. d.* Now therefore the Lord will forsake his People, the house of Israel and the men of Judah and will leave them to be spoiled by their enemies and will not help them, for that which is meant by the Vineyard of the Lord of Hosts, is the house of Israel, and that which is meant by his pleasant Plants, is, the men of Judah.

But yet note, that some take *For* here, for *Now truly*, and so make the sentence perfect without an *Elleipsis*.

For the Vineyard of the Lord of Hosts is the house of Israel. ] *i. e.* For they which are meant & signified in this parable by the Vineyard



yard of the Lord of Hosts, is the house of Israel, &c.

*The house of Israel.*] The house of Israel is taken here for the *Jews*: See Chap. 1. Vers. 3.

This verse telleth us, that what the prophet sang of the Vineyard in the former Verses, was a *Parable*: Now although it be not necessary that whatsoever is contained in a *Parable*, should have its application (because many things are spoken to make up the narration, and many things are added to adorne it) And although it might seem enough to make this *Parable* and the *Apodosis* thereof to meet to say, that, as this Vineyard had all things requisite to make it fruitfull: So had the *Jews* whatsoever was needfull to make them good: And yet for all that, as the Vineyard proved naught; so did the *Jews*: And therefore as the Lord would lay waste his Vineyard, so would he give over his people to desolation: And although little more than this is expressed, in the *Apodosis* here given. Yet because Interpreters have been more accurate in explication of every member of this *Parable*, than ordinary, I will here take a review of it, and with them run it over againe.

1. *My well-beloved.*] i. e. God whom I love dearly.

*Hath a Vineyard*] By this is meant the house of Israel, vers. 7.

*In a very fruitfull hill.*] By this fruitfull hill is meant *Judaea*, which was high for situation, and mountainous, yet fruitfull for the quality of the soile.

2. *And he fenced it*] i. e. He gave it his Protection, and kept it from all its enemies which dwelt round about it.

*And gathered out the stones thereof.*] i. e. He did cast out thereof the Gods of Stone, and the *Canaanites* which worshiped those Gods, *Psal.* 80. 8. who by worshipping stones, were like to the stones which they worshipped. *Psal.* 115. 8.

*And planted it with the choicest Vine.*] By the choicest Vine or, Vines, are meant, the men of *Judah*, v. 7.

*And built a Tower in the midst of it.*] By this Tower is meant *Hierusalem*, which was the strongest fortresse of all that Country.

*And also made a Wine-presse therein.*] By this is meant the Altar of *Hierusalem*, which

ran with the blood of the slain beast, as the *Winepress* did with the juice of the press grapes.

*And he looked that it should bring forth grapes.*] By grapes are meant, works of Righteousnesse, v. 7.

*And it brought forth wild grapes*] By wild grapes are meant works of unrighteousnesse, v. 7. &c.

3. *And now O Inhabitants of Hierusalem and men of Judah, judge I pray you betwixt me and my Vineyard.*] q. d. And now O Inhabitants of *Hierusalem* and men of *Judah*, speak your selves, whether I or my Vineyard, that is, whether I or you be in the fault, that for works of Righteousnesse, ye bring forth works of unrighteousnesse.

4. *What could I have done more to my Vineyard that I have not done in it.*] q. d. What greater kindnesse could have been shewed to a People, than I have shewed to you, that I might induce you to obey my Commandements, and work the works of righteousness.

*Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?*] q. d. Why then, when I looked that ye should work the works of Righteousnesse, did ye work the works of unrighteousnesse?

*And now go to. I will tell you what I will do to my Vineyard.*] q. d. And now go to, I will tell you how I will deal with you my People.

5. *I will take away the hedge thereof, and it shall be eaten up: and beat down the wall thereof, and it shall be trodden down.*] i. e. I will forsake you, and be your Shield and defence no longer, but suffer your enemies to invade you and spoile you.

6. *And I will lay it waste, it shall not be pruned nor digged, but there shall come up briars and thornes.*] i. e. No body shall have any care of you, or respect to you.

*I will also command the Clouds that they rain no rain upon it.*] i. e. I will also withhold my loving kindnesse from my Vineyard, that is, from you.

7. *The house of Israel, and the men of Judah.*] These two phrases signifie the same men, and are but a repetition of the same thing in divers words.

That *Israel* is taken for *Judah*: See Chap. 1. vers. 3.

*And the men of Judah his pleasant Plant.*] Under the Men of *Judah* we must comprehend the Men of *Benjamin* also, which  
clave

clave to the Tribe of *Judah* in the Schisme made by *Jeroboam* : Which men may be called *Gods pleasant Plant*, because they revolted not to Idolatry, as the other ten Tribes did, but retained the worship of God, for which he had more pleasure in them, than in the ten Tribes, though at length they revolted also.

*He looked for judgement.* ] *i. e.* He looked for upright dealings in the Courts of Justice, and that Justice should be administred with an even hand to the *poore*, as well as to the *rich*. See *Cap. 1. v. 21.*

This place concerneth *Judges*, and those which had to do in Courts of Justice.

*But behold oppression* ] But instead of Judgement he findes *oppression*, to wit, *oppression* of the *poor*, and *fatherlesse*, and *widow*.

*For righteousness, but behold a cry* ] This is a repetition of the former Sentence, and a cry is taken here for *oppression* and *wrong*, because *oppression* and *wrong* cause those which are oppressed and wronged, to cry. *Metonymia effelli.*

Here the Prophet beginneth to shew what those *wilde grapes* were which the *Vineyard* of the Lord brought forth.

8. *Woe unto them that joyne house to house, &c.* ] He sheweth here more *wilde grapes*, which the Lords *Vineyard* brought forth : That is, more sinnes of the house of *Israel* and men of *Judah* : But he changeth a little his manner of speaking of them, from what he used in the former verse ; speaking here of them with a *woe to them* which did commit such things, which he did not there.

*Woe to them which joyne house to house, and field to field.* ] *i. e.* Woe to them which buy more houses to those which they have already, and more fields to those which they have already.

He taxeth here their insatiable covetousnesse.

*Till there be no place.* ] *Supple.* For the *Poor* to dwell in : Or, till there be no place, *Supple*, which they have not got into their own hands.

*In the midst of the earth.* ] *i. e.* In the earth, *περίσπασις*.

By the earth is meant the land of *Judah*, or *Judea*, which is often called the earth *per Synecdochen integri*.

9. *In mine eares said the Lord of Hosts.* ] *i. e.* The Lord of Hosts said in my hearing.

*Many houses shall be desolate.* ] These houses were made *desolate*, because the Inhabitants were forced to flee, or were destroyed, or led away captive by their enemies.

*Even great and faire.* ] *q. d.* Even their great and fair houses, upon which they have spent so much cost, shall be *desolate*.

This is the punishment of their *joyning house to house*, a punishment answering to their sin.

10. *Yea.* ] *i. e.* And. For so must we interpret this Particle, *Yea*, making it a *Copulative*, coupling the other part of the punishment (which answereth to the other part or *Species* of the sin) to the first part thereof.

Or; *Yea*, may signifie *q. d.* *Yea* (which is yet more wonderfull than that) &c.

*Ten Acres of Vineyard.* ] An *Acre* is as much ground as a *Yoke of Oxen* can plow in a day. It is held to be a space of ground containing 240 feet in length, and 120 in breadth.

*Shall yeeld one Bath.* ] *i. e.* Shall yeeld but one Bath of wine. *q. d.* Ten Acres of Vineyard shall yeeld no more grapes, than will make one Bath of wine.

How much a Bath contained, being there is such variety about it, I determine not. Some make it to containe nine Gallons and three quarts of our measure. Others, seven gallons, one pottle, three ounces, three quarters and a half, and twelve graines. Others, four gallons and a half : According to the greatest of which accounts, one *Acre* of Vineyard, would not yeeld one gallon of wine.

*And the seed of an Homer shall yeeld an Ephah.* ] *i. e.* And an *Homer* of seed being sowed, shall yeeld but one *Ephah*.

Note that *to but*, or *to only*, is here to be understood.

Whatsoever was the just measure of an *Homer* according to our measures (of which it is not yet agreed) an *Ephah* was but the Tenth part of an *Homer*, *Ezekiel*, cap. 45. ver. 11.

As he threatned a *desolation*, or that, that many houses should be without *Inhabitants*, for their *joyning house to house* : So he threatneth here, that their Land should scarce yeeld the tenth part of the seed, which was sowne, for their *joyning field to field*.

When and how this came to passe we have

have no certaine ground to revolt, yet we doubt not but what the Prophet here speakes of, was fullfilled in its due time.

11. *Wee unto them that rise up, &c.*] He sheweth here, yet more *wilde grapes*, i. e. yet more finnes of the house of *Israel*, and men of *Judah*: And here he taxeth them for their *Luxury* and *Joviality*.

*That continue.*] *Supple*, At their pots or drinking.

*Till wine inflame them.*] i. e. Till wine doth over-heat their braines, and make them like mad men; or their bodies, and stir them up to *lust*, so that they are not ashamed to do any thing, be it never so vile.

12. *And the Harpe and the Viol are in their feasts.*] q. d. And who have the Harpe and the Viol, i. e. who have their Musick in their feasts.

*But they regard not the workes of the Lord.*] But they regard not the calamities and miseries which have partly befallen them, and partly hang over their heads, and are threatned against them

All calamities and afflictions may be called the workes of the Lord. For shall there be evil in a City, and the Lord hath not done it? saith *Amos*. *Amos*, Chap. 3. v. 6.

*Neither consider the operation of his hands.*] This is a Repetition of the former sentence.

13. *Therefore my people, &c.*] By the People of the Lord, understand, the *Jewes*, which he calleth the house of *Israel*, and men of *Judah*, v. 7.

*Are gone into Captivity.*] i. e. Shall goe into Captivity.

He puts a *Praterperfect* tense here, for a *Future*, because of the certaintie of what he speaketh.

This was fullfilled partly by *Rezin*, King of *Syria*, and *Pekah*, King of *Israel*, 2 *Chron.* 28. v. 5, 8. And partly by *Sennacherib*, King of *Assyria*. For no doubt but *Sennacherib*, as he had opportunity, sent many *Jewes* which he took in warre Captive into *Assyria*, before the Angel destroyed his Army.

*Because they have no knowledge.*] i. e. Because they have no regard, *Supple*, of the workes of the Lord, nor consideration, *Supple*, of the operation of his hands, &c.

Because we must know a thing before we can regard it, or consider it, hence doth he

put knowledge for regard or consideration, by a *Metonymie*.

*And their honourable men are famished.*] i. e. And their honourable men shall be famished and die for hunger.

This is a punishment answering to their feasting.

*And their multitude.*] i. e. And their Common-People.

*Dried up with thirst.*] i. e. Shall perish through thirst.

This is a punishment answering to their drinking.

The meaning of this place is, that all sorts of men, high and low, rich and poor, should die with hunger and thirst in Captivity.

14. *Therefore Hell hath enlarged her self.*] i. e. Because my people have no knowledge, therefore shall Hell enlarge her paunch, &c.

He amplifieth here the punishment of the sin, which he mentioned in the former verse.

*Hell*. By *hell* is meant the grave, the receptacle of dead bodies, which he speakes of here (by a *Metaphor*) as of a ravenous beast, and make it to enlarge her paunch, as though it were too narrow before, to receive so many as should die, because of their sinne.

*Her self.*] i. e. Her paunch.

He puts the whole for a part, per *Metonymiam integri*.

*And opened her mouth without measure.*] i. e. And shall open her mouth, or gape without measure to swallow down the carcasses of those which have no knowledge.

He putteth here a *Praterperfect* for a *Future* tense.

*And their glory.*] i. e. The Glory of my People.

He putteth *Glory* here, for *Glorious* men, that is, for the honorable and noble of the people, By a *Metonymie*.

*And their multitude.*] i. e. And their commonalty or common sort of people.

*And their pompe.*] i. e. And they which follow, and are delighted with the pompe of the world, whether they are noble, or men of common sort. A *Metonymie*.

*And he that rejoiceth.*] *Supple*, in feasting, drinking, and musick, (as v. 11, 12.) whether he be a noble, or a common man.

Shall



*Shall descend into it.] i. e.* Shall go down into it, *that is*, into hell, *that is*, into the grave, and there rot.

Though he spoke of the *Grave*, as of a *ravenous beast*, in the former part of the Verse, yet he speaketh of it here as of an *hole* or *pit*, as it is indeed.

15. *And the mean man shall be brought down.] q. d.* And the man of mean power shall be brought low.

*And the mighty man shall be humbled.]* And the man of great might and power shall be brought down.

*And the eyes of the lofty.] q. d.* And the men of lofty eyes, *that is*, the proud men, all of them, whether they be noble or ignoble, mean or mighty in power, shall be humbled.

Why *men of lofty eyes* signifie *proud men*, see cap. 2 v. 11.

16. *But the Lord of Hosts shall be exalted in judgement.] q. d.* For so notable shall the judgement be, which the Lord of Hosts will execute upon them, as that he shall be praised and magnified for it in every place, and men shall speak of it all abroad, to his praise.

*But the Lord of Hosts.] i. e.* For the Lord of Hosts.

*But* is put here for *For*, And the Lord is called here by the name of *the Lord of Hosts*, to shew his power, that he was able thus to punish this people, and also to intimate, that he would do it by an *hoste*, or *hostes*.

*Shall be exalted.] i. e.* Shall be praised and magnified.

*In judgement.] i. e.* For judgement, to wit, the judgement which he will execute upon these men, for their wickednesse.

*In* is put here for, *For*.

*And God that is holy.] i. e.* And God who is Peerlesse in all his Attributes, and namely in his justice, which he sheweth in punishing the wicked.

Note here that, *to be holy*, signifieth in generall, to be separated from others by way of excellency, and to be set in a state of singularity above them: And the holynesse of God is nothing else but his superlative Eminencie, whereby he is exalted above all, and divided from all other Eminencies whatsoever.

*Shall be sanctified in righteousness.] i. e.* Shall be exalted for his justice, which he

will shew in punishing these wicked men for their wickednesse.

Note, that *to sanctifie* signifieth in generall to separate, or set apart: And then is God said to be sanctified, when he is advanced above other things, and exalted in praises.

*In righteousness.] i. e.* For his righteousness, *that is*, for his justice, *Supple*, which he will shew in punishing these wicked men.

*In* is put here for, *For*, as before: And by *righteousnesse* is meant the justice of God.

17. *Then shall the Lambes.] i. e.* When those sinners which he made mention of before shall be brought down and destroyed, *Then shall the Lambes*, &c.

*The Lambes.]* By the *Lambes*, he meaneth the meek and poor, and the innocent of the Land, which were oppressed by those wicked ones, and made their prey.

*Shall feed after their manner.] i. e.* Shall live in the land, and enjoy the fruites thereof freely and quietly, as they did before these oppressors did oppress them, and disturbe them.

*The waste places of the fat ones.]* By the *fat Ones* are meant, those covetous and voluptuous rich men, which he spoke of Vers. 8. 11. &c. whom he might call *fat Ones* (by a Metaphor from *fat Bulls*, as Psalm 22. v. 12. Or *fat Boares*, as Psalm 119. v. 70.) because they pampered themselves up, and grew fat with their luxurious and riotous living.

The Lands and Possessions which these covetous and voluptuous rich men enjoyed, he calls their *waste places*, because they should be made waste and desolate by the death of them who were the Lords thereof.

*Shall Strangers eat.]* By *Strangers* he meaneth those whom he called *Lambes* before, and he calleth them *Strangers*, because they were not of kin to those whom he calleth *fat Ones*, nor had right, by way of descent, to their Lands. For a *Stranger* is sometime taken for one that is not of the same kin, or tribe, or family.

*Eat.] i. e.* Plant, and sow, and eat the fruites thereof: A *Sykpesis*. Or by eating, he meaneth enjoying, by a Metaphor from Cattle, whose enjoying of grounds, is by eating and feeding upon them.

It is the use and practice of such men as these were, to call their Lands and Houses by their own names, and it is their desire

five to transmit them to their Seed after them. But here the *names* of these men shall perish, and *Strangers* shall inherit their Land.

18. *Woe unto them that draw iniquity with Cords of Vanity.* ] Here be more *wild Grapes*, which the Lords *Vine-yard* brought forth.

Though most Interpreters take *Iniquity* here *formally*, and by the *Cords*, with which wicked men *draw iniquity*, they mean, the occasions of, and temptations to *iniquity*, whereby they cannot avoid the iniquity it self, but draw it to them, or upon them, as it were with *Cords*: Yet they seem to interpret this place most agreeable to the Context, who take *Iniquity* (by a *Metonymie of the cause*) for Gods *Judgements* or *Punishments* for *Iniquity*, q. d. *Woe to them, who by their presumptuous sinning, and daring words, draw down Gods Judgements upon themselves, as it were, with Cords and Cart-ropes.*

*With Cords of vanity.* ] i. e. With vain *Cords*.

He puts a *Substantive* of the Genitive case for an *Adjective*.

*With Cords of vanity, and as it were with Cart-ropes.* ] He likeneth *Presumptuous sinnes*, and *daring words* against the Almighty, to strong *Cords* and *Cart-ropes*, because as *Horses* in a *Teem*, by the means of strong *Cords* and *Cart-ropes*, draw great loads and burthens after them, and fail not: So doe these kind of men, by these their sinnes, draw Gods *Judgements* after them. Or because as men, when strong *Cords* or *Cart-ropes* are fastened to any great *Stone*, or piece of *Timber* in a house, which they would pull down, doe not fail to pull it down, and that upon their own heads too, if they take not heed: So doe such men as these, by these their sinnes, not fail to pull down Gods *Judgements* upon their own heads, if they avert them not by hearty and speedy repentance.

But why then doth he call them *Cords of vanity*, or *vain Cords*?

*Answer*: He calls these *Sinnes* *Cords of vanity*, or *vain Cords*, not in respect of the punishment which they should draw after them: (For they would not fail of that, and therefore in that respect they were not vain:) but in respect of the end which those sinners proposed to themselves in committing these presumptuous sinnes,

and speaking these daring words: For what was the end which these men had, in committing such sinnes, and using such words? Surely their end was frivolous, and so *vain*: Or if they did expect any good by their doing and speaking, they missed of their end, and so were their sinnes *vain* also: Yea, such *Cords* as these were, that is to say, *Sinnes*, are alwayes *vain*, there is no good or profit in them, but evill and mischief to the committers of them.

19. *Let him make speed and hasten his work* ] i. e. Let God make speed and hasten his *Judgements*, which thou, O *Isaiah*, hast threatned us with, we care not.

By his *work* he meaneth his *Judgements*, i. e. The judgements of God, see Notes on *Verf. 12.*

*See the counsell of the Holy One of Israel draw nigh, &c.* ] i. e. Let the *Judgements* or *Punishments* which God (who is the Holy One of Israel) hath decreed to send, or concerning which he hath taken so long counsell and deliberation, draw nigh.

He puts the *counsell* of God here, for the *Judgements* of God, concerning which he had taken counsell and deliberation by a *Metonymie*.

And this is a *Repetition* of the former sentence, both which sentences shew, how much these men contemned the *judgements* which the Lord threatned.

The long suffering of God towards man (who threatneth a great while before he striketh) is greater, but wicked men abusing it, think that those threats are vaine, which are not speedily followed with judgement; and therefore they mock at them. Thus do they mock and scoffe also, 2 *Pet. 3. 4.*

20. *Woe unto them that call evil Good, and good Evil.* ] So great a power hath *Custom* in sinne, to corrupt and deprave the judgement of men, as that they which accustome themselves to sinne, cannot judge of good and bad, honest and dishonest, *Virtue* and *Vice* aright, and as they are in themselves, but judge that good which is bad, and that bad which is good, that dishonest which is honest, and that honest which is dishonest: that *virtue* which is vice, and that vice which is virtue.

*That put.* ] That is that affirme, or maintaine, or hold.

So in the Schools, that speech which is made in affirmation and maintainance of that part of a question which we hold, is called, *A Position*.

That put darknesse for light, and light for darknesse. ] i. e. That affirme and maintaine or hold, that *Darknesse is light*, and *Light is darknesse*.

He saith here in *Metaphoricall* termes, what he said *plainely* before; and by *darknesse* he meaneth *evill*, by *light*, *good*.

*Darknesse* is put here for *evill*, and therefore may it be so put, because *They which do evill, love darknesse*, Joh. 3. vers. 18, 19. And because *evill*, as it proceedeth from the *darknesse* of the judgement and understanding, so doth it *darken* the same againe more and more.

And *light* is put herefor *good*, and it may be so put: First, because *They which do well, come to the light, that their deeds may be made manifest*, Joh. 3. vers. 20.

Secondly, because it proceedeth from *Light*, *Viz.* the *Light* of the understanding rightly enlightened.

And Thirdly, because it encreaseth that *Light*, and maketh it the brighter.

That put bitter for sweet, & sweet for bitter ] This is another repetition of what he said.

*Bitter* signifieth *evill*, and so it may signifie, because *evill* is displeasing to God, and all good men, as that which is *bitter* is to the *Taste*. And *Sweeter* signifieth *good*, and so it may signifie because *good* is pleasant and delightful to good men, and to God himself, as honey and *sweet* things are to the *mouth*.

21. *Woe to them that are wise in their own eyes.* ] *Supple*, They which are wise in their own conceites, had rather rule their actions by their own conceites, than by the word of God: and rely more upon their own judgement, than upon what the prophets of the Lord say: And so follow their own fond conceites, to their own destruction.

*In their own eyes.* ] i. e. In their own judgement, or in their own opinion and conceit.

*A Metaphor* translated from the body to the soul.

And *prudent in their own sights.* ] These reape the former words.

22. *Woe unto them that are mighty to drink wine.* ] q. d. Woe to them which boast of their might, and of their strength which they shew (not in feates of valour and defence of their Country, but) in drinking

and bearing wine

And men of strength to mingle strong drink ] This is but a repetition of what he said.

To *mingle strong drink*, is put here, for to *drink strong drink*, because the drink which was mingled, was mingled for this end, to wit, that it might be drunk.

Sober men were wont to *mingle* water with their wine before they drunk it: And some think, that the Prophet alludeth to this mingling by a *καταμεισις*.

But as Sober men *mingled* wine and water together, so did drunkards mingle divers strong intoxicating drinks (as our Roarers doe hot waters) with their wine; and to this they say, (and that most probably) that the Prophet here alludeth.

23. *Which justify the wicked, &c.* ] We must repeat the *Woe* here; q. d. *Woe* to them which justify the wicked.

To *justify the wicked*, is to pronounce him just in judgement, and his cause good who is not just, and whose cause is not good.

This is denounced against corrupt Judges.

And take away the righteousness of the righteous from him. ] i. e. And which doe condemn him in Judgement, who is righteous, and whose cause is just and good.

The Scripture doth often compare *Righteousnesse* to a *Cloak*, a *Garment*, a *girdle*: and to these or one of these doth the Prophet seem here to allude, when he saith, *And take away the righteousness of the righteous from him.*

The Prophet doth here *taxe* Judges for their *unrighteousnesse* and corruptnesse: as he did the *Drunkards* for their *drinking*, v. 22.

But you will say, that he taxed the Judges before for their *unrighteousnesse*, v. 7. And he did *taxe* the *Drunkards* before for their *drinking*; vers. 11, 12. How then doth he come to *taxe* them for these things here againe?

*Answer*, because these sins of *injustice* and *drunkennesse* were most rise among this People, therefore doth he use the more frequent reprehensions against them, that he might the better repress them.

Secondly, though he taxed these sinnes before, yet he did not *taxe* them with the same circumstances as he doth here, For he taxeth the *oppression* and *unrighteousness* of Judges under the Commination or threatning of a *woe* here, which he did not do before: And he taxeth the *Drunkards* here as *glorying* in their might and strength,



which they shewed in their drinking, which he did not do before.

24. *Therefore as the fire devoureth the stubble, and the flame consumeth the chaffe.* ] And thus the fire and flame doth suddainly, and utterly. And turneth the Stubble and the chaffe to dust and ashes, which the wind driveth up and down.

*So their root shall be rottenesse, and their blossome shall go up as dust.* ] i. e. So shall they be utterly and suddainly consumed.

The Prophet in this *Apodosis*, or *Application* of the similitude, alludeth to that which he said v. 7. *The Vineyard of the Lord of Hosts, is the house of Israel, and the men of Judah his pleasant Plant.* For he speakes of this people, as of a *Tree* or *Plant*, which is ordinarily consumed with rottenesse.

*Their root shall be rottenesse.* ] i. e. Their root shall be rotten or rot away : And if that root be rotten, the stock and branches must decay.

He useth here, an *Abstract* for a *Concrete*.

*And their blossome shall go up as dust.* ] i. e. Their blossome being resolved into dust, by reason of Putrefaction and rottenesse, shall fly up into the aire by the force of the wind, and so be dispersed.

The Prophet speaketh here *Hyperbolically*, when he saith, that they shall be thus utterly consumed, and persisteth in his *Metaphor*.

*Because they have cast away the Law of the Lord of hosts.* ] Contemning it as a vaine unprofitable thing, and as a thing of no worth, and preferring their own conceits, before it.

25. *And he hath stretched forth his hand against them.* ] He speaketh of God *Ad personam*, and though what God did here, he did by Instruments, yet you see the Scripture speakes of God, as though he were a man, and did this thing himself. See Notes in *Cap.* 2. v. 10.

*And hath smitten them.* ] i. e. And will smite them.

That which the Prophet here speakes of, was fulfilled in the daies of *Abaz*, 2 *Kings*, 16. v. 5. 2 *Chron.* 28. v. 6. &c.

Though *Hiernsalem* was not taken in the daies of *Abaz*, and so the carcases of the men thereof were not torn in the midst of the streets thereof, yet other Cities of *Judah* did not escape so, but suffered that which the Prophet here speakes of.

*And the Hills did tremble.* ] i. e. And the Hills shall tremble for feare and dread, when these Judgements shall be executed.

The Scripture doth often speak of the heavens and the earth, and the partes thereof, as of sensible; yea, intelligible creatures, and as if they were apprehensive of the great workes, which are wrought therein, and as if they were mooved and affected according to those workes, See Notes, *cap.* 2. v. 19.

*Judaa* was a mountainous place, in which were many Hills.

*And their carcases.* ] The carcases of the men of *Judah*.

*Were torn* ] i. e. Shall be torn by their enemies.

*In the midst of the streets.* ] Though not of *Hiernsalem*, yet of other Cities and Townes of *Judah*.

*For all this his anger is not turned away.* ] q. d. Although the Lord shall smite his People after this grievous manner as I have said, and therefore may seem now to be appeased, when he hath done this; yet he will not be as yet appeased.

*But his hand is stretched out still.* ] As ready to smite them againe. i. e. But he will smite his People yet more.

26. *And he will lift up an Ensigne.* ] i. e. For he will lift up an Ensigne.

And is put here, for *For*, for he sheweth here that the Lords hand is stretched out still to smite them, and will smite them againe.

*He will lift up an Ensigne to the nations.* ] i. e. He will bring the Nations together into an Army, to fight against *Judah*.

By these Nations he meaneth the *Assyrians*, and the many Nations which were in their Armies, who invaded and subdued *Judah* under *Sennacharib*.

The Prophet alludeth here to a *Captaine* in warre, who commandeth his *Ensigne* or *Colours* to be set up and displaid, for his Souldiers to repaire to them, when he would have them meet to march, or to go upon any service.

*From farre.* ] i. e. Which shall come from farre.

*And will hiss unto them.* ] *Viz.* To come against *Judah*.

By this he sheweth how easily God can do this : For if he doth but hiss, (he saith)



*They shall roare like young Lions.*] Which are more terrible and fierce than the old Lions.

*And lay hold of the prey, &c.*] This is spoken properly of the *Lion*, but *Metaphorically* of the *Assyrians*, and signifieth, that the *Assyrians* shall lay hold on the men of *Judah*, and on their goods and cattle, as on their Prey: And carry them away. See *cap. 10. v. 16.*

*None shall deliver it.*] *Supple*, Out of their hands, no more than they can the Prey out of the Lions pawes.

30. *And in that day.*] *q. d.* Yea in that day, *Viz.* In which the *Assyrians* shall fall upon the men of *Judah*.

*And is put here, for Yea.*

*They shall roare against them like the roaring of the Sea*] *i. e.* The *Assyrians* shall roare against the men of *Judah*, like the roaring of the Sea.

*Like the roaring of the Sea.*] The roaring of the *Sea* is more terrible than the roaring of the *Lion*, or the young *Lion*, and there is lesse mercy in the *Sea* where it prevaieth, than in any of them two.

Observe therefore the *Gradation*, which the Prophet useth, comparing the *Sboute* of the *Assyrians*, First to the roaring of a *Lion* which is fierce, then to the roaring of a young *Lion*, which is fiercer, then to the roaring of the *Sea*, which is the fiercest of all: And this he doth, to set out the judgements of God in the more terrible manner, that his Auditors or Readers may be the more affected with them.

*Unto the land.*] *Viz.* of *Judah*.

*Behold darknesse.*] *i. e.* Behold calamity and misery.

As *light* is often put by the *Hebrewes* for *Prosperity* and *Mirth*: So is *Darknesse* put for *Adversity* and *Sorrow*.

*And the light is darkned, &c.*] It is usuall with the Scriptures, to make the *Heaven* and the *Earth* (after a *Poeticall* manner) Sympathizing with men in great changes, as if they were sensible of, and affected with what befalls them. Of which see *Notes Vers. 25. and Chap. 2. v. 19.*

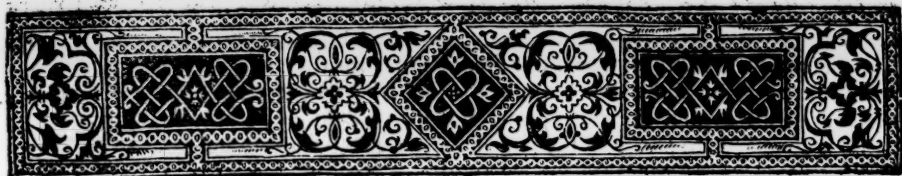
Now because the subject here, is matter of *Sorrow*, the Prophet bringeth in the *Heavens* and the great *Lights* of the world, Sympathizing with the *Jewes* in that *Paffion*, and shewing themselves *Sorrowfull*: And this he maketh them to do, by clothing themselves with *Cloudes*, as it were with sackcloth, and not shining so bright and cleare as usually they do, or by turning their *light* into *darknesse*, for *darknesse* befiteth with grief and sorrow, as light doth with joy and mirth: when therefore he saith, *The light is darkned*; the sence is, *q. d.* Behold such sorrow & grief as shall cause the very heavens over them to mourn & cover their light as it were with sackcloth, or turn it into darknesse.

*And the Light is darkened.*] *i. e.* And the light shall be darkened, and that either by interposition of clouds, or by being it self turned into darknesse.

He puts a present tense for a future.

*In the heavens thereof.*] *i. e.* In the Heavens of the land of *Judah*, That is, in that part of the *Heavens* under which the land of *Judah* lyeth.





# ISAIAH.

## CHAP. VI.



*Saw.*] *Viz.* In a Vision.

*Also.*] This word is Redundant, or else it relates to the foregoing Chapter, as concerning the same thing, or sheweth,

that this *Vision* was manifested to the Prophet the same year, as the matters of the foregoing Chapter were.

*The Lord.*] That which *Isaiah* saw, was not the *Lord*, but an *Humane* shape, in which it pleased God to manifest his presence: But yet such a shape the Scripture usually calleth *God* and *Lord*.

*Sitting upon a Throne.*] As a King, or as a Judge, upon his Tribunal, or Judgement-Seat.

This sitting of God upon a Throne, signifieth, that he would judge his People, *Viz.* The men of *Judah*.

This *Throne* which *Isaiah* saw, he saw as it were in the *Temple*, which was the house and palace of God, the great King.

*High and lifted up.*] So that the Throne had a *Basis* or Foot, and an ascent unto it by steps, as there was to *Salomon's* Throne, 1 *King.* 10. v. 18, 19.

*And his Train.*] *i. e.* And the *Train* of his Robes, with which he was clothed.

The *Robes* of Kings and Princes, use to have long *Traines*, which are held up and carried after them (for State) by their Attendants.

*Filled the Temple.*] *Supple,* In which he saw the Throne erected

This that it filled the *Temple*, is spoken *Hyperbolically*, (as the Circumstances of the place will shew) to signifie the length and largeness of his *Train*, which was accounted the more *stately*, the longer and larger it was.

2. *About it stood the Seraphims.*] *i. e.* Above the Throne, between the Throne and the upper wall of the Temple (for the Throne seemeth to have been set somewhat forward, from the upper wall) upon the *Basis* of the Throne stood the *Seraphims*, as those that are nearest of a Kings Attendants stand behind his Throne or Chaire of State, at his elbow.

Some think that the *Seraphims* hung in the Aire with their wings over the Throne, as we see some birds hang without moving or flying backwards or forwards, which posture of theirs is called *standing*, in opposition to flying or moving, one way or other.

Some interpret *Above*, *nigh to*, that is, *nigh unto* the Throne.

The *Septuagint* render it, *About it*, as if the *Seraphims* did encompass the Throne, in which Interpretations we must not look to the word *Above*, as it is taken commonly with us in the *English*, but to the word in the Original, which it rendereth or translates and take it accordingly.

*Stood.*] As Ministers and Attendants waiting upon God.

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*The Seraphims* ] i. e. The Angels.

These Angels are called *Seraphims* here, from the word *Saraph*, which signifieth to *kindle*, or *set on fire*; Because they appeared like *fire*.

And therefore did they appear like *fire*, because they were, at this time, Ministers of Gods *wrath* against the *Jewes*; whose *wrath* is compared to *fire*. For the Angels in their *Apparitions*; appeared suitable to their present employments.

*Each one.* ] Viz. of the *Seraphims*.

*Had six wings.* ] For what use, they had these six wings, the next words will shew.

*With twaine he covered his face.* ] He covered his face, that he might not see the face of God, especially being angry, as not being able to behold it.

*With twaine he covered his feet.* ] By the feet the *Hebrews* do modestly signifie the *Secret*, or *Privy parts* of a man, which as shame and modesty bids men to *hide*: So did these *Angels* (being in the shape of *Men*) *hide* or *cover* with their wings.

*With twaine he did flie.* ] i. e. Twaine he stretched out as if he were about to flie, which posture signified his ready obedience to Gods commands.

3. *And one cried to another.* ] This cry of theirs, was in approbation and praise of the just sentence which God, sitting upon his Throne, gave against the *Jewes*.

Where note, that it is to be conceived, and understood, that the Lord gave a most severe sentence against the *Jewes*, as he sate upon his Throne, though it be not expressed in this place. For the Scripture often useth such a *Παράλειψις*, or *Omission*, to avoid Repetition. Yet what the sentence was, may be gathered from the 10, 11, and 12, Verses of this Chapter. I say therefore, that this cry of the *Seraphims* one to another, was in approbation and praise of the just judgement and sentence of God, which he gave against the *Jewes*.

*Holy, Holy, Holy, is the Lord of Hosts.* ] q. d. Exceeding just is the Lord of Hosts in this his sentence, which he hath passed against the men of *Judah*.

*To be holy* signifieth, to be separated and differenced from others, by way of excellency: And therefore because God is thus separated, and differenced in all his Attributes from all others whatsoever they be, He is called *Holy* *κατ' ἕξιν*: And because

He is excellent in *Justice*, as well as any of ther his Attributes, He may be said to be *Holy* in respect of his *Justice*, as well as of any other Attribute of his.

He saith, *Holy, Holy, Holy*, that is, thrice *Holy*, for the more vehement affirmation of what he saith. For a *Triple* Repetition hath the force of a vehement affirmation, as *Jer.* 22. v. 29. and *Ezek.* 21. v. 27.

*The whole earth is full of his glory.* ] i. e. The whole earth shall be full of his praise, with which men shall praise him and glorifie him, for his power and Justice which He shall shew upon the People of the *Jewes*.

He useth here a *Present* for a *Future* tense.

4. *And the Posts of the door moved at the voice of him that cried.* ] i. e. The Posts of the door of the Temple, trembled at the voice of him that cried.

Note, that it was not so much the greatness of the voice of him which cried, which made the *Posts of the door of the Temple*, to tremble, as the dreadful matter of his cry. For it is the usuall manner of Scripture to make insensible things apprehensive of great affaires, and to be moved therewith, as if they had sense and understanding: Now because the Sentence of God against the men of *Judah* (which the *Seraphims* here approved of; and praised by their Cry) was so terrible, as that it might well make the man which heard it to tremble; The *Posts of the door of the Temple*, are here made to tremble, as if they understood, and were affected with the terribleness thereof.

By the *Posts of the door of the Temple* we may understand, by a *Synecdoche*, the whole Temple.

*And the house was filled with smoake.* ] i. e. And the Temple was filled with smoake.

This *smoake* did proceed out of the nostrills of God, and was a signe or token of his exceeding great anger, as 2 *Sam.* Cap. 22. v. 9.

When a man is angry and in a chafe, his breath cometh out thicker, both out of his mouth and of his nostrills, and more like the *smoak*, than at other times: Wherefore the Temple being filled with *smoake* at this time, shewed, that God was at this time; exceeding angry.

As the breath of the Lord is here likened to a *smoake* which filled the Temple, so is it like-

likened to an over-flowing streame Chap. 30. v. 28.

5. *Then said I.*] i. e. I *Isaiah*.

*For I am undone.*] i. e. For I shall presently die, and be cut off.

*Because I am a man of unclean lips.*] i. e. Because I am a man of sinnefull lips.

*Sins residence* is onely in the soul, and the members of the body are called, sinnefull onely as they are Instruments of sinne there residing.

The sinne of the lips which *Isaiah* complaineth of, is thought to have been, not so much in speaking, what he should not, as in not speaking what he should, that is, in not reprehending the sins of the Princes, and of the People, so freely, as he should have done.

By this Sinne of his lips, we may understand, all other Sins of his, by a Synecduche, q. d. I am unclean every part of me, not somuch as my lippes, but are unclean.

But the reason why he mentioneth the uncleanness, or sinne of his lippes, rather than any other sinne, may be, because he could not occupie his lippes in the praises of God, as the Seraphims did. For Praise is not seemly in the mouth of a Sinner. Eccles. 15. v. 9.

And the Prophet was the more afflicted for his sinne, because he was in the sight of Angels, whose Purity and Righteousnesse called his impurity and unrighteousnesse to minde, and made it appear the worse: And because he was in the sight of God then, when He was seated upon his Throne to judge sinners.

*And I dwell in the midst of the People of unclean lips.*] The men of Judah were men of unclean lips: For their tongue provoked God to anger. Cap. 3. v. 8. And they declared their sinns as Sodom, Cap. 3. v. 9. And when they heard of Gods judgements, they said presumptuously, Let God make speed, and hasten his work, that we may see it. Cap. 5. v. 19. &c.

But by the uncleanness of their lippes, we must understand here also, all other their sin and uncleanness, by a Synecduche. But the Prophet mentioneth no more than the uncleanness of their lippes, because he mentioned no more of his own uncleanness, than that of his lippes.

But why doth the Prophet mention the

uncleanness of the Peoples lips, that is, their sinne, in this place?

Answer, Not to excuse himself and lay the fault upon them, as though he had taken his sin from them by a Contagion or living among them; but rather to augment his own sinne, and lay their sinne upon himself, as though they came to be so bad, because he neglected to reprove them: Or at least, to augment his miserable condition, in that he could have no hope of escaping the judgement of God, or having it deferred, being they were unclean among whom he lived, as well as himself. For whereas God hath been known, to spare some wicked men for the righteous sake, among whom they lived, *Isaiah* could have no hope of this now, because the people among whom he lived, were polluted, as well as himself.

*For mine eyes have seen the King the Lord of Hosts.*] q. d. I say woe is me, For mine eyes (who am a man of unclean lips) have seen the King, the Lord of Hosts, sitting upon his Throne of Judgement.

There was an opinion among the Jewes, that whosoever saw God should surely die, Judg. 13. v. 22. Which opinion sprung from those words of God to Moses, There shall no man see me and live, Exod. 33. v. 20.

But if the meer seeing of God might make the Prophet cry, Woe to me, I am undone, then might he much more cry so, when he saw God sitting on his Throne to judge sinners, he being conscious to himself of his sinnes.

The sense therefore of this place is this, q. d. Woe is me, I am undone, because I am a man of unclean lippes, and I dwell among a people of unclean lippes, Woe is me, (I say) I shall not escape, for I being a sinner, and living among sinners, have seen, with mine eyes, the Lord of Hosts, and that sitting upon a Throne to judge sinners.

6. *From the Altar.*] Viz. Of burnt Offering, which was before the door of the Temple.

7. *And he laid it upon my mouth.*] Where he complaineth of his sore, there was the Plaster applyed: He complained of the uncleanness of his lippes, and upon his lippes is the live-cole laid.

*This hath touched thy lippes, and thine iniquity is taken away, and thy sinne purged.*] By this iniquity and sinne, he meaneth in particular



ticular the *uncleanesse* of his lips, which he complained of v. 5. But by a *Synecocche*, we may understand (as there) all other his sinns: And he speakes of this *uncleanesse* and *iniquity*, as of *droffe*, which is purged away by fire.

Note that the Prophets sinne was *taken away*, or purged by the *live-cole*, onely in a myserie. For God commanded the *live-cole* to be laid upon his lips, onely that it might be an *outward signe* of his *inward grace* conferred upon him; And that it might be as a *Seal*, to confirme to the prophet, that God had *taken away* and *purged* his sin.

A *live-cole* might be an apt signe, or seale of purging away sinne, because fire is of a purging nature. The sence therefore is, q. d. *This hath touched thy lips, and therefore let it be a signe and a seale to thee, that thine iniquity is taken away, and thy sin purged.*

Note, that all this was done, not in reality, but in a vision.

8. *Whom shall I send?* ] *Supple*, to the wicked and rebellious men of *Judah* to tell them what I have done, and what sentence I have passed against them?

Note, that God *asketh this Question*, not because he knew not whom to send: But that he might give occasion to the Prophet, to shew his cheerefull obedience: For God loveth cheerefullnesse in his service.

*And who will go for us?* ] This is a repetition of the former words.

He should have said by the order of the *Syntax*, *And who will go for me?* But it is not onely usuall to put one number for another, but also to joyne a *Plurall* number with a *Singular*, in the same sentence, although it be spoken of one and the same Person, as may be seen *John*, cap. 3. v. 11, 12. Or it may be that the Prophet useth a *Plurall* number, to signifie the *Trinity of Persons*, as he did a *Singular* number before to shew the *Unity of the Godhead*. Or he may say, *Who will go for us?* for, *Who will go for me?* Because the Lord is brought in as a *King*, and it is the manner of *Kings*, to speake of themselves in the *Plurall* number.

A Question it is, to whom the Lord speakes, when he saith, *Who will go for us?*

For Answer, some say, that God the Fa-

ther speakes here to God the Sonne, and God the Holy Ghost.

Others say, that he speakes to the *Seraphims*, conferring as it were with them as *Princes* use sometimes to conferre with their *Servants*, like to one of whom, God is here brought in, by the Prophet.

*Then said I, here I am, send me.* ] *Isaiah* hearing what the Lord said, as being present, offereth his Service cheerefully: and is another man now, than what he was v. 5.

When the live-coale was laid upon his mouth, and touched his lips, *Isaiah* was not onely purged from his sinne, but he received also more boldnesse and courage to go upon Gods errand, than he had before, which though it be not expressed *vers.* 7. yet it may be gathered from this place.

And this might the live-coale well signifie; It might signifie *Courage and boldnesse* in going upon Gods errand, because fire is an hot and active Element, and is the cause of *Courage* and *Boldnesse*, where it is predominant in our tempers.

*And he said.* ] i. e. And the Lord said to *Isaiah*.

9. *Go tell this People* ] i. e. Go and tell the men of *Judah*.

He puts a *Relative* here without an *Antecedent*: And saith not *my People* as he was wont, but *this People*, and that out of *Indignation*, reputing them as *Strangers*, because they had *estranged* themselves and revolted from him by their sins.

*Hear ye indeed but understand not, and see ye indeed but perceive not.* ] i. e. Ye shall hear indeed, but ye shall not understand what ye hear, and ye shall see indeed, but ye shall not perceive what ye see.

The Prophet useth the *Imperative Mood* here, after an *Emphaticall* manner for a *Future tense*, as will appear by *Saint Matthews* *Matt.* 13. v. 14.

Note, that *to hear*, and *to see*, be taken here for the acts of the outward *Eare* and *Eye*.

Note further, that *to Perceive*, though it be properly spoken of the outward *Eye*, and signifieth to *marke diligently* what may be *marked* with the eye, yet it is here to be translated by a *Metaphor*, to the *mind*, and signifieth the same as *to understand*, and so it is translated and signifieth also, *Job.* 33. *Verse.* 14. *Mark.* 12. *Verse.* 28. *Luk.* 9.

*Verse.*

*Verf. 47. Acts, 14. Verse, 9.*

Note yet further, that to *Understand* and *Perceive* signifie here to apprehend, and know the meaning of what is spoken or seen, as will appeare by *Matth. 13. v. 14.* But they signifie not onely so, but they signifie also to believe, as will appear by *Acts, 28. v. 24, 25, 26.*

The meaning then of this Verse is this, *They shall hear the word of God spoken or preached to them by the Prophets, But they shall not understand it, and that because it shall be spoken or preached to them in figures and Parables, Matth. 13. v. 13, 14. And if they should chance to understand it, yet they shall not believe it: And so they shall not be the better for it. Acts. 28. verf. 24, 25, 26. And they shall see the wonderfull works which God will worke among them, but they shall not know or understand, that they are wrought by God, neither shall they believe the word of the Lord for all them.*

10. *Make the heart of this people fat, and make their eares heavy, and shut their eyes, least they see with their eyes, and hear with their eares, and understand with their hearts, and convert, and be healed.]* Note first, that the Heart is put here for the Mind and Understanding, by a Metaphor, and so are the Eares, and so are the Eyes, (the two Principall senses by which we come to knowledge.) For they all, Heart, Eares, and Eyes, signifie here one and the same thing.

Note secondly, That as the Heart and Eares, and Eyes, signifie here, all one and same thing: So do their acts, *to wit, to See, to Hear, and to Understand*, signifie here all one and the same things, *Viz To understand and to believe*; So that to see, and to hear are of a different signification here, from that in which they were used *Verf. 9.*

Note thirdly, That the fatnesse of the Heart, the heavinesse of the Eares, and the shutting of the Eyes, signifie properly, the fatnesse of that fleshie Heart; which is one of the Principall members or bowels of mans body: And the heavinesse of the outward Eares, and the shutting of the outward bodily Eyes: But by a Metaphor they signifie here, the indisposition and avernesse of the mind, from understanding and believing, and that for these reasons: Because if the Eyes be shut we cannot see; If the Eares be heavie, that is, if the Eares

be stopped, we cannot hear: And a fat heart (as Physiognomers observe) is the signe at least, of a meane wit, yea, it may be, the cause also thereof; for the goodnesse of the Animall Spirits, which serve the wit, depend upon the goodnesse of the Vitall Spirits, and a fat heart, is an ill Mini or Forge of Vitall Spirits.

Now therefore for the sense of this place, many make it to be this, *q. d. Go and preach to this people, that by thy preaching thou shalt make them more indisposed and averse from understanding and believing, least they should understand my word and believe it, and so turn from their sins and be saved.*

This is the exposition, I say, which many give of this Place, making this, part of the judgement which God inflicted upon his People.

Where note, that the Prophets preaching, was not a direct cause of these mens not Understanding and Believing, but onely an Occasion thereof. For these men hating the prophet, and bearing a malicious mind towards him, because he preached not unto them pleasing things, they could not endure to hear him preach or prophesie unto them in the name of the Lord, but the oftener they heard him, the more was their hatred and malice encreased against him: And the more their hatred and malice was encreased against him, the further were they from giving any attentive heed to his Sermons, that they might understand them; and yet further from giving any credit to them, or believing that they were the words of God: And this God foresaw; Wherefore he said, *Make the heart of this people fat, &c.*

This, I say againe, is the exposition which many give of this place, who make this, part of the judgement, which God inflicted upon this people at this time: But I preferre that exposition, which makes this not a part of the judgement, which God inflicted upon this people at this time; but a Reason why he did inflict the judgement mentioned in the former Verse; for our Saviour interprets it so. *Matth. 13. Verf. 15.*

In the former verse therefore the Lord said concerning this people, That *They should hear indeed, but they should not understand; And they should see indeed, but they should not perceive*: And here he gives a Reason, Why they should hear and not understand,

stand, and see and not perceive. And the Reason is, because they might have understood and believed, what they had heard, but they would not, and they might have understood and believed, what they had seen, but they would not, but obstinately and willfully refused to understand and believe, whereby they might have repented and been saved, and therefore because heretofore they would not, now they should not understand and believe.

This, I say, is the exposition which I preferre before the former; In Order to which I explaine the words, as followeth.

*Make the heart of this people fat, and make their eares heavie, and shut their eyes, least they see with their eyes, and hear with their eares, and understand with their hearts, and convert and believe.* ¶ q. d. Tell this people, that they willfully refused to understand and believe, what they ought and might have understood and believed; And that understanding and believing, they might have repented and been saved.

I shewed before, that the Heart, Eares, and Eyes, are here Metaphorically taken for the Mind and Understanding: And to see, hear, and understand, are all taken for to understand and believe.

*Make the heart of this People fat, &c.* ¶ i. e. Tell this People, that they have made their heart fat, &c. i. e. Tell this people, that they would not understand, &c.

Note here, that the Prophet useth a *re-all Verbe* for a *vocal*, when he saith, *Make the heart of this people fat, &c.* For, *Tell this people, that they have made their heart fat, &c.* The like manner of speech we read, *Gen. 41. v. 13.* Where Pharaoh's chief Butler, speaking of Joseph to Pharaoh, and telling him of Joseph's skill in interpreting Dreames, saith *Me he restored to mine Office, for he told me, that I should be restored to mine Office: And him, (meaning Pharaoh's chief Baker) He hanged: For, he told him, that he should be hanged.* In like manner this we read *Jer. 1. v. 10.* *I have this day, (saith the Lord to Jeremie) set thee over the Nations and over the Kingdomes, to roote out, and to pull down, and to destroy, and to throw down, to build, and to plant.* The meaning of which words is this; I have set thee, or appointed thee this day, to Prophecie concerning the Nations, and concerning the Kingdomes, and

to tell, that some of them shall be rooted up and pulled down and destroyed, and some againe shall be built up and planted.

*And make their eares heavie.* ¶ i. e. And tell this people that they have made their heart heavie.

To make the Eares heavie, signifieth to stop the Eares, so that they cannot receive the voice of him which speaketh: And Eares so stopped are called *heavy Eares*; Because that which stoppeth the Eares after this manner (though it be not *weighty* in it self) yet it is troublesome, and seemeth *heavy* to him whose eares are stopped.

Or, he calls *heavy eares*, such eares as are *slow and dull of hearing*, in allusion to *heavy* things, which are *slow* of motion, and hard to be moved out of their place, whereas light things are quick and nimble: And hence is the *Greek* word βαρυακος which signifieth one that is *heavy*, or dull of hearing.

By the *Eares*, as I said before, is here Metaphorically meant, the *mind*, or *understanding*, and these men are said to have stopped, or made *heavy* their eares, because they would not *understand* and *believe* what was spoken.

*Least they see with their eyes, and hear with their eares, and understand with their hearts, &c.* ¶ There be other effects of a *fat heart*, besides not understanding; and other ends, why a man may stop his eares besides that, that he may not hear; and other ends, why he may shut his eyes besides that, that he may not see. For he may shut his eyes to preserve them from the dust: And stop his eares, to defend them from the cold. To shew therefore why these men made their heart fat, and their eares heavie, and did shut their eyes; He tells us, that it was for this end, least they should, see with their eyes, and hear with their eares, and understand with their heart: By which he signifieth Metaphorically, that these men did wilfully refuse to understand and believe what they saw done, and heard spoken by the Prophets, in the name of the Lord; as he wilfully refuseth to hear, which for this end stoppeth his eares; and wilfully refuseth to see, which for this end shutteth his eyes; and wilfully refuseth to understand, who for this end maketh his heart fat.

That with which these men made their heart fat, and stopped their eares, and closed their eyes, that is, that which made these



these men so *averse from understanding and believing*, was, the hatred which they had of the Prophets person, and the delight which they had in sinne, which they could not follow without remorse of conscience, if they understood and believed the word of the Lord.

*And convert.*] i. e. And turne themselves to the Lord from their evil wayes.

*And be healed.*] That is, And be delivered from their afflictions and calamities (whensoever they should befall them, for their sinnes) and from the fear of those calamities (before they befall them.) See *Jer. 6. v. 14.*

The judgements of God, that is, the afflictions and calamities, which befall men for their sinnes, are often compared to *dis-eases, and wounds, and sores*. As *Cap. 1. v. 6. c. 19. v. 22. c. 30. v. 26.* And to these may the Prophet allude, when he saith, and *be healed*.

Or, *And be healed*, may signifie, and *have their sinnes forgiven*. For sinne is the *Plague and Sicknesse* of the Soul, of which *Plague and Sicknesse* we are *healed*, when our sin is forgiven.

But a man may object here and say. Is it likely that any one would *affect* spirituall *blindnesse* and *unbelief* for this end, that he might *not be healed*?

*Answer.* It is not likely that a man would *affect* spirituall *blindnesse* and *unbelief*, *directly* and *chiefly* for this end, that he might *not be healed*: But it is more than likely, that many make it their *indirect* end, and *end by consequence*: For many make that their ends, upon which this must needs follow: For many do *directly* desire to enjoy the pleasures of sin without controll, and for this end do hate them, which tell them of the word of the Lord, or denounce his judgements against them, which notwithstanding they must hear and believe to, before they can repent, and be saved; So they desire not to be healed, by consequence and in the causes thereof; though they do it not, *directly*, and in it self.

Note, that what the Prophet delivereth here, is not so spoke of the People of the *Jews* which lived between the daies of *Uzziah*, and the desolation which *Sennacherib*, made in *Judaea*; But that the Holy Ghost had a farther intent in it, to wit, to signifie the *blindnesse* and *perversefenesse* of those *Jews* also, which lived in the time of our Sa-

viour, and of his Gospel, as appeareth, *Mat. 13. v. 4. Act. 28. v. 26.* For they in *Isaiab's* time were (as it were) a *Type* of these, which lived in our Saviours daies, or in the daies of the Gospel: And as there was but a tenth onely saved of those which lived in *Isaiab's* daies, *v. 13.* So in the daies of the Gospel, a remnant onely are saved, according to the Election of Grace, *Rom. 9. v. 27.*

*11. How long.*] *Supple.* Shall this people hear, and not understand? and see, and not perceive?

The Prophet asketh this Question, not out of any *Curiosity*, but out of *grief* for their misery, and out of a desire, which he had of their conversion, that they might be healed.

*Untill the Cities be wasted.*] What is meant by the waiting of Cities, the words next following shew, *Viz. Their being without inhabitants.*

The vastation here spoken of, was that vastation of the Cities of *Judah*, which was made by *Sennacherib*.

*12. And the Lord have removed men farre away.*] i. e. And untill the Lord hath removed the men which dwell in the Cities out of the land from their Cities, and from their houses, and dwelling places; and that, either by making them flee into other Countreys for fear, or, by sending them into Captivity by the hands of their enemies.

*And there shall be a great forsaking in the midst of the Land.*] This word *Forsaking*, may be taken, either *Actively* or *Passively*. It may be taken *Actively*, and that either for God's *forsaking* his People, and giving them over into the hand of their enemies: Or, for the Peoples *forsaking* their dwellings or habitations. Or, it may be taken *Passively*, for the Lands being forsaken of its Inhabitants, and so a *forsaking* and *desolation* will be for sense, the same thing.

*In the midst of the land.*] This is put *προσχωσ*, for, *In the land, to wit, the land of Judah.*

*13. But yet in it shall be a tenth.*] i. e. But yet for all that *desolation* and *forsaking*, which shall be in the midst of the land, a small remnant shall be left alive and safe there.

By a *tenth*, he meaneth a *small remnant*, and as it were a *tenth part*, in respect of the whole People, putting a certaine for

an uncertain Number.

This remnant were they which were in Hierusalem when Sennacherib warred against Judah: For when Sennacherib invaded Judah, many fled out of all parts of the land to Hierusalem for safety, and were safe there; for Hierusalem could not be taken by the Assyrians.

He mitigates here, the severity of the former judgement.

*And it shall return and be eaten.] i. e. And it shall be eaten againe.*

But what shall be eaten againe.

*Ans.* The tenth, or remnant, which shall be left, shall be eaten againe; that is, shall be consumed, and devoured againe by their enemies. So most understand this place. And it is true, the Jewes which were left, were afterward consumed and devoured againe by the Babylonians under Nebucadnezzar.

But under correction, I conceive, that it is the Land, which is here said, *shall be eaten againe*: Which, he saith, shall *return and be eaten*, or, *eaten againe*, because it should be plowed, and sowed, and planted, and the fruits thereof eaten againe, by the tenth, that is, by the remnant of the people, which should be left, and because it should be enjoyed by them againe.

This place is the same for sence with the 17th. Verse of the fifth Chapter, *Viz.* With that, *Then shall the lambs feed after their manner: And the waste places of the fat ones, shall strangers eat*, the Notes on which place see.

Observe the manner of phrase which the prophet here useth, when he saith, *And it shall return and be eaten*, For he saith, *It shall return and be eaten*, for, *it shall be eaten againe*. The like manner of Phrase is used, *Psal.* 78. 41. Where we read, *they turned back and tempted God*, for, *they tempted God againe*. And *Gen.* 30. v. 31. Where we read, *I will againe feed and keep thy flock*. Whereas it is in the Hebrew, *I will return, feed, and keep thy flock*. The like may be observed, *Judg.* 2. vers. 19. and 8. v. 43. Where to *return and do a thing*, is to *do a thing againe*.

*As a Tile tree and as an Oake, whose substance is in them when they cast their leaves.]* This Sentence is Defective, and with its Supplement makes this sence. *q. d.* As a Tile tree, and as an Oake, which have their vegetative soul within them, in the winter

time, when they cast their leaves; though they seem to be dead, yet they are not dead, but spring againe and flourish in the Summer, by reason of that vegetative soul which is in them, &c.

Note, that the Prophet might have instanced aswell in any other kind of tree which did cast its leaves in the winter, as in the Tile tree, and in the Oake, but it seems that these trees were most common in those parts.

Note here, that they which say, that it is the tenth which is here said *shall return and be eaten*; do understand here, these words [*Yet nevertheless.*] *q. d.* Yet nevertheless as a Tile tree, and as an Oake. &c. Which they need not understand, which say, that it is the land, not the tenth, which is here said, *shall be eaten*.

*Whose substance.]* By substance here understand the vegetative soul, which giveth life to those trees or plants.

*So the Holy seed shall be the substance thereof.] i. e.* So the Holy seed shall be to the People of the Jewes, as the vegetative Soul is to these trees. For as the Vegetative soul, which is in these trees, is the cause that these trees die not in the winter, though they cast their leaves, and that they revive and spring, and flourish againe in the Summer: So the Holy men, which are among the People of the Jewes (and Hezekiah by name) shall be the cause, that the Nation of the Jewes shall not wholly perish and be destroyed in that desolation, which Sennacherib shall make (though their case may seem desperate) but that they shall flourish, and encrease, and multiplie againe.

If you ask how the holy seed, which was among the Jewes, was the cause why the whole Nation of the Jewes was not destroyed.

I answer, It was because God did rebuke the furie of Sennacherib for that seeds sake, and would not suffer him to root out the Nation of the Jewes utterly, from being a People.

*The holy seed.] i. e.* The holy and righteous men among the Jewes.

He saies seed for men, per Metonymiam materiae. Or, he calls the holy ones among the Jewes, the holy seed, because they were reserved, as it were for seed to be sown, out of which should spring up a plentiful harvest of men.

Shah

*Shall be the Substance.* ] i.e. Shall be as the Substance or vegetative soul.

The note of *similitude* is here left to be understood.

*Thereof.* ] i. e. Of the people of the *Jewes*: A *Relative* without a near ad-

joyning *Antecedent*.

Or *thereof*, that is, of the land, But by the land understand *Metonymice*, the people of the land.

Or *thereof*, that is, of the tenth, before mentioned.



# ISAIAH.

## CHAP. VII.



*And it came to pass* ] And is redundant here. See *Notes* *Cap. 2. v. 2.*

*It came to passe in the dayes of Ahaz.* ] The story of this you may read, 2 *Kings* 16. v. 5.

But could not prevaile against it. ] This is spoken by *Anticipation*, for that which followeth came to passe before this.

2. And It was told the house of David. ] i. e. It was told to *Ahaz* the King, and to the nobility of the Kingdome of *Judah*, which were of the lineage of *David*, &c.

This which he speaks of was told them before *Rezin* and *Pekah* came against *Judah* and *Hierusalem*, yea, so soon as ever they had made this confederacy.

*Syria is confederate with Ephraim.* ] q. d. *Syria* and the ten Tribes have made a league between themselves, and have agreed to joyn their forces together, with an intent to cut off *Judah* from being any more a People.

It was the intent of *Rezin* King of *Syria*, and *Pekah* King of *Israel*, in joyning their forces against *Judah*, utterly to have cut off the People of *Judah*, from being a People, or Common-wealth, or Kingdome of themselves any more: For if they had taken *Hierusalem*, they would have made the son of *Tabeal* King, *Vers. 6.* And so have cut off the house of *David*: And those which they did

take in the Land of *Judah*, they carried away captive, 2 *Chron.* 28. v. 8. Intending to have peopled the Land of *Judah* with some of their own People; as the *Eastern* Conquerors were wont to doe, when they intended that a People should be no more a People, or Common-wealth of themselves, but live disperfed here and there as slaves to others.

*With Ephraim* ] i.e. With the ten Tribes of *Israel*.

*Ephraim* (which was the son of *Joseph*, *Gen.* 41. 52. and the grand-child of *Jacob*, and by him adopted and made as one of his own sonnes, *Gen.* 48. v. 5. is put here for the Tribe of *Ephraim*, per *Metonymiam efficientis*. And the Tribe of *Ephraim* for the ten Tribes of *Israel*, by a *Synecdochen membri*: And this Tribe rather than any other, because *Ieroboam*, which was the first King of *Israel*, was of this Tribe: As also because this was the chiefeft Tribe of the ten.

*And his heart was moved.* ] i.e. And *Ahaz* trembled and quaked for fear.

The heart is put here for the whole man, by a *Synecdoche*.

*And the heart of his People.* ] i.e. And all his People, when they heard of it, trembled and quaked also.

The fear of *Ahaz* and of his People was, least they should be utterly destroyed, and be no more a People; which fear was the greater in them, because they trusted not in God, nor believed his Prophets, who prophesied the contrary.

3. Then said the Lord unto *Isaiah*, goe forth now



now to meet Ahaz.] *Isaiah* is sent to *Ahaz* the King, because *Ahaz* was most afraid, and because this message concerned the good of the Kingdome whereof he was head.

*Thou and Shear-jashub thy son.*] *Shear-jashub* signifieth, a remnant shall return, and this name was given by Gods appointment to one of the sons of *Isaiah*, to signifie, that though the *Jewes* should be brought into a miserable condition by their enemies, yet a remnant at last should return to their former happiness, and should enjoy the priviledge of being a People, and Common-wealth of themselves. And though the *Jewes* should be expelled and driven from their dwellings, by the prevailing of their enemies, yet a remnant of them, at least, should return to their dwellings again, and there live and increase, and enjoy the happinesse of being a People, and Common-wealth of themselves.

Because *Ahaz* feared, that he and his People would be utterly destroyed and cut off from being a People, when *Rezin* and *Pekah* had both agreed to joyn their Armies and forces together against them. Therefore was it, that God commands *Isaiah* to go meet *Ahaz*, and carry *Shear-jashub* his son with him, (for the sonnes of *Isaiah* were for signes and wonders in Israel, cap. 8. v. 18.) that *Isaiah* might confirm him and his people, not with words onely, but with a sign of comfort also from God, that *Rezin* and *Pekah* should not utterly cut them off from being a People, or Common-wealth any more of themselves.

*At the end of the Conduit of the upper pool.*] *Ahaz* had gone out thither either to walk, or to see how that place was fortified, or might be made advantageous for the defence of the City against the enemy.

There were two Pooles near Hierusalem, whereof one was called the upper Poole, the other the nether Poole, from their situation.

*In the high-way of the Fullers field.*] i. e. In the high-way which is near to the fullers field: Or which goeth through the fullers field.

Fullers use much water in their trade, and therefore are wont to dwell near some Pool or river, and they had need of some open field to dry their clothes in, when they were wet, and such a kind of field was it which is here called the fullers field.

4. *Take heed.*] *Supple*, That thou di-

trust's not God, and send'st to the King of *Assyria* for aid against *Rezin* King of *Syria*, and *Pekah* King of *Israel*.

*And be quiet.*] i. e. And sit quietly at home, and neither goe thou, nor send thou to *Assyria* for help.

When *Ahaz* heard that *Rezin* King of *Syria*, and *Pekah* King of *Israel* made a confederacy against him, he trembled and quaked, notwithstanding the good word of the Lord to him, and would not be quiet, but thought either to go or to send messengers to *Tiglath-Pileser* King of *Assyria* for help, 2 Kings 16. v. 7. From this therefore doth the Prophet dehorth him in these words; *Take heed and be quiet*; q. d. *Take heed and send not for aid abroad, neither be thou moved, but put thy confidence in God. For in rest shalt thou be saved, in quietnesse and confidence shall be thy strength.* See the like Cap. 30. v. 15.

*For the two tails of these two smoking fire-brands.*] i. e. By reason of the two tails of these two smoking fire-brands: q. d. *Let not the two tails of these two smoking fire-brands thus disquiet thee, and make thee to send for aid abroad,*

What he meaneth by the two tails of the smoking firebrands, he telleth in the next words. By the two tails of the smoking firebrands, he meaneth *Rezin* King of *Syria*, and *Pekah* King of *Israel*, whom he calleth firebrands, because of their rage and fury against *Judah*, and smoking fire-brands, because they could but smoak, they could not burn: They could but terrifie, they could not destroy *Judah*. And he calls them tails or ends of fire-brands, because as the tails or ends of fire-brands are soon spent and consumed, so should they shortly come to an end and perish.

*For the fierce anger of Rezin with Syria.*] q. d. that is, by reason of the fierce anger of *Rezin* King of *Syria*, and his people, the people of *Syria*.

He explaineth what he meant by the former words.

*Of the son of Remaliah.*] i. e. Of *Pekah* Son of *Remaliah* King of *Israel*.

He giveth *Pekah* neither his proper name nor his title of King here, but calls him onely the Son of *Remaliah* (who was but a private man) out of contempt.

5. *Because Syria, &c.*] Note that this relates not to what went before, but to what followes after, q. d. *Because Syria, Eph-*  
raim,

*raim, and Remaliah's sonne, have done this; therefore thus saith the Lord, &c.*

*Ephraim.] i. e. The ten Tribes of Israel, See v. 2.*

*Have taken evill counsell against thee.] i. e. Have taken counsell and consulted together to destroy thee.*

*He calls it evill counsell, because they intended evill and mischief against Judah, to destroy him utterly, and took counsell together accordingly.*

*6. Let us go up against Judah.] i. e. Let us warre together, against the Tribe of Judah.*

*And vex it.] i. e. And vex Hierusalem the chief City thereof, with a close sledge, or a fierce storme.*

*This Relative, It, is put here without an Antecedent, as the Hebrewes often put it, but the Antecedent is easie to be understood, to wit, Hierusalem.*

*Let us make a breach therein.] i. e. Let us make a breach in the walls thereof, and so force our way into it.*

*For us.] i. e. For us to enter the City.*

*And set a King in the midst of it.] i. e. And when we have taken it, let us depose, or destroy Ahaz, and set up a King of our own in it.*

*In the midst of it.] i. e. In it. A περιπα-  
ois.*

*Even the Sonne of Tabeal.] Tabeal seemeth to be the name of some Syrian: And this man they would make as Vice-Roy, or as a Tributary to themselves.*

*7. Thus saith the Lord God.] q. d. Therefore thus saith the Lord God.*

*It shall not stand.] i. e. The evill counsell which they have taken against thee, shall not stand; for I will overthrow it.*

*Neither shall it come to passe.] q. d. Neither shall it take effect.*

*8. For the head of Syria is Damascus, and the head of Damascus is Rezin.] q. d. For the chief City and Metropolis of Syria is Damascus, and the King of Damascus is Rezin. Supple, Let Rezin therefore content himself with this, that he is King of Damascus, and the Kingdome thereunto belonging, for he shall not come to be King of Judah and Hierusalem to bear rule there.*

*Here is an ἄλλοις.*

*And within threescore and five yeares shall*

*Ephraim be broken, that it shall be no more a People.] In the fifth Verse of this Chapter, he said, That Syria, Ephraim, and the son of Remaliah, had taken evill counsell against Ahaz: And in the same order which he spoke of them in that place, doth he prophesie against them in this: First against Syria, in the first words of this Verse, then against Ephraim, in these present words, and then against the Sonne of Remaliah in the following Verse.*

*Within threescore and five yeares.] This must not be so understood, as though the Prophet would have the account of this threescore and five yeares to begin at that time, in which he thus spoke: But the account must begin (as Interpreters either generally, or for the most part, agree) from the time that Amos did foretell the ruine of the kingdome of Israel, who foretold the ruine thereof, threescore and five yeares before it came to passe. The fence therefore of this place is this, q. d. Within threescore and five yeares, (which threescore and five yeares began long since, even when Amos first prophesied of the totall destruction of Ephraim, and which are since well nigh expired) shall Ephraim be broken, that it be not a People.*

*Ephraim.] i. e. The ten tribes of Israel, as vers. 2.*

*That it be not a People.] So that their State, and Common-wealth, and Kingdome shall be overthrowne.*

*This was brought to passe by Salmanasser. 2 King. 17. 6. Joseph. lib. 9. Antiq. cap. 14.*

*9. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's sonne.] q. d. And in the mean time, the chief City or Metropolis of Israel is Samaria, and the King of Samaria is Remaliah's sonne. Supple; Let Remaliah's sonne therefore content himself with this, that he is King of Samaria and the Kingdome thereunto appertaining, for he shall not enlarge his dominions, and be King over Judah and Hierusalem, or rule there.*

*Here is an ἄλλοις as before.*

*If ye will not believe.] Supple, The words which I have spoken unto you, from the Lord, and relie on him.*

*Ye shall not be established.] i. e. Ye shall not be free from fear, nor settled in your mindes, but your heart shall be still moved as the trees are moved with the wind.*





to *Hierusalem* which was the last thing they did, and in the meantime when *Ahaz* saw that this Virgin was with child, he might be confirmed in the truth of the Prophets words, being that *the fruit of the womb is a speciall gift of the Lord.*

*Immanuel.*] This name *Immanuel* signifieth *God with us.* *Matth. 1. v. 23.* And it was given to this Child, to signifie, that God would be with the *Jewes*, so that though he suffered them to be diminished, and brought low by their Enemies, yet he would not suffer them to be utterly cut off, that they should be no more a People.

Marvail not, that God gave this name *Immanuel* for a speciall Sign; For *Isaiah* saith, that his Children were for Signes, and for Wonders, *Chap. 8. v. 18.* which they were, onely by reason of the mystery and signification of their names.

Probable it is (as I said) that this *Immanuel* was the Sonne of the Prophetesse, which is mentioned *Chap. 8. v. 3.* And that she conceived him by *Isaiah*, and that this *Immanuel* was the same with *Abahar-bahal-hash-baz*, mentioned in the eighth Chapter, (compare the first verse of *Chap. 8.* with *verse 8.* of that Chapter) for it is not unusuall with the *Hebrewes*, that one man should have many names.

Note here, that though in the first sense, the *Virgin* here meant, was the Virgin which *Isaiah* afterwards took to wife, by whom he had a Sonne called *Immanuel*: Yet in a second and more sublime sense, the *Virgin Mary* is here signified, who was a Virgin and a Mother both, *in sensu Composito* (as the Schoole speakes) that is, a Virgin even when she was a Mother: And the Sonne which was born of her was *Immanuel* (not in name, but) in deed; For he was true God, who being made Man, dwelt with us, and among us, *Matth. 1. 23.* and was our Salvation, of which *Immanuel*, *Immanuel* the Sonne of *Isaiah* was but a type.

The temporall Calamities and Afflictions which the *Jews* suffered by their enemies, were *Types* and *Figures* of the Spirituall miseries which men suffered by Satan and their sinnes: And this calamity which the *Jews* suffered by *Rezin* and *Pekah*, was a *Type* and *Figure* thereof, as well as any other: As therefore *Immanuel*, which was born of her which was a Virgin at this

time (though she afterwards conceived by Man) was a sign, that the *Jewes* should not utterly perish, but be delivered at length from this temporall calamity and destruction: So was *Christ Jesus* (who was the true *Immanuel*, God with us, born of a Virgin, which conceived him by the Holy Ghost) a sign that Men should not all perish eternally, but a remnant at least should be saved everlastingly. And a greater sign was he than that *Immanuel*, in that he was not onely *signum portendens*, but *signum operans*, a sign, not onely foreshewing, but working out their redemption.

15. *Butter and Honey shall he eat, that he may know to refuse the evill, and choose the good.*] As milk and honey signifieth plenty and Delicates, *Exod. 3. v. 8.* So doth butter and honey, *Job. 20. v. 17.* And the Prophet saith, That this Child should eat butter and honey till he cometh to know, how to refuse the evill, and choose good, to shew, the plenty of food which should be in *Jerusalem* during the sledge, because *Ahaz* and the *Jewes* feared, that if *Rezin* and *Pekah* should lay sledge to *Jerusalem* (though it should happen, that they were not overcome by force, yet) they should at length be starved out by famine.

*That he may know.*] i. e. Untill he knoweth. For this Particle, *That*, signifieth here, not the end or intent of a thing, but the term of time, as also the Originall doth.

*To refuse the evill, and choose the good.*] By this Phrase is signified, the Age which is able to make good use of Reason, and which hath understanding to discern between Good and Evill, which Children are held commonly to have, when they are about seven yeares old. So Infants are usually described by this, *That they have no knowledge between Good and Evill*, as *Deut. 1. v. 39.*

16. *For before the Child shall know to refuse the evill and choose the good.*] q. d. And, or, Moreover before this child shall come to the use of Reason.

For, is put here for *And*, or *Moreover*.

The Prophet doth here prevent an Objection: For because he said, that the Child should eat butter and honey, till he came to be so old, as to make use of his reason, the *Jewes* might object out of fear,

that though they should have plenty so long, yet afterwards *Rhezim* and *Pekab* might starve them out; and so vanquish them: He therefore answers here and saith, That that shall not be, for before that time, both *Pekab* and *Rhezim* shall be dead.

*The Land.* ] i. e. The Lands, Viz. of *Syria*, and *Israel*.

A Singular number is put here for a Plurall. Or else he speaks of them *Two*, as *One Land*, because they were at this time joyned in *One* against *Ahaz*.

*Which thou abhorrest.* ] Viz. Because of the Enmity which their Kings and People bear against thee.

*Shall be forsaken of her Kings.* ] i. e. Shall be rid of *Rhezim* and of *Pekab*, both which shall die a violent death.

Of *Pekabs* death we read 2 *Kings*, 15. v. 30. and of *Rhezins* 2 *Kings* 16. v. 9.

17. *The Lord shall bring upon thee, &c.* ] Because *Ahaz* would not believe for all this, nor rely upon God, but would rely upon *Tiglath-Pileser* King of *Assyria* for help against *Rhezim* and *Pekab*, (2 *King*. 16. v. 7.) therefore the prophet breaks out here into a threatening Prophecie against him, saying, *The Lord shall bring upon thee, &c.*

*Days that have not come.* ] i. e. Such dayes, as the like have not been (for misery and calamity) to you, and your People, and your Fathers house.

*From the day that Ephraim departed from Judah.* ] i. e. Since the day or time that the ten Tribes of *Israel* revolted from the Tribe of *Judah*, and made them a King of their own, and a Kingdome distinct from that of *Judah*: which was done by *Jeroboam*, in the dayes of *Rehoboam*, the Son of *Salomon*, 1 *Kings* 12.

*Ephraim* is taken here for the ten Tribes, see notes verse 2.

*Even the King of Assyria.* ] Here we must repeat those words, *The Lord shall bring upon thee*, that the sense may be this, *The Lord shall bring upon thee, even the King of Assyria, Supple, which shall more sorely afflict thee than ever thou wast afflicted since the dayes of Rehoboam.*

The King of *Assyria* here meant was *Sennacherib*.

18. *In that day.* ] Supple, In which he intendeth thus to afflict thee.

A Relative without an Antecedent.

*He shall hiss for the flie that is in the utmost part of the Rivers of Egypt.* ] He puts the flie here for flies, and part for parts, Singular for Plurall Numbers: And by the utmost parts of the Rivers of Egypt, he meaneth the brimms or brinkes of *Nilus*, and other the Rivers of Egypt, where flies were wont to breed and abide in great abundance.

By the flies that are in the utmost parts of the Rivers of Egypt, are here Metaphorically meant, the *Egyptians* themselves: which he signifieth here by the Metaphor of flies, because of the abundance of flies which were in Egypt, by reason of the store of Rivers and waters which were there, in which kind of places flies doe breed and multiply abundantly. Or because as the flie is an impudent creature: So were the *Egyptians* an impudent people. Or because the flies use the wings, and so are speedy, and because they usually are in swarms and so are many. Therefore doth he signifie the *Egyptians* under the Metaphor of flies, to shew the great number of them which should come, and their speed in coming against *Judah*.

*He shall hiss for.* ] This sheweth how easily God can doe this: For he shall but hiss for them, and they shall come.

*And for the Bee that is in the Land of Assyria.* ] The Bee is put here for Bees, a Singular number for a Plurall.

By the Bees in the Land of *Assyria* are Metaphorically meant the *Assyrians* themselves, perhaps because *Assyria* abounded with Bees, as *Egypt* did with Flies, Or, he calls the *Assyrians* Bees, because of the great number of them which should come into *Judea*, and the speed which they should use: As he called the *Egyptians* Flies. Or he might call the *Assyrians* Bees, because of the dexterity which they had to hurt, as Bees have to sting; Or, because of their strength and order in war, as Bees are in their kind strong and orderly, in which two things as Bees do excell Flies, So did the *Assyrians* excell the *Egyptians*.

Note here, that he speaks not of the *Egyptians* and *Assyrians* as of two distinct Armies under two distinct Generalls; But as two Nations joyned in one and the same Armie of *Sennacherib*.

19. *And they shall come and shall rest all of them in the desolate Vallies, & in the holes of the rocks,*

rocks, &c.] He persists in the Metaphor of Flies and Bees, and alludeth to their nature, in saying, *They shall rest in the desolate Vallies, and in the holes of the rocks, and upon all thornes, and upon all bushes* : But under this Metaphor he meaneth, that the Army of the Assyrians should come up against Judah, in such a number, as that they should fill all Judaea, so that no place should be free from them.

20. *In the same day shall the Lord shave with a Razor that is hired.* By a Razor that is hired, he meaneth a sharp Razor. For those things which we use to hire, are of the best in their kind, and fittest for our purpose.

What he meaneth by *shaving with a Razor that is hired*, he explaineth in the next words.

*By them beyond the River.* i.e. By the Assyrians which dwell beyond the River Euphrates.

The Assyrians are they which are meant by the Razor.

*By the King of Assyria.* q.d. That is, By the Forces of the King of Assyria.

The King of Assyria (who was the head of his Army) is put here for his whole Army, per Synecdochen. And these words explain the former, and tell us, that by *them beyond the River*, he meaneth the Assyrians.

\* *The head* i.e. The hair of the head, Metonymia subje&cti.

*And the hair of the feet.* By the hair of the feet is meant, the hair of the privy members : For so the Hebrewes use to speak out of modesty, and call the privy members, the feet.

The Prophet compareth the Land of Judah to the body of a man, and the men of that land, to the hair of that body : And this he saith, that as the hair of the body useth to be shaved with a Razor, so shall the men of Judah be cut off, and slain by the Assyrians.

*And it shall consume the beard.* q.d. Yea, the Razor shall also cut off the beard.

Note, that the Prophet doth here allude to the manner of the ancient Hebrews, who (as Vatablus tells us) were wont to shave their heads and their privy parts, but to let their beards grow long : And when he saith, that the Lord will shave with a Razor that is hired, the head and the hair of the feet, his meaning is, that the Lord will cut off and kill all high and low ; and when he addeth, and it shall also consume the beard, his meaning is, q.d. and he shall spare none.

21. *And it shall come to passe in that day.* By this day, he meaneth the day or time after this invasion and desolation made by the Assyrians.

He useth a Relative here without a Antecedent, as the Hebrewes often doe.

*A man shall nourish a young Cow and two Sheep.* i.e. A man shall have but onely one young Cow, and but onely two sheep to nourish.

This sheweth the paucity of Cattel which should be left after this ; for after this a man had not herds of kine and beasts, and flocks of sheep, as before, but a man had onely one young Cow, and two Sheep to keep, because of the destruction which was made of cattle.

22. *And it shall come to passe for the abundance of milk that they shall give.* i.e. Yet it shall come to passe for the abundance of milk which the young Cow and two Sheep shall give, &c.

And is put here for Yet, as cap. 8. v. 9.

They were wont (it seems) to milk their Ewes as well as Cows, as many do in some places of our Land. See Dist. 32. v. 14.

*He shall eat butter.* i.e. He and his, all shall eat butter to the full.

*For butter and honey shall every one eat, that is left in the Land.* Butter and Honey were accounted for dainties among the Jewes, so that in this verse the Prophet minglith (as he is wont to doe for the godlies sake) a word of comfort among the judgements which he denounceth.

23. *And it shall come to passe in that day, that every place, &c.* This must relate to, and follow in construction (not the 22. but) the 21. Verse.

*Every place shall be.* Scil. For Briars and Thornes.

The Prophet doth not perfect his speech here, but suspends it, to shew what places he speakes of, till the latter end of the Verse, and there he resumes it, and compleates it.

*Where there were a thousand Vines at a thousand silverlings.* i.e. Where there were many Vines let out for a Sheckel of silver a piece.

A thousand is put here for many, a certain for an uncertain number, and by a Silverling he meaneth a Sheckel of silver.

The Hebrewes were wont to count their Summes by Sheckels, as the Romanes were by Sesterces ; So that as Nummus and Sestertius came at length to be used promiscuously, the



the one for the other among the *Romanes*, so did a *Sheckel*, and a *Silverling*, or a piece of silver among the *Hebrewes*. Now a *Sheckel* was twenty *Gerahs*, *Exod.* 30. 15. and a *Gerah* (as they say, who have been diligent in computing the *Hebrew* coins with ours) was three half pence of our money, A *Sheckel* therefore, or a *Silverling*, containing twenty *Gerahs*, was worth two shillings six pence of our coin.

*It shall be even for Briars and Thornes.* ] i.e. It shall be full of *Briars* and *Thornes*, because there shall not be men enough to dress these places and manure them, which being not dressed nor manured, but neglected, produce *Briars* and *Thornes*.

This Particle *For*, sheweth not the intent but the event, to wit, that it should so fall out, that *Briars* and *Thornes* should come up in those places; not that men should purposely set them apart for *Briars* and *Thornes* there to grow.

Or, if it signifies the intent, it is to be interpreted of the intent not of man but of God, thus punishing mans sin.

24. *With arrowes and bowes shall men come thither* ] q.d. None shall dare to go thither unarmed, or without his bow and arrowes, for fear of wild Beasts which shall dwell and harbour there among the *Briars* and *Thornes*. See *Lev.* 26. v. 22.

25. *And on all hills that shall be digged with the Mattock, there shall not come thither the fear of Briars and Thornes.* ] q.d. And though many *Hills* shall be digged with the *Mattock*, as they were wont, yet they shall not be digged for that end for which they were wont, that is, to make *Vineyards* thereon.

*There shall not come thither the fear of Briars and Thornes.* ] q.d. There shall not be any *Vineyards* planted there.

Note, that this word *thither*, is redantant after the *Hebrew* manner.

*Vineyards* were wont to be fenced about with thick hedges of *Thornes* and *Briars*, to keep out beasts and ill-minded men, who seeing such fences, would be afraid to venture over, or through them, for fear of tearing their clothes, and doing themselves a mischief: Hence he saith, *There shall not come thither the fear of briars and thornes*, for, there shall be no *Vineyards* planted there.

*The fear of Briars and Thornes.* ] i.e. *Briars* and *thornes* to make men afraid, *Supple*, to break through.

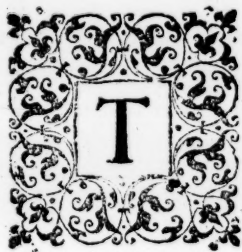
*But it shall be for the sending forth of Oxen, and for the treading of the lesser Cattle.* ] i.e. But it shall be, that the digging of the *Hills* with *Mattocks*, shall be for this end, to wit, that men may send their greater Cattle thither to feed there, and the lesser cattle there to walk and graze.

Note here, that because men could keep their Cattle, and preserve them from thieves, robbers, and freebooters, better upon *Hills* (which were as natural fortresses) than in the *Plaines*; hence many (who escaped the sword at that time here spoken of) made choice rather of the *Hills*, than of the *Plains*, for the feeding of their Cattle, and they especially which lived in the borders of the Land near to the *Philistims*, and *Edomites*, and other their *Enemies*, who were wont as *Freebooters* to come into their *Quarters*, to steal or plunder their Cattle, and carry them away: And that their Cattle might have the better food, and pasture in more plenty upon the *Hills*, they grub'd up the bushes and briars, which grew in the way, and hindered the growing of the grasse, and the walks of the Cattle, with *Mattocks*.



# ISAIAH.

## CHAP. VIII.



*Take thee a great Roul.* This Roul was to be a great or a large Roul, because many things were to be written therein.

The Ancients had not such manner of books

so bound up as we use now, but in stead of them, they had Parchments, or Barkes of Trees, or the like, which they rouled up like our *Chancery Roules*. From whence, even at this day, *Volumen*, which signifieth a *Roule* (as having its derivation from *Vol-vo*, which signifieth to *roule*) cometh to signifie a *Book*.

*With a mans Pen.* i.e. With a writing Pen.

That which is here rendred a *mans Pen*, is in the Hebrew *Cheret Enosh*. Where note, that *Cheret* signifieth not onely a writing Pen, or Pen which men use to write with, but it signifieth also a *Crisping-pin*, or a Pin with which women were wont to crisp their hair; as appeareth Chap. 3. vers. 22.

To distinguish therefore this *Cheret*, as it signifieth a writing Pen, or a Pen which men use to write with, from that *Cheret* which signifieth a *Crisping-pin*, or Pin with which women were wont to criske their hair, it may be called *Cheret Enosh*, as if he should say, the *mans Cheret*, that is, the *mans Pen*. Where note, that the word *Enosh* is to be taken here for a man, in opposition to a woman, as it is also taken, Gen. 17. 27. and Numb. 13. 3. and elsewhere.

But if a *mans Pen* signifieth here no more than a writing Pen, and signifieth not some extraordinary writing Pen, you will say, that these words are needlesse, for it was enough to say, *write in it*, without saying, *with a mans Pen*.

*Ans.* It was enough: yet though the Instrument be often intimated sufficiently in the action, it is also often added and expressed with the action, as *Exod. 29. 34 Thou shalt burn the remainder with fire.* And *Dent. 7. 5. Yee shall burn their graven Images with fire.* In both which places the word *fire* is as needlesse as a *mans Pen* is here, and is sufficiently intimated in the word *burn*.

*Concerning Maher-shalal-hash-baz.* ] q. d. That which I shall tell thee concerning *Maher-shalal-hash-baz*, as v. g. who shall be his Mother that shall bear him, and who his Father that shall beget him, and what his name shall be, and what his name shall signify and portend, &c.

He calleth him here, *Maher-shalal-hash-baz*, by a *Prolepsis*, for as yet he was not named, as appeareth v. 3.

2. *And I took unto me faithfull witnesses to record.* ] q. d. And according to what was written and commanded by God in that Roul, I married the Prophetes whom God would have me to marry, and when I married her, I took faithful witnesses to record or bear witness of my marriage.

Here the Prophet comprehends a great deal in few words, which may be understood by the context.

Note, that Matrimonie among the *Jews* was not wont to be celebrated before lesse than ten witnesses.

*Uriah the Priest, and Zechariah the sonne of Jeberechiah.* ] This *Uriah* was High Priest, of whom we read 2 King. 16. 10. and *Zachariah* was a Prophet, of whom we read 2 Chron. 29. 13.

Note, that these were not all the witnesses which *Isaiah* took to record or bear witness of his marriage, but onely two of them, which two are here named, because they were men of great authority, to shew,

that in a matter of great moment; he would take witnesses futeable.

3. *And I went unto the Prophetesse.* ] i. e. And I lay with the Prophetesse which was now my wife.

*The Prophetesse* ] Some think that this woman was indued with the gift of Prophecie, and therefore called a *Prophetesse*; Others think that she is here called a *Prophetesse* onely, because she was the wife of a Prophet, Viz. the Prophet *Isaiah*, as we use to call the wife of a *Major*, *Majoreffe*.

*Call his name Maher-shalal-hash-baz.* ] This name *Maher-shalal-hash-baz* being interpreted is, *In making to the spoile he hasteneth the prey* Or, *Make speed to the spoil, hasten the prey*. And it was given to the child to signifie, that the *Assyrians* should come speedily and take a great prey from the *Syrians*, and the ten Tribes of *Israel*.

4. *Before the Child shall have knowledge to cry, my Father and my Mother.* ] i. e. Before the child *Maher-shalal-hash-baz*, shall come to so much knowledge, as to know his Father and his Mother, and call them by their names.

*The riches of Damascus, and the spoil of Samaria shall be taken before the King of Assyria.* ] i. e. the riches of the *Syrians*, and the spoil of the Kingdom of the ten Tribes of *Israel*, shall be taken and carried away by the *Assyrians*.

We read of the fulfilling of this 2 *Kings* 15. 29. and 2 *Kings* 16. 9. and it was fulfilled by *Tiglath-Pileser*.

*Damascus* was the head or chief City of *Syria*, Chap. 7. 8. As *Samaria* was the head or chief City of the ten Tribes; and these two Cities are here put to signifie the severall Kingdomes which were subject to them.

*Before the King of Assyria.* ] i. e. Before the face of *Tiglath-Pileser* King of *Assyria*, by his souldiers, and at his command.

5. *The Lord spake also unto me again.* ] That which the Lord spake here, contains his threats against the *Jews*, for that they believed not what he spake against the *Syrians*, and the men of *Israel*, but did for all that rejoyce in *Rezin* and *Remaliab's* sonne.

6. *Forasmuch as this People.* ] By this People is meant, the men of *Judah*.

Where note, that all the men of *Judah* did not refuse the waters of *Siloah*, yet what

some of them onely did, is imputed to the whole People, because of the communion which is between a part and the whole.

*Refuse the waters of Siloah that go softly.* ] *Siloah* was a soft and gentle stream, which arose out of *Mount Sion* in *Hierusalem*, and thence glided gently and softly along into the brook *Kidron*, and by the waters of this soft gentle stream, the Prophet doth here *Metaphorically* mean the house of *David*, that is, the King of *Judah*, and the royall seed thereof, (which descended from *David*) whom he likeneth to the waters of *Siloah*, because as the waters of *Siloah* were but low, and the current thereof but weak; So (to the eyes of man) the house of *David*, was but weak in strength, and in a mean and low condition, in respect of any humane power it had, (though it was upheld by the power of God) at this time.

He takes his *Metaphor* from *Siloah*, because *Siloah* was well known to the *Jews*, to whom he spake, and because *Siloah* sprang out of *Sion*, which was a hill in *Hierusalem* the head City of *Judah*, upon which the Palace of the Kings of *Judah* was built.

From this place it appeareth, that many of the men of *Judah* did despise the house of *David*, to whom the Scepter and Kingdom of *Judah* did belong, (because it was weak and destitute of humane power, at this time) and did wish that the Kingdom of *Judah* were translated to the *Syrians*, and the Kings of *Israel*, who were confederate with the *Syrians*, thinking by these meanes, that they should be no more afflicted (as they had been) by the ten Tribes, and by the *Syrians*: And this they did, because they heard that the *Syrians* and the *Israelites* had made a league together, and would joine their forces to invade *Judah*, and that they thought that *Judah* would never have been able to resist them.

*Forasmuch as this People refuse* ] At least in their mind, and in their private practises.

*The waters of Siloah which go softly.* ] i. e. The house of *Judah*, which is low, and destitute of humane power, and not sufficient in it self to resist *Rezin* and *Pekah*.

*And rejoyce in Rezin and Remaliak's son.* ] i. e. And wish, that *Rezin* King of *Assyria*, and *Pekah* the sonne of *Remaliab*, King of *Israel*, (who are joyned together in league) were



were Lords of *Judah* instead of the house of *David*.

*To rejoyce.*] Is put here for to desire and wish for, *per Metonymiam effecti*, because we rejoyce in that, which we desire and wish for, when we have obtained it.

7. *The Lord bringeth upon them.*] i. e. The Lord will bring upon the men of *Judah* which refuse the waters of *Siloah*, and rejoyce in *Rezin* and *Remaliah's* sonne.

Because waters lie lower than the top and surface of the earth, he useth here the Metaphor of waters; therefore he saith the Lord bringeth up, &c.

*The Lord bringeth up.*] i. e. The Lord will bring up.

A present is put for a future tense.

*The waters of the river strong and many*] By the River is here meant *Euphrates*, which is called in Scripture the River *nar Eoflu*, which was a very great River, and a River which ran with a very strong and mighty stream and current.

By the River *Euphrates* is meant Metaphorically, the King of *Assyria*, whom he signifieth by this River rather than by any other River, because as *Euphrates* was a great and a strong mighty River, so was the King of *Assyria*, a mighty and powerful King; and because *Euphrates* was in the *Assyrians* dominions, as *Siloah* was in the dominion of the Kings of *Judah*.

He opposeth the river *Euphrates* whose waters were strong and many, to *Siloah*, whose waters ran softly, and fits the punishment of these men, to their sin.

*Even the King of Assyria and all his glory.*] By the King of *Assyria*, is meant *Sennacherib*, and by all his glory, All his Forces.

He sheweth here, what or whom he meant by the waters of the River strong and many, to wit *Sennacherib* King of *Assyria*, and all his Forces.

*And all his glory.*] i. e. And all his power and strength of men.

It is a thing usuall with the *Hebrewes* to call the strength and Power of men, which a Prince hath, his glory, and that perhaps *per Metonymiam effecti*, because he glorieth in this his strength himself, or is renowned for it, by others.

*And he shall come up over all his Channells*] i. e. And the King of *Assyria* shall come up beyond the bounds of his own Empire or Kingdome.

He persisteth in the Metaphor of a River, whose proper Bounds are his Channells.

*And go over all his bankes.*] This is the same for the sence with the words which immediately went before, and the Metaphor is the same.

8. *He shall passe through Judah.*] i. e. He shall over-runne the land of *Judah*, with his Armie, from the East thereof even to the West.

This is also spoken in allusion to an overflowing River, which runneth through a place with its waters.

*He shall over-flow, and goe over.*] Supple. The land of *Judah*. i. e. He shall over-run the land of *Judah* with his Armie, and destroy it as he goeth.

He persists still in the Metaphor of a River, which overflowing and going over a place, drowneth and carrieth all things before it, as it goeth.

*He shall reach even to the neck*] He still persists in the Metaphor of a River, which riseth higher and higher; and here compareth *Judaea* (as it was at length over-run with *Sennacherib* and his Armie) to a man in great waters, which rise up and reach as high as his neck: For as a man in such a case is nigh to be quite drowned, all his members being under water, save onely his head: So was *Judaea* (when *Sennacherib* did invade and over-run it) nigh to be utterly destroyed: For all the Cities and Villages of the whole land were destroyed, and laid desolate one after another, excepting *Hiersusalem* onely, which was the head of the Kingdome, and which was onely, as it were, above the waters at this time.

*And the stretching out of his wings, shall fill the breadth of thy Land, O Immanuel!*] i. e. And he shall fill thy land (O Immanuel) from one side thereof to another with his Armie, So great it shall be, and so little shall escape him.

He leaves his Metaphor of a River now, and speakes of *Sennacherib* as of a General or chief Commander of a great Armie.

*The stretching out of his wings.*] i. e. His wings being stretched out, &c.

By his wings he meaneth the Armie of *Sennacherib*, For the *Hebrewes* call all Forces both of Horse and Foot *Wings*: Though the *Latins* by the wings of an Army

mean onely the *Horsemen*, which being placed in battle, part of one side, and part of the other side of the *foot*, doe cover the body of the *foot-men*, as *winges* do the body of a *bird*.

O *Immanuel*! ] He makes this *Apostrophe* to the *Child*, as to him that shall beare witness to the truth of those calamities which he hath foretold.

Of *Immanuel*, See *Cap. 7. v. 14.*

9. Associate your selves, O ye People. ] He makes an *Apostrophe* here to the *Assyrians*, and their Associates, and by a *Figure cal-Suyxapnois*, or by an *Ironical exhortation*, he exhorteth them to associate themselves, and joyne together against the *Jewes*, and chiefly against *Hierusalem*.

Associate your selves. ] q. d. Associate your selves, and joyne together against *Judah* and *Hierusalem*, if ye will.

O ye People. ] i. e. O ye *Assyrians*, and other Nations which joyne with the *Assyrians* in their Expedition against *Judah* and *Hierusalem*.

Note, that the word *People* here, is a word of the *Plurall* number, for there were many of severall Countries and Nations which served under *Sennacherib* in this expedition.

And ye shall be broken to pieces. ] And is put here for *But*, or *Yet*, or *Nevertheless*.

Though *Sennacherib*, and his Armie did mightily prevaile against the *Jewes* at the first, and destroyed them in a dreadful manner, yet at length they were broken to pieces by the Angel of the Lord, who slew in one night, an hundred fourscore and five thousand of them, 2 King. 19. 35.

Note here, that the passage contained in this and the next verse, is an answer to an objection which might be made by reason of that word *Immanuel*, in the eighth verse: For being that that word *Immanuel* signifieth, *God with us*, and it was a name given to a *Child*, that it might be a signe, that God would be with the *Jewes*, and help them against their enemies; It might be objected by the *Jewes*, saying, How will God be with us; If the *Assyrians* and their Associates shall doe thus to us? To which the prophet here answereth; That God will be so with the *Jewes*, that their enemies shall not alwayes prevail against them, for though they prevail at the first, they shall not prevail at the last, but shall

be broken to pieces.

And give ear. ] To wit, To *Sennacherib*, when he inviteth you to joyn with him in an Expedition against *Judah* and *Jerusalem*, if yee will.

Gird your selves, and ye shall be broken in pieces. ] i. e. Gird your selves with your swords to fight against *Judah* and *Jerusalem*, yet shall yee be broken in pieces.

Gird your selves, and ye shall be broken in pieces. ] He repeateth these words againe the more to confirme the truth of what he saith.

10. Take counsell together. ] Supple, Of vanquishing and subduing *Judah* and *Hierusalem*, and cutting them off utterly.

And it shall come to nought. ] i. e. Yet the Counsell which ye take, shall come to nought.

Speak the word. ] q. d. Determine and give out by words, what you will do against *Judah* and *Hierusalem*.

And it shall not stand. ] i. e. Yet your determination and saying shall not stand, they shall be overthrown.

For God is with us. ] i. e. For God is with us, and stands by us to help us against our enemies. And indeed God did help them when he sent his Angel, which destroyed *Sennacherib's* Hoast, 2 Kings, Chap. 19. v. 35.

He alludeth in these words, *God is with us*, to the Childes name *Immanuel*, and explains the meaning and mystery of that name, for *Immanuel* is, being interpreted, *God with us*, Matth. 1. v. 23.

11. For the Lord. ] For, is to be taken here for *And*, or *Also*, or *Moreover*, as it is *Cap. 7. v. 16.*

This Verse hath its immediate connexion with the eighth Verse of this Chapter, the two verses which are between being brought in by the *by*, onely upon occasion of that word *Immanuel*, and of the Objection, which might be raised from thence.

With a strong hand ] i. e. With a strong, that is, a loud and very audible voyce, so that I could not be deceived in what he spake, but must needs take good notice thereof.

The Scripture speaking often of God *Αἰδρωπονὰδης*, attributes to him the parts and members of man's body, as if he he were a man: And here they attribute to him *A Hand*, by which is meant the

the *Voyce*, by a *Metonymie* of the *cause*.

*Object.* But you will *Object*, that the *tongue*, not the *hand* is the *cause* of the *voyce*, as being the instrument of *speaking*.

*Answer* The *hand* being *ἑργον ἑργον*, or the chief instrument of the body, is often put to signify any other instrument thereof. And in particular we find it often put for the mouth or tongue, as *Lev. 10. v. 31.* Where we read thus: *That ye may teach the Children of Israel the statutes which the Lord hath spoken unto them by the hand of Moses.* And *Numb. 15. 23.* Where we read thus: *All that the Lord hath commanded you by the hand of Moses.* And *Numb. 16. 40.* Where we read thus: *As the Lord said to him, by the hand of Moses.*

And instructed me that I should not walk in the way of this People saying.] i.e. And instructed me, that I should not do as this People doth, saying, &c.

This People.] The People here meant, are the *Jews* which refused the waters of *Siloah*, because they went softly. See *v. 6.*

These were *Traitors* at this time to their King, for because he was weak, they did cast in their mind, how they might revolt to *Rezin* and *Pekah*, Kings of *Syria* and *Israel*, which were joyned together, for the destruction of *Abaz* and the Kingdome of *Judah*: And the way which they walked in, was *Treason* and *Rebellion*, in meditating a revolt from their own King, to the Kings of *Syria* and *Israel*: All which they did notwithstanding the Promise of God, that he would be their *Helper*, and defend them against those two Kings, and so they feared those two Kings more than God.

12. Say ye not a confederacy to all them to whom this People shall say a confederacy.] q. d. Go not about to make a confederacie, or a conspiracie against your King, with all those, with whom they would make a confederacie or conspiracie.

The order of the words is this, q. d. Say ye not, Let there be a confederacie between us, to all them, to whom this People will say, Let there be a confederacie between us.

A confederacie.] Here is a word left to be understood, namely, Let there be, q. d. Let there be a confederacie between us.

The confederacie which he meaneth, was a confederacie to depose *Abaz* King of *Judah*, and bring his Kingdome into the hands of *Rezin* King of *Syria*, and *Pekah*

King of *Israel*, who had at this time joyned their forces against *Judah*.

To all them.] These words signify all those men, with whom those *Traitors* would make a *Confederacie*, or *Conspiracie* against their King, and they were partly their fellow Subjects, whom they would draw into the same conspiracie with themselves, partly and chiefly *Rezin* King of *Syria*, and *Pekah* King of *Israel*, and their Subjects.

Neither fear ye their fear.] i.e. Neither be afraid of them, of whom they are afraid.

The word *fear*, is to be taken here *Objective*, for the thing feared, as it is taken elsewhere, as *Gen. Chap. 31. v. 42, 53, &c.*

They which these men feared were *Rezin* and *Pekah*, who had joyned their forces and combined together against *Judah* and *Hierusalem*, and therefore to curry favour with them, and to provide for their own safety, they did desire (at least) to maintain intelligence with them, to betray the Kingdome of *Judah* into their hands, and did perswade and labour their fellow subjects to do the like.

Neither be afraid.] As though they (*Rezin* and *Pekah*) could subdue *Judah*.

13. Sanctifie the Lord of Hosts himselfe.] i.e. Feare ye the Lord of Hosts and him onely: Fear not *Rezin* and *Pekah*.

Then we sanctifie God, when we do that (which we ought to do) to him, and no other, For to sanctifie, is to separate a thing from others by way of excellencie, or to acknowledge a thing to be so separate, by our words and actions.

Himselfe.] This word carrieth an *Emphasis* with it, q. d. Fear him, and sanctifie him, fear not these.

Let him be your fear, and let him be your dread.] These words, *fear* and *dread*, are to be taken here, *Objective*, for the thing or party to be feared and dreaded, as *v. 12. q. d.* Fear him onely.

There was reason why they should fear God, if they went on with their confederacie, for God had threatned in that case, to bring upon them the King of *Assyria*, &c. *vers. 7.* and what he had threatned he was able to bring to passe.

14. And he shall be for a sanctuary.] q. d. And he shall be to you as a place of refuge, where



where ye shall be safe from all danger, i. e. He shall be your protector and defender.

*A Sanctuary.* ] *A Sanctuary*, properly signifieth an *Holy Place*, separated or set apart for *Gods worship*. And therefore the Tabernacle was called a *Sanctuary*, *Exod.* 25. *vers.* 8. And so was the Temple *Psal.* 78. *v.* 69. But here a *Sanctuary* is taken *Metaphorically* for a *Protector* or *Defender*; Because in many cases, they which fled to a *Sanctuary* or *Holy place*, were thereby protected and freed from the hands of Violence: So that none, whatsoever they were, could (without a great offence) touch them or lay violent hands upon them, so long as they were there. Hence it was that *Adoniah* when he feared King *Salomon*, caught hold of the horns of the Altar (which was before the Tabernacle, *2 Chron.* 1. *v.* 5. *1 King.* 2. *vers.* 29. And that this was the Practice also long before, we may learn out of *Exod.* 21. *vers.* 14. And to this practice and custome doth *David* allude when he saith; *In the secret of his Tabernacle shall he hide me.* *Psal.* 27. 5:

But as for the Originall of this practice, I do not remember that it is any where written, that God appointed the *Sanctuary* to be a place of refuge for any sort of men, as he did appoint certaine Cities, to be *Cities of refuge for the man-slayer*, *Deut.* 19. *v.* 2. and *Iosb.* 20. 2. Wherefore I conceive that it was the reverence which men bore to that place, that began and continued this Practice of flying to the Sanctuary, and being safe there. For even among the *Heathens* their *Temples* and *Altars* were places of Refuge, for this we read in *Euripides*,

— Εχει καταφυγήν θῆρ μιν πέτραν,  
Δούλοι δὲ βουούς θεῶν.

The wild beast hath the Rock for his refuge, but servants, the Altars of the gods.

*But for a stone of stumbling, and for a Rock of offence to both houses of Israel.* ] *q. d.* But he shall bring evill upon both the Houses, or Tribes of *Israel*, that is, upon the House or Tribe of *Judah*, and the House or Tribe of *Benjamin*.

*For a stone of stumbling.* ] By a *stone of stumbling* is meant, a stumbling block or stone, at which a Man stumbleth. A *Substantive* of the Genitive case being put here by an *Hebraisme* for an *Adjective*.

Now because a Man which runneth, and in his running stumbleth at a stone, cometh thereby to a great fall. And if he lieth before his Enemy, he doth not onely come to a great fall, but also is overtaken with his enemy and slain: So that the stone is to him a cause of hurt by his fall, and a cause of his death, in that by his fall, his Enemy overtook him, and slew him: Hence it is, that to be a *stone of stumbling*, is put *Metaphorically*, for to be a cause of evill to a Man, or to bring evill upon a Man; yea, to be the cause of destruction to him, or to bring destruction upon him.

*And for a Rock of offence.* ] By a *Rock of offence* is meant, a Rock against which a Man doth offend, that is, strike or hit his foot, and so stumbleth.

Note, that this is but the former sentence repeated, and that a *Rock* here signifieth no more, than a *Stone* there, which is called a *Rock*, not because of the Greatnesse, but rather because of the hardnesse of it. It was no great Stone with which *Zipporah* circumcised her Child, *Exod.* 4. *v.* 25. yet it is there called, *Petra*, that is, a *Rock*.

*To both the houses of Israel.* ] i. e. To both the Tribes of *Israel*.

*Viz.* The Tribe of *Judah*, and the Tribe of *Benjamin*, which two, *Viz.* *Judah*, and *Benjamin*, were the Sonnes of *Jacob*, who was called *Israel*.

When the other ten Tribes revolted from the House of *David*, in the dayes of *Rehoboam*, these continued their obedience, *2 Chron.* 11. 12. Hence we read, these two Tribes often joyned together, as *2 Chron.* 14. 8. and 15. 2. &c. Yet doe both these two Tribes goe often under the name of *Judah* onely, as *Chap.* 1. *v.* 1. for reasons there given.

*For a Gin, and for a Snare.* ] A *Gin* is an instrument or device to catch birds: And a *Snare* is an instrument or device made and laid to catch beasts. Now because these birds which were taken in the Gin, were killed by the Fowler; and those Beasts which are taken in the Snare, are killed by the Hunter: Therefore to be for a *Gin* and for a *Snare*, is put here by a *Metaphor*, for to be a cause of destruction, or to bring destruction upon men.

So that, To be for a stone of stumbling, and for a rock of offence, for a gin, and for a snare, Signifieth, To afflict, and to destroy.

*To the Inhabitants of Hierusalem.]* Note here, that both *the houses of Israel*, and *the Inhabitants of Hierusalem*, are put by a *Synecdoche* for *those of both the houses of Israel* and of the *Inhabitants of Hierusalem*, which would not fear the Lord, but feared *Rezin King of Syria*, and *Pekah King of Israel*, and made a conspiracy, or confederacy against their own King, that they might curry favour with them.

*For a Snare and for a Gin, to the Inhabitants of Hierusalem.]* Being that *Hierusalem* was preserved, both when *Rezin* and *Pekah* came against it, and also when *Sennacherib* invaded *Judah*, it may be asked, how any of the *Inhabitants of Hierusalem* could be destroyed?

*Ans.* The *Inhabitants of Hierusalem* here spoken of, as they thought *Ahaz* too weak to withstand *Rezin* and *Pekah*: So might they think *Hezekiah* too weak to withstand *Sennacherib*, and so not trusting themselves in the City when the Armies of the Enemies came against *Judah*, they might get out (and perhaps joyned with *Sennacherib's* men) and so perish, either by them or with them, if they perished not before.

15. *Shall stumble, and fall, and be broken.]* i. e. Shall be afflicted and brought to misery.

A Metaphor from a man, which running stumbleth at a stone in his way, and falleth, and so cometh to hurt.

*And be broken.]* He alludeth to those, which in their running Rumble at a stone, and fall, and so break their face, or knees, or armes, or leggs, &c.

*And be snared and be taken.]* i. e. And shall be destroyed.

He alludeth to Birds and Beasts, which are taken in Gins and Snares, and so killed by the hands of the Hunter or Fowler.

*Bind up the Testimony.]* i. e. Bind up the Roul, in which thou hast written that which I have told thee concerning the matter of *Rezin* and *Pekah*, and the Instructions which I gave thee concerning my people, whereby they might know how to carry themselves at that time, and wherein thou hast written the calamities, which shall befall them which revolt from their own natural King to Strangers.

These are the words of the Lord to the Prophet.

Whether these things were written in the same Roul which is mentioned u. 1. or no, it matters not, onely this is certain, that the Prophet wrote these things in a Roul, and exposed the Roul to the open view of all that passed by, that they might read them.

He calleth this Roul *the Testimony*, because it testified, what the mind of God was in these particulars.

This *Testimony* *Isaiah* had enrouled or written in a Roul or Parchment, both that he might the better preserve it, and that he might expose it to all men to read, and therefore the Lord saith here to him, *Bind it up, q. d. Roul up this Testimony (which thou hast engrossed in Parchment, and exposed to all men to read) and when thou hast rouled it up, bind it, that it unroule not.*

This *Testimony*, that is, this Revelation and Instruction so written and enrouled, God had commanded, as it seemeth, to be laid open and made publique for all to read, yea, for those which refused *Ahaz*, and desired *Rezin* and *Remaliah's* sonne; And for this end did he command it to be laid open, that all might take warning thereby, to rely upon God, and make no confederacy against their King: But because they which refused *Ahaz* would not be warned thereby, and return to their obedience by this, the Lord commands it in anger to be taken away from them, and rouled up, and bound, and sealed, and to be shewen onely to his *Disciples*, and left among them, that it might be a Testimony to *Posterity*: What gracious warning he gave those *Traitors*, though they would not take his warning: And that his *Disciples* might have the will of God alwayes by them, to square their actions according to it.

*Seal the Law among my Disciples.]* q. d. Seal the Law, and keep it close from these men: and carry it to, and lay it open among my *Disciples*, viz. that it may be a Testimony, that thou didst warn these *Traitors* in my name, and that my *Disciples* may have my words near them, to rule themselves according to them.

The Speech is Ellipticall.

*Seal the Law.]* i. e. Keep the Law close, to wit, from these *Traitors*.

To Seal, signifieth to keep close, by a Metaphor taken from the Practise of men, which set a Seal upon the Letters or Boxes, which

which they would have kept close shut, and not opened.

*The Law*] By the *Law*, he meaneth the same as he did by the *Testimony*, and this is but a repetition of the former sentence.

Note, that the word *Law*, doth not alwayes signifie the *Law*, as it is commonly taken, but it oftentimes signifieth more generally, and is taken for any *Lesson*, or *Doctrine*, or *Instruction*, or *word of God* whatsoever.

And so it is to be taken here, and so it is taken, *cap. 1. v. 10.*

*Among my Disciples.*] *g. d.* And carrie it to, and open it among my *Disciples*.

Here, therefore are some words left to be understood.

*Among my Disciples.*] They are called Gods *Disciples* here, which were willing to be taught of God, that is, which were willing to give eare to Gods instructions delivered by the Prophets, to be ruled by them.

Note, that these words hitherto, were spoken in the *Person of God*, the next words the Prophet speakes in his own *Person*.

17. *And I will wait upon the Lord.*] And is put here for *Yet*, or *Nevertheless*, and the sense is, *g. d.* Though the two houses of *Israel*, and the *Inhabitants* of *Hierusalem* (many of them) believe not the promises of God, which he hath made of defending *Judah* and *Hierusalem*, from the power and intents of *Rezin* and *Pekah*, nor will follow his instructions, but are still afraid more of those two Kings than of God, and therefore endeavour to make a confederacie with those two Kings, against their own King (which hath kindled Gods anger against the house of *Jacob*, and made him to take away his *Testimony* from them in displeasure) yet will I wait upon the Lord in full assurance, that he will performe what he hath promised.

*I will wait upon the Lord.*] *Supple*, For the performance of what he hath promised, and behave my self accordingly.

The Prophet speaketh here in his own person.

*That hideth his face from the house of Jacob.*] *i. e.* Which is angry with the house of *Jacob*, because they will not rely upon his promises, but endeavour to make confederacy with *Rezin* and *Pekah*, &c. being more afraid of them, than of Him.

*That hideth his face, &c.*] To hide his face signifieth, to be angry, by a *Metaphor* from men, who will not look upon them with whom they are displeased.

*From the house of Jacob.*] *i. e.* From the *Jewes* which are *Jacobs* Children; yet not from all the *Jewes*, but those, who out of distrust of God, and fear of *Rezin* and *Pekah's* forces, would for their own safety make a league with them, against *Ahaz* their King, contrary to Gods command, See *v. 14, 15.*

*I will look for him.*] *Supple*, untill he comes and helpe us.

He speakes of God, *A'vaymema-Seg.*

18. *Behold, I and the Children which God hath given me, are for signes and for wonders, &c.*] *g. d.* Behold, I and my Children are for signes and for wonders, to foretell and foreshew the goodness of God to us *Jewes*, and that he will be with us, to help us, and aid us against our enemies, that they shall not have their wills of us, and utterly destroy us.

He giveth a reason here, why he will wait upon God, and look for him, *Viz.* Because he believed the truth of those things which He and his Sonnes portend.

We may understand *For*, in the front of this Verse.

*For Wonders.*] A *Wonder* is here taken meerly for a *Sign* or *Token* of a thing to come.

The *Children of Isaiah* were for *Signes* and *Wonders*, onely by reason of their names, because they had such names given them by Gods own appointment, as did signifie things to come: So *Shear-jashub* *Isaiah's* Sonne signified, that a Remnant at least, of the *Jewes* should return to their peace and happinesse, and to their dwellings again, when they were disturbed in the one, and expelled from the other, *cap. 7. v. 3.*

So did *Immanuel* the Sonne of *Isaiah* signifie, that God was with his People, and would help them, *Cap. 7. v. 14.* and *cap. 8. v. 8, 11.*

So did the name of *Maher-shalal-hash-baz* the sonne of *Isaiah* signifie the suddain destruction of the *Syrians* and *Israelites*, and so by consequence, that *Judah* should be freed of the fear of *Rezin* and *Pekah*, *Cap. 8. v. 3.*

And



And *Isaiah* himself was for signes and wonders, either as he was a prophet, and so uttered words which signified things to come, or because of the Miracles which were done by him, in confirmation of what he foretold, as 2 *Kings*, 20. 11. Or, because he took his Sons with him, by Gods command, when he went to prophesie, and so prophesied by them, as *Cap.* 7. 3. Or, because by his habit, and going, and gesture, he signified things which should be, as *Cap.* 20. v. 3.

*The Children which God hath given me.* ] *Isai* might well say, the Children which God hath given mee, for, the Children which he begat, he begat by the precept of the Lord, who directed him in his marriage, &c.

*In Israel* ] i. e. Among the *Jewes*, which were the Children of *Jacob*, who was called *Israel*.

*From the Lord of Hosts* ] i. e. Given of or sent from the Lord of Hosts to his People, to be signes and wonders to them.

*Which dwelleth in Mount Sion.* ] God was said to dwell in Mount *Sion*, because his Temple was built there, which was his house, and in which he was said to dwell. Compare *Exodus*, 25. v. 8. and 29. v. 45. with 1 *Kings*, 8. v. 27.

God was said to dwell in his *Tabernacle* first, and then in his *Temple* afterwards, not because he was there circumscribed, but because of his speciall manifestation of himself, in those places.

Note, that *Isaiah* and his children mentioned here, in this verse, were a Type of *Christ*, and of the faithfull, which God gave him, as Children, as appeareth, *Heb.* 1. v. 13. For, as *Isaiah* and his Children did rely upon God, when the *Syrians* and *Israelites* were joyned together to consume *Judah*: So did *Christ* and the faithfull, which God gave him as Children, put their trust in God, when the *Jewes* and the *Romanes* were set on fire to destroy them.

19 And when they shall say unto you ] q. d. And when you are in any distresse because of *Rezin* and *Pekah*, and your brethren, which are wicked shall say unto you, &c.

Here is either a *Relative* put without an *Antecedent*, or else, *They shall say*, is put impersonally for, when it shall be said unto you.

These words are spoken in the person of God to the prophet, and they relate to

those words of the eleventh Verse. *The Lord spake unto me*, &c. q. d. *The Lord spake thus unto me saying*: Say ye not a confederacie to all them, to whom this people shall say a confederacie, &c. And thus, when they shall say unto you, seek unto them, which have familiar spirits, &c.

Seek unto them which have familiar spirits and to Wizards. ] *Viz.* That you may know by them, what will be the event and successe of your troubles: And in particular, what will be the event and successe of *Rezin* and *Pekah's* Expedition against you.

Them which have Familiar spirits ] i. e. Them which have familiarity with devils, and use the familiarity of such foul spirits, to know by them hidden things, and things to come.

Wizards. ] i. e. Witches, Conjurers, Southsayers, &c.

That peep. ] To wit, like Chicken in the shell, before they are quite hatched.

There were a special kind of Southsayers called *Pythagorados*, which had a devill within them, which answered them, which asked them any question, through the belly of those men in whom he was, and so spake with a small and broken voice: And this his answering, the Prophet may call *Peeping*, by a Metaphor from a chicken.

Moreover Southsayers in generall, because they could not speak certainly of the event of things which they took upon them to tell, did not speak clearly and plainly what they spake, as the Prophets of the Lord did, but did mumble out their words, to the intent that they might not be plainly understood, that so they might have an evasion for what they should speak falsely, when they were questioned for it: And this their mumbling the prophet may call *Peeping* by the same Metaphor.

Again many of these kind of fellows, when they were sued unto for their advice, spoke softly out of hollow places, crypts, vaults, and remote corners, so that they could be hardly heard of them which came to know their mind: And this might the Prophet call *Peeping* also.

Note, that these kind of fellows pretended themselves to be the *Servants*, or *Mystes* of some *Idol*, or *Deiry*, or other: And they which are here advised and perswaded to seek unto them, sought to them under that notion, and so by seeking to

I. them

them, thought that they sought to their Gods by them. See *Cap. 19. v. 3.*

*And that mutter.] i. e.* And that mumble and speak so, as that they cannot be distinctly heard, and understood.

He meaneth the same by *muttering*, as he did by *peeping*, and the Prophet maketh choice of these words, in contempt and derision of these vaine fellowes.

Note here that it is not likely, that they which would perswade others to seek to such fellowes, would use these words which the Prophet here useth: But the Prophet useth these words in derision of these fellowes, that he may shew to his Auditors, what they are indeed; the like you may observe, *Chap. 30. 10.*

*Should not a People seek unto their God?]* *q. d.* Should not a People, which have a God, seek unto their God, by their servants as the *Wizards*, &c. to know from him, by them, what will be the end of their troubles? Let us therefore seek to our God also by his servants the *Wizards*.

These words are still the words of *Idolaters*, and by their God here they mean *Baal* or some other *Idoll God*, To whom they would entice their Brethren, to seek, by *Wizards*, &c.

*For the living to the dead.] i. e.* Answer them with these words, should we seek to those which are dead, for the affaires of those which are living?

This is the Answer which they are advised to give to them, which would have them seek to *Wizards*, &c.

*The dead.]* By the dead are meant here the false Gods of *Idolaters*. For most of the *Heathen Gods*, (and the Heathen were the Inventors and spreaders of *Idolatrie*) were but *Men*, once their *Kings*, but since dead: Whom some worshipped simply, others as translated (as they thought) into the number of the *starres*.

*Obj.* But you will say, If the Gods of the Heathen were but *dead men*, how came the Heathen Gods to *speak* and *give Oracles*?

*Ans.* Whatsoever was spoke, or whatsoever Oracle was given by *Idoll Gods* (abstracting from the juggling of the priests) was given by *devils*, to confirme men in their *Idolatrie* and superstition.

*20. To the Law and to the Testimonie.] i. e.* Seek to the *Law* and to the *Testimonie*, for therein doth the Lord himself speak.

The *Law* and the *Testimonie* may signifie in generall, any Revelation or instruction which God giveth by his Prophet, as we said *Verf. 16.* And here they signifie the whole Revelation of *Rezins* and *Pekabs* expedition against *Judah* and *Hierusalem*, and the Circumstances and event thereof, with Gods instructions to his People, not to fear them, nor to make any confederacie with them, or to revolt from their King to them, because they should not prevail.

*If they speak not according to this word.] i. e.* If the *Jewes*, which are enticed to seek to them which have *familiar spirits*, & *wizards*, give any other answer to them which entice them, than what I here teach them, and command them to give, and think that they may seek to those which have *familiar spirits*, and *wizards*, and to *Idols*, and the Gods of the *Heathen*, rather than to the *Lord* which I my self commanded to be written, and in which I my self speak, &c.

*It is because there is no light in them.] i. e.* It is because they are blind, and void of sound knowledge, and know nothing as they ought to know.

*Light* is put here for *true knowledge*, as *Darknesse* is often put for *error* and *ignorance*.

*21. And they shall passe thorough it.] q. d.* And therefore they shall passe through their own Land, to escape the hands of their Enemies, which ere long be shall fill it with their Armies.

*Through it.] i. e.* Through the Land of *Judah* which is their own native Land.

It is put here as a *Relative* without an *Antecedent*, which is a thing usuall with the *Hebrewes*, who often leave the *Antecedent* to be understood by the circumstances of the place) and God (whose words these are) speakes as if he pointed at the land it self and shewed it with his finger, when he said, *they shall pass thorough it.*

*Hardly best. ad.] i. e.* Being sore pressed with a great deal of hardship.

*When they shall be hungry.] Supple,* And know not where to get food, to allay their hunger.

This misery here prophesied of, seemeth to have come to passe when *Sennacherib* came up against *Judah* and *Hierusalem*, and occupied it in such manner, as the Prophet speakes of, *Cap. 7. 19.* At which time, though there was store of food within *Hierusalem*, yet they which were without, might

might have little enough : Or, if there were enough without, they could receive but little good by it, because of *Sennacheribs* Souldiers.

*They shall fret themselves.* ] i. e. They shall grow angry and impatient.

*And curse their King.* ] Because he doth not defend them, or relieve them. Or, because they thought that it was the Kings fault that *Sennacherib* came up with his Army against *Judah*, 2 *King. Chap. 18. vers. 7, 13.*

*Their God.* ] i. e. Their Idol-God, or strange God, whom they worshipped : And they shall curse him, because he is not able to help them in this their misery.

*And look upwards.* ] To wit, towards heaven, the Palace of the true God, expecting aid from him, seeing their Idol-God cannot help them. *Supple*, But they shall find no help.

22. *And they shall look unto the earth.* ] To wit for succour from other men, or Nations, being their King cannot succour them.

*And behold trouble and darknesse.* ] q. d. But whether they look up to heaven to God, or downwards to the earth, to men, They shall find no aid or relief, but they shall see trouble and darknesse on every side: For God will be angry with them from above, and their enemies shall possesse all things, and keep all things from them in the earth beneath, &c.

And is put here for *But*.

*Darknesse.* ] i. e. Calamity and Misery. A Metaphor.

*Dimnesse of anguish.* ] i. e. Sore vexing and tormenting Misery or Calamity.

Note, that it is usuall with the *Hebrewes* to put a *Substantive* of the *Genitive Case* for an *Adjective* : Wherefore when he saith, *Dimnesse of anguish*, it is, as if he had said ; Sore vexing and tormenting dimnesse, i. e. Sore vexing and tormenting misery or calamity.

Note, that both *Darknesse* and *Dimnesse* do signifie here the same thing, *Viz. Misery* or *Calamity*. For the *Hebrewes* do usually put words, which signifie *darknesse*, to signifie all kind of *Misery* or *Calamity*. See *Cap. 5. v. 30.*

Note also, that this word *Dimnesse*, doth not signifie lesse in this place, than the word *Darknesse* doth, But is put here for *Darknesse*, and with these words (*Of anguish*) added to it, It signifieth more than the word *Darknesse* signifieth by it self : For the Prophet useth a Gradation here, q. d. Behold trouble and darknesse, yea, dimnesse or darknesse of anguish, q. d. Behold trouble and Misery, yea, sore vexing and tormenting trouble and misery.

*And they shall be driven into darknesse.* ] *Viz.* As wild beasts are driven into a net, or Toile which they cannot escape.

*Into darknesse.* ] The word *Darknesse* signifieth otherwise here, than it did in the former sentence ; Nor is it wonder, being that *Metaphoricall* words signifie variously : in the former sentence therefore the word *Darknesse*, signified *Misery* ; but here it signifieth, a state or condition of mind, in which a man knoweth not what to do, or what course or counsel to take, being even at his wits ends, And that by a *Metaphor* drawn from bodily darknesse : For as in such a case, we cannot see to do any thing with our bodily eyes, so in this case, we cannot see with the eyes of our mind what to do.





# ISAIAH.

## CHAP. IX.



*Everthelesse the dimnesse shall not be such, &c.]*

This dependeth upon the former Chapter, and containeth a mitigation of the great calamity & afflicti-

on which was there threatned against the men of *Judah*. For in the last Verse of that Chapter, he said that there should be in *Judah* dimnesse of anguish, and here he saith, That, *Neverthelesse the dimnesse shall not be such as was in her vexation, &c.*

*The dimnesse shall not be such as was in her vexation.] i. e.* The Misery and Calamity, which shall befall the Land of *Judah*, shall not be so great, as the Misery and Calamity which shall befall the Land of *Israel* in the time of *Her vexation*.

*As was in her vexation.] i. e.* As shall be in the time of the Vexation of the Land of *Israel*.

He puts a *Relative* here without an *Antecedent*, as the *Hebrews* use often, pointing as it were to the Land of *Israel*, when he saith, *Her vexation*.

And he puts a *Preterperfect* for a *Future tense*.

When this time of *Vexation* was, the next words shew.

*When at first he lightly afflicted the land of Zebulun and the land of Nephtali.] i. e.* When he shall lightly afflict the Land of *Zebulun* and the Land of *Nephtali*.

The Land of *Zebulun* and the Land of *Nephtali* were parts of *Galilee*: *Zebulun* of the lower *Galilee*, and *Nephtali* of the upper *Galilee*, and are here put by a *Synecdoche*, to signifie all *Galilee*, consisting of the upper and lower, which *Galilee* was a

part, and but a part of the land of *Israel*, or of the Kingdome of the ten Tribes.

This lighter affliction, which is here prophesied of, was that which was made by *Tiglah-Pileser*, who came against the King of *Israel*, and grievously afflicted that part of the Land of *Israel*, which was called *Galilee*, 2 *King*. 15. v. 29. And this part of the affliction of the Land of *Israel*, here spoken of, seemeth to have been wrought by *Tiglah-Pileser*, when *Ahaz* hired him to come up and save him out of the hand of the King of *Syria*, and the King of *Israel*, 2 *Kings* 16. 7.

*And afterwards did more grievously afflict her.] i. e.* And shall afterwards more grievously afflict the Land of *Israel*.

He useth a *Preterperfect* or *Preterimperfect tense* for a *Future*.

*By the way of the Sea.]* By the way of the Sea is meant, the Tract or Region of Land which borders upon the Sea.

And by the Sea, is meant the Sea of *Tyberias*, which is also called the Lake of *Genesaret*.

*Beyond Jordan.] i. e.* Near to *Jordan*; For so is this preposition observed to signifie, *John*, 1. 28. and elsewhere, in relation to the *Hebrew*.

*Jordan* was the chiefest and most noted river of all the Land of *Canaan*: It arose neer unto *Mount Libanus*, which was in the utmost parts of the Land of *Israel*, where were two fountaines or springs, one called *Jor*, the other *Dan*, which after a little space joyned their waters, and made, and named the River *Jordan*: This river ran into the Sea of *Tyberias*, and then breaking out of that Sea, ran along with a greater streame, while it fell into the dead Sea.

*In Galilee of the Nations.]* By *Galilee* of the Nations, some take the Upper, some the Lower *Galilee*: and both give their particu-

lar

lar reasons, why the *Galilee*, which they mean, should distinctively be called *Galilee of the Nations*. But I rather take *Galilee of the Nations* for all *Galilee*, containing the *Upper and Lower Galilee* together.

And *Galilee* so taken, is called *Galilee of the Nations*, not as by a *Note of distinction*, but as by a *note of declaration*: as if he should say, in *Galilee*, which is so populous, and frequented, and inhabited, with men of divers Countries and Nations.

*Galilee* was frequented and inhabited by men of other Countries and Nations, because it was a rich and fertile Country, and convenient for merchandise, because of the convenience of the Seas and the Rivers: for *Galilee* reached from the *Sea of Tiberias* to the *Mediterranean Sea*, so that it invited many foreign Merchants and Strangers thither: And the Prophet seemeth to mention this populousness of *Galilee* here, that he might make the desolation more grievous, which should be begun by *Tiglah-Pileser*, and should be finished therein by *Salmaneser*. For note, that this latter affliction was wrought by *Salmaneser*, of which you may read 2 King. 17. v. 5.

Note here, that this affliction and desolation, which *Salmaneser* made by the way of the *Sea*, and beyond *Jordan* in *Galilee of the Nations*, must be understood, by a *Synecdoche*, of the affliction and desolation of all the Land of *Israel*, for *Salmaneser* made a desolation in all the Land, and carried all away captive, though it seemes he begun with *Galilee*, and shewed the greatest spight there, which made that alone to be named here. Or that alone is here named, because *Galilee* was the richest and most populous of all the Land of *Israel*, and it will move the more lamentation to tell, that so rich a Country shall be spoiled, and so populous a Country wasted, then to tell of the spoiling and desolation of a Land, which is not so rich and populous.

Note, that neither of the two afflictions, which are spoke of in this verse, were light in themselves. But when *Israel* was afflicted by *Tiglah-Pileser*, he was said to be lightly afflicted, in comparison of that affliction which he suffered afterwards by *Salmaneser*, which of the two was farre the most grievous affliction.

Note also, that when it is said, that the *dimnesse or affliction of Judah*, wherewith

*Sennacharib* shall afflict him, shall not be so great as the affliction of *Israel*, wherewith *Tiglah-Pileser* first, and afterwards *Salmaneser* shall afflict him. The affliction of *Israel* by *Tiglah-Pileser*, and the affliction of *Israel* by *Salmaneser*, are not to be taken severally, as though either of them two were greater than the affliction of *Judah* by *Sennacharib* (for the affliction of *Israel* by *Tiglah-Pileser* seemes not to have been greater than the affliction of *Judah* by *Sennacharib*) but joyntly; q. d. Yet shall not the affliction of *Judah* by *Sennacharib* be so grievous, as the affliction of *Israel* by *Tiglah-Pileser* and *Salmaneser*. For *Tiglah-Pileser* shall begin to destroy the *Israelites*, and to carry them into Captivity, out of which they shall not be redeemed: And what he hath begun, *Salmaneser* shall make an end of; For he shall carry the residue into perpetuall captivity, and destroy *Israel* from being any more a People, or a Kingdome: But *Sennacharib* shall not be able to deal thus with the *Jewes*, for though he shall over-run all *Judea*, yet he shall not prevail against *Hierusalem*: So that out of *Hierusalem* shall *Judea* be peopled again, and flourish.

2. The People that walked in darknesse. ] i. e. For the People of *Judah*, and especially of *Hierusalem*, which shall be grievously afflicted by *Sennacharib* and his Host, &c.

By *Darknesse* he meaneth *Misery* and *Affliction*, which the *Hebrewes* often signifie by the Metaphor of *Darknesse*.

Note here, that he puts a *Praterperfect Tense* for a *Future*, as before.

He gives a Reason here in this, and the following verses, why the *dimnesse or affliction of Judah* should not be so great as the affliction of *Israel* in his vexation.

Have seen a great light. ] i. e. Shall receive great comfort, and a great deliverance.

Here again a *Praterperfect Tense* is put for a *Future*.

And by *light* he meaneth comfort: For as the *Hebrewes* doe often put *darknesse* to signifie *misery* and *affliction*: So they doe put *light* to signifie *comfort* and *prosperity*, and both by a Metaphor.

This was fulfilled when the Lord destroyed by his Angel the huge host of the *Assyrians*, which had wasted the Land of *Judah*, and did at that time besiege the chief City *Hierusalem*, of which you may read, 2 Kings, Cap. 18. and 19.

They

*They that dwell in the Land of the shadow of death.* ] i. e. They that shall dwell in the Land, which is overspread with the dark and dreadful night, or with black and dreadful darknesse: That is, they which shall be grievously afflicted.

This Phrase is every whit the same for sense with that which went a little before, namely with that, *The People that walked in darknesse.*

By the *shadow* is meant the *night*, or *darknesse*. For *darknesse* is nothing else but the *shadow* of a thick dark body, interposed between the light and the thing darkened: And the *night* is nothing else but the *shadow* of the earth interposed between the light of the Sun and the Air, or whatsoever else is thereby made dark.

He calls that the *shadow of death*, which is such a *shadow*, or *night*, or *darknesse*, as is as dreadful as *death*, or which affrights a Man with the terrour of *death*, or which is such as *death* brings, for upon whom *death* seizeth, him it depriveth of all light. Wherefore a dead man is called *Lumine cassus*, i. e. one deprived of light by the Prince of Latine Poets. And on the contrary, *Wherefore is light given to him that is in misery?* saith Job, Job 3. 20. That is, why doth he live?

Again, by the *shadow of death* may be meant, such *darknesse* as the dead have in their *Sepulchres*, for *death* is put sometimes for the dead, *p. r. Metonymiam adjuncti*, as cap. 28. v. 18. and *Sepulchres* are wholly dark, without any light at all.

The Prophet Amos speaking of the night, useth the very same phrase as is here used, saying, *Seek him that maketh the seven Stars and Orion, and turneth the shadow of death (that is, the night) into the morning,* Amos 5. v. 8. And Job useth the *shadow of death* for a great *darknesse*, when he saith, *Let darknesse and the shadow of death stain it,* Job 3. v. 6.

*Upon them hath the light shined.* ] i. e. Upon them shall the light shine,

He alludes here to the *light of the Sun*, or *Morning*: And by it doth *Metaphorically* understand comfort, as before.

It was a Maxime received among the Hebrewes, that the Redemption from their temporal enemies (such as were the Egyptians, Midianites, Philistines, Assyrians, &c.) was a Type and Figure of the Redemption, which was to be expected in

the dayes of the *Messiah*, and accordingly, the *Redemption* here spoken of was the Type and Figure of the *spiritual Redemption*, which was wrought in the dayes of the *Messiah*, Mat. 4. v. 15.

Where note, that the *spiritual Redemption* here prefigured, was not more peculiar to those, which inhabited the Land of Zebulun, and the Land of Nephtali, and Galilee of the Nations, than it was to others, (though it may seem to concern them more than others, at the first reading of Mat. cap. 4. v. 14, 15.) for the Evangelist, by mentioning the Land of Zebulun, and the Land of Nephtali, and Galilee of the Nations, doth onely upon occasion apply this General, to those Particular Men: and make use of these words, *Viz. The Land of Zebulun, the Land of Nephtali, by the way of the Sea, beyond Jordan, Galilee of the Nations*, to shew what particular Men he meant (though they are not the words of the same sentence) because those words were nigh the sentence, which he quoted, and which concerned his purpose.

3. *Thou hast multiplied the Nation.* ] i. e. Thou wilt multiply the Nation of the Assyrians, by adding many Nations to it, i. e. Thou wilt get together many Nations.

He puts a *Praterperfect* for a *Future Tense*.

He useth also here an *Apostrophe* to Sennacharib, who mustered a great Army out of many Nations, and marched with it against Judah.

*But not increased the joy.* ] q. d. But though thou wilt get many Nations together, yet thou shalt not make thy joy the greater.

Sennacharib, when he had gathered a mighty Army together, out of almost all Nations, did rejoyce, in hope to have utterly destroyed Judah and Hierusalem, and made them desolate: But the successe did not answer his hope, whereby he should augment and increase his joy. For contrariwise (to his great grief and sorrow) his great Army was destroyed by an Angel in one night, and Hierusalem, which was therewith besiedged, was delivered, and he himself fain to fly with shame.

*They joy before Thee.* ] i. e. But the men of Judah, and especially of Hierusalem, whom Sennacharib's great Army shall afflict, shall rejoyce before Thee, O Lord! for that Army which afflicted them shall be destroyed, and they shall be delivered.

He



He puts the *Relative*, *They*, here without an *Antecedent*, pointing as it were at the Men of *Judah*, and *Hierusalem*, when he speaks it.

He makes also an *Apostrophe* to God.

According to the joy in *Harvest*, and as Men rejoyce when they divide the spoil ] *Husbandmen* were wont to shew a great deal of mirth in *Harvest* time, when they gathered in their fruit, as you may see *Cap.* 16. v. 10. and *Jer.* 48. 33. And so were *Souldiers* when they had the spoil of a City or a Field given them, to divide among themselves.

4. For thou hast broken, &c. ] i.e. For thou wilt break, &c.

A *Preterperfect* for a *Future Tense*.

The yoke of his Burden. ] i.e. The heavy or burthenome yoke, which *Sennacharib*, and his predecessors, either have, or shall put upon the neck of them, the Men of *Judah* and *Hierusalem*.

When he saith [of his Burthen] He puts a *Substantive* of the *Genitive Case* for an *Adjective*, after the *Hebrew* manner; For he puts it for *Burden some*.

Note here the *Enallage* of the number, For he saith, *His*, here in the *Singular* Number, speaking of the men of *Judah* and *Hierusalem* as of one Man, when he spake of them, as of many, in the *Plurall* Number, in the foregoing verse.

The *Substantive* therefore or *Antecedent* of this *Relative His*, is *Israel*, which is as much to say, as the *Jewes*, or men of *Judah* and *Hierusalem*.

And the staffe of his shoulder. ] And the staffe, with which *Sennacharib* will smite or beat them upon the shoulders.

He puts his shoulder for their shoulders, as before, and alludeth to such as strike another with a staffe, who when they strike another, strike him commonly upon the shoulders.

The rod of his Oppressour. ] i.e. The rod with which *Sennacharib*, their Oppressour, will smite them, or whip them.

He puts *His* for *Theirs*, as before.

The Yoke, the Staffe, and the Rod, are here *Metaphorically* put, to signify the great power which *Sennacharib* had, which power he did abuse to the oppression and affliction of the Men of *Judah* and *Hierusalem*. Or they are put to signify the great oppression and affliction it self, whereby he did in any kind oppress or afflict the Men

of *Judah* and *Hierusalem*, which oppression and affliction ceased, so soon as ever *Sennacharib's* Army was destroyed by the Angel.

As in the day of Midian. ] i.e. As thou didst break the Yoke, and the Staffe, and the Rod, whereby the *Midianites* oppressed thy people *Israel*, in the day in which thou didst vanquish and destroy the *Midianites* by the hand of *Gideon*, *Judges* 7.

*Midian* is put here for the *Midianites*, per *Metonymiam Efficientis*. For the *Midianites* were the Children of *Midian*, which was the son of *Abraham* by *Keturah*, *Gen.* 25. 2.

That he calls the day of *Midian*, in which the *Midianites* were overthrown and destroyed suddenly and miraculously, and without the losse of any ones life on *Israels* part. And that which he saith here is this, that as the *Israelites* were delivered, and the *Midianites* overthrown and destroyed suddenly and miraculously, without the losse of any ones life on *Israels* part: So shall the Men of *Judah* and *Hierusalem* be delivered, and the *Assyrians* overthrown and destroyed suddenly and miraculously, and without the losse of any ones life on the men of *Judahs* part.

5. For every battle, &c. ] Here the Prophet sheweth that the *Assyrians* shall be overthrown as the *Midianites* were, that is, suddenly, miraculously, and without the losse of any ones life on the part of the Men of *Judah* and *Hierusalem*.

Every battle of the warrior. ] i.e. Every battle which is ordinarily fought between warriors

Is with confused noise. ] i.e. Is fought with confused noise, and in it are heard the clattering of swords, and the cries of some killing and wounding, and the groanes of others wounded and dying, &c.

And garments roured in blood. ] i.e. And with effusion and shedding of much blood, (not of their blood onely which are overcome, but of theirs also which doe overcome) by which the Garments, which they wear, are as bloody, as if they were roured in blood: Yea, they are sometimes roured in the blood of the slain, while enemies sling one another upon the ground, and there scuffle for the Mastery.

But this. ] *Supple*, Battle, or whatsoever else we shall call it, in which *Sennacharib's* Army shall be destroyed.

Shall

*Shall be with burning and fewell of fire.* ] i. e. Shall be accomplished by fire : For the Lord shall heap together much wood, and set that wood on fire, and sling the *Assyrians* thereon and there burn them as a sacrifice, See *Cap. 10. 16.* and *30. 33.*

By *burning* understand fire, per *Metonymiam effecti*, or *Adjuncti* : And by *fewell of fire* understand wood.

The Prophet doth almost every where (where he speakes of the destruction of the Army of *Sennacherib*) describe it, as done by fire, which hath made the *Hebrews* think, that it was done by fire indeed, by the Ministerie of an *Angel*, though others do think that it is described by fire onely, because it was suddainly done, and without any noise or clamour, and without damage or losse on *Judah's* side, as fire is *Active*, and they, for whom, or in whose behalf a fire is kindled, suffer no harm by the kindling thereof, but good rather.

6. *For unto us a Child is born.* ] By *Us*, he meaneth the men of *Judah*, and by this *Child*, *Hezekiah* the Sonne of *Abaz*, who succeeded his Father in the Throne, *2 King. 16. v. 20.*

The meaning of the words is this, *q. d.* There is a Child born, (even *Hezekiah* by name) for our welfare and salvation, who are *Jewes* : For whose sake God will break the forces of *Sennacherib*, when they shall oppresse us, and besiedge us.

The Prophet giveth the reason, or sheweth the motive here, which would move God to do such things for them, as he spoke of, *v. 4. q. d.* And this will the Lord do, for *Hezekiah's* sake, for unto us a Child is born, even *Hezekiah*, &c.

Note, that this word *Child*, is used sometimes of those which are of good years, as it is of *Jacob's* Sonnes, *Gen. 32. 22.* As well as it is of a *Child new born*.

When the Prophet foretels of the delivery of *Hierusalem* from the power of *Sennacherib*, he tells for the most part, that it is for a King's sake, even *Hezekiah's*, that the Lord would work this deliverance, See *Cap. 10. vers. 27.* And *Cap. 11. vers. 1. &c.*

*Hezekiah* was here a Type and Figure of the *Messiah*, as the deliverance by which *Hierusalem* was delivered from *Sennacherib's* Army, was a Type and Figure of that Spirituall deliverance, by which the faithfull should be delivered from the power of

darknesse. For as the men of *Judah* which were in *Hierusalem*, were delivered from *Sennacherib's* Army for *Hezekiah's* sake, so are the faithfull, delivered from the power of darknesse for *Christ's* sake. *Hezekiah* therefore was a Figure of *Christ*, and these words which are here spoken of *Hezekiah* in the first sence, are also spoken of *Christ Jesus* in the second and sublime sence, yea, and they besit *Christ*, better than *Hezekiah*; For in the fullnesse of sence do they appertaine to *Christ*, whereas they appertaine to *Hezekiah* onely in a narrow and restrained sence, and besit him but as a great suite of apparel befitted *Xenophon's* little boy. *Xenon. Lib. 1. περί κόπου παιδείας.*

That therefore the *Jewes* interpret this of *Hezekiah*, they are not to be blamed; but their blame is in this, that they interpret it onely of him, though the grand Titles here given make some also even of them to interpret it of the *Messiah*.

And the Government shall be upon his shoulder. ] i. e. And he shall be King.

By the government he meaneth the government *κατ' ἐξουσίαν*, that is the regall or Kingly government, which here he likeneth to a burthen which is carried upon the Shoulder, and indeed *honor*, is *onus*, honour is a burthen, and the more Eminent the Heavener.

And his name shall be called. ] i. e. And he shall be.

Concerning this manner of Phrase, where to be called, is put for, to be, See *Chap. 7. vers. 14.*

Wonderfull. ] Or, Admirable.

*Hezekiah* might be called *Wonderfull*, or, *Admirable*, because of those admirable and wonderfull Virtues which were in him Or, he might be called *Wonderfull*, because of those wonderfull things, which God did for him in destroying the Army of the *Assyrians* *Cap. 37. v. 36.* And in the bringing back the Sun for his sake, *Cap. 38. v. 8.* And promising a lease of life for fifteen yeares, *Cap. 38. v. 5.* For we may admire and wonder at such men, for whom God would vouchsafe to do such things.

Counsellor. ] *Hezekiah* might be called *Counsellor* because of that holy counsell and advice which he gave to the *Levites* concerning reformation of Religion, &c. *2 Cron. 29. v. 5.* And because of the ability, which he had to give advice and counsell

sell in Civill affaires, See *Chapter*, 11. v. 2.

*The mighty God.*] i. e. The mighty Potentate.

*Hezekiah* might be called a *mighty Potentate*, because the Lord was with him, and he prospered whither soever he went forth, 2 *Kings*, 18. v. 7.

But may a Creature be called by the name of God?

*Answ.* He may, if we speak of the *English* word, as appeareth *Psal.* 82. vers. 6. and *John*, 10. v. 34, 35. And if we speak of the *Hebrew* word here used, he may also be called, *EL*, that is, *God*, as appeareth *Ezek.* 32. v. 21. Which signifieth no more than a Potentate.

The *Hebrew* word, *EL*, which is here rendered *God*, doth properly signifie, *strong* and *powerfull*, (as they which are skillful in the *Hebrew* teach us) It doth not therefore signifie any thing which God hath not communicated to his Creature: For God hath communicated power and strength unto him, and therefore the name also may in some sence be communicated and given to *Hezekiah* here, especially when he is a *Type* of *Christ*, who is the true *EL*, and when as it is so given to him, as it is also given to *Christ*, and that in a farre more excellent sence, than it is to him.

*The everlasting Father.*] *Hezekiah* might be called the *everlasting Father*, because of his *everlasting* posterity, for from *Hezekiah* sprang *everlasting* generations successively: For from *Hezekiah* sprang so many generations as lasted from his time, to *Christ*'s, *Mat.* 1. v. 10. And for this reason might these generations be called *everlasting*, as the *Priesthood* was called *everlasting*, *Exod.* 40. v. 15. Yea, *Christ Jesus* himself sprang from *Hezekiah*, who liveth for ever and ever.

Or, *Hezekiah* might be called a *Father* in respect of his Country, of which he had a *Fatherly* care, and might be called *everlasting*, in that he should be had (as just men are) in *everlasting remembrance*, *Psal.* 112. v. 6. And indeed the memory of no King of *Judah* is more precious at this day, than the memory of *Hezekiah*.

Or, he may be called the *everlasting Father*, in respect of his *long life*; for the *Hebrewes* do often term that *everlasting*, which is onely of *long durance*, and that by an *Hyperbole*, as *Psal.* 24. v. 7. And though

many Kings lived longer than *Hezekiah*, yet they had not while they lived that assurance of life as *Hezekiah* had, See 2 *Kings*, 20. v. 6.

Or, he might be called the *everlasting Father*; as the righteous is called an *everlasting foundation*, in opposition to the wicked, who passeth as the *Whirlwind*, and is no more, *Prov.* 10. v. 25.

Or, he may be called the *everlasting Father*, because as he was a *Father* to his People and Countries, at the beginning: So he continued, so long as he lived. He did not (as many Kings do) prove a *Father* at the beginning of his Reign, and a *Wolfe* or a *Lyon* afterwards. And thus may he be called an *everlasting Father*, as he is said in the next verse to stablish the Throne with Judgement and Justice for ever.

*The Prince of peace.*] *Hezekiah* might be called the *Prince of peace*, that is, a Prince, which should enjoy *peace* and *prosperity*, because of the *peace* which God gave him, *cap.* 39. vers. 8. And of the *prosperity* which he enjoyed after God had destroyed the *Assyrians*, which invaded his Land.

Note that this word *peace*, with the *Hebrews*, doth not onely signifie *peace*, as we usually take it, but also all manner of *prosperity* whatsoever.

7. Of the increase of his government, and peace there shall be no end.] The increase of his government was by the increase of his Subjects. And after the destruction of the *Assyrian Army*, they increased daily, for not onely *Jewes* and *Israelites*, which were scattered abroad in all parts of the Earth, but men of all Nations, hearing of those great things, which God had done for *Hezekiah*, and the great glory and prosperity which he enjoyed, came and lived in the land of *Judah* under his government, and thought themselves happy thereby. See *Notes cap.* 2. v. 3, 4.

And after the aforesaid destruction of the *Assyrians*, *Hezekiah* enjoyed great *peace* *cap.* 39. v. 8. and great plenty, *cap.* 39. v. 2. which encreased more and more to the very end of his life.

*Shall be no end.*] *Supple*, So long as he liveth.

That *Hezekiah* was called the *Prince of peace*, and it is said that of the increase of his government, and of his *peace* there shall be no end, it is to be understood in relation to the *peace* and happiness, which he enjoyed



joyed after the Army of Sennacherib was destroyed, yet Hezekiah subdued many people, and did prosper wheresoever he went, even from the beginning of his Reign: so that it might be said that *his government and prosperity increased all the daies of his life*, though they were interrupted a while by Sennacherib King of Assyria, and what mortall happiness hath not its interruption?

*Vpon the Throne of David.*] *Supple.* shall he sit: as the sonne and heire of David. *And upon his Kingdom.*] the kingdom is put here Metonymice for the Throne of the Kingdome, and these are a repetition of the former words.

*To order it.*] i. e. To rule and governe that Kingdome of David.

This relative relateth to the Kingdome, but not as it is taken metonymice for the Throne of the Kingdome, but as it is taken for the Kingdome it selfe.

*And to establish it with judgment and justice.*] This judgment consisteth in punishing the wicked; and this justice in remunerating, and rewarding, and shewing mercy to the just; by which Thrones are established and Kingdomes flourish. *Proverbs Cap: 25. vers. 5. and Cap. 29. vers. 14.*

The sence of this place is, q. d. he shall sit upon the Throne of David, and rule and governe his Kingdome with judgment and justice, by which he shall establish the Kingdome, and make the Throne to flourish.

*From henceforth even for ever.*] i. e. From the beginning of his Reign even to the end of his life.

Note, that this word *henceforth*, doth not signifie the point of time in which the Prophet spoke this, (no more doth the like in other places, *Mat. 23. vers. 39.*) But the time in which Hezekiah should begin his Reign: for this word *henceforth* is a Relative, put without an Antecedent, and the Antecedent is left to be understood by the circumstance of the place. A thing usuall with the Hebrewes, as we have often observed.

*And for ever*, signifieth to the end of his life, or, so long as he liveth, so David saith, I will sing of the mercies of the Lord for ever, *Psal. 89. vers. 1.* That is, I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being, *Psal. 104. vers. 33.* So I will never forget thy precepts, saith he againe,

*Psal. 119. vers. 93.* That is, I will not forget thy precepts so long as I live.

*The Zeal of the Lord of Hosts will performe this.*] That is, q. d. the ardent love, which the Lord of Hosts doth bear to the good and godly among his people, will performe this. That is, will give us so good a King, and blesse him to us; and will for his sake performe what I spoke of, *ver. 4.* That is, will (for his sake) break the yoke of our burden, and the staffe of our shoulder, and the rod of our oppressours, as in the day of Midian.

8. *The Lord sent a word unto Jacob.*] By this word, he meaneth threatnings per Synecdochen generis: and by Jacob. He meaneth the sons of Jacob, per Metonymiam efficiens, q. d. The Lord did threaten all the children of Jacob, both those of the kingdome of Judah, & them of the kingdome of Israel, that he would bring grievous plagues vpon them, if they were not obedient to him, and walked not according to his commandements.

*And it hath lighted upon Israel.*] i. e. And these plagues, which he threatned against all the Sonnes of Jacob, are lighted upon the ten Tribes, or, Kingdome of Israel.

This Particle *It*, relateth to, *ver. a word* q. d. *And that word hath lighted upon Israel.* And by the word he meaneth the plagues threatened by that word, *Per Metonymiam Adjuncti.*

The prophet seemeth to allude to a stone cast, or, an Arrow shot into a Croud of people, whereby some of the Croud are hurt though other scape.

This is either a new Sermon, or else it relateth to the first verse of this Chapter, and depend upon that.

9. *And all the People shall know.*] Who he meaneth by the word, *people*, he explaineth in the next words.

In these words, *And all the people shall know, &c.* There is a Figure called *Αποσπασμός*, where part of the speech is left to be understood, the sentence being abruptly broken off, in indignation and anger. The sentence intire would be this, *And all the people shall know, even Ephraim, and the inhabitants of Samaria, that the Lord will be avenged of them to the full.*

*Even Ephraim.*] By Ephraim he meaneth the ten Tribes of Israel, See Notes, *cap. 7. vers. 2.*

And the inhabitant of Samaria.] The inhabitant is put for the inhabitants, Collective.

Samaria was the Metropolis or cheif City of the ten Tribes.

10. The Bricks are fallen down, but we will build with hewen stone.] i. e. Our houses, which were made of bricks are beaten downe by our enemies, but we care not for that, we will build more sumptuous and stately houses in the roome thereof, we will build houses of hewen stone.

The bricks.] By bricks he meaneth houses made of bricks, per Metonymiam Materie.

They say they are fallen not beaten downe, to lessen and slight there punishment, as though it were an effect of chance, not a Punishment of God, for there finnes.

The Sycamors are cut downe, but we will change them into Cedars.] By Sycamors he meaneth houses built of the wood or timber of Sycomor Trees, which was a more base and common wood: and by Cedars, houses built of the wood of Cedar Trees, which were the more pretious trees.

These two last sentences seem to be two proverbs, and to signifie one and the same thing. q. d. we men of Israel and Inhabitants of Samaria have suffered losses by our enemies, but we boldly and confidently say, we care not for it, nor regard it a button: for we will easily make up these losses; and whereas they have beaten downe our houses, we will build up better in their roome.

It is a great provocation of Gods wrath, and it doth mightily Provoke him, to afflict us to the uttermost, when we regard not his lesser judgments, nor are humbled by them but contemne them: and this is that, that brings greater judgments here, upon Israel.

11. Therefore.] i. e. For, supple because they say so.

Therefore is put here for, for

The Lord shall set up the adversaries of Rezin against him.] i. e. The Lord will set the adversaries of Rezin against Rezin and destroy him.

The adversaries of Rezin here meant, were the Assyrians under Tiglah-Pileser, of which 2 Kings. 16. vers 9.

But what is this to the punishment of Israel?

Answer; Rezin and Israel were nere confederates Cap. 7 vers 1. And Israel

did put much trust and confidence in the strength, of this his Confederate: it must therefore be a great affliction to Israel to hear that his Confederate shall be encombred with warre, so that he cannot help him in time of need; much more to hear, that he shall be subdued and broken to pieces, as here.

And ioine his Enemies together.] i. e. And shall send for the enemies of Israel or Ephraim from all parts; and ioine them together against him.

His Enemies.] i. e. Ephraim's enemies. For this particule, his, is not to be referred to Rezin, which is the neresst substantive or antecedent, but to Israel or Ephraim, which is farthest off.

The cheifest enemies here meant were the Assyrians under Tiglah-Pileser who when they had tooke Damascus and slew Rezin, made warre upon Israel. 2. Kings 15. 29

12 The Syrians before and the Philistines behind.] q. d. With the Assyrians under Tiglah-Pileser shall he ioine the Syrians which dwell on the East of Israel: and the Philistines which dwell on the west of Israel, and these shall set upon Israel from their severall quarters.

The Syrians were but even now, while Rezin lived, the friends and Confederates of Israel; but Rezin being slaine, and they subdued by Tiglah-Pileser and the Assyrians; the Assyrians made them serve in the war against Israel; yea, happily the Syrians themselves were willing of themselves to goe with the Assyrians, against Israel to ingratiate themselves with their new Masters: for such is the base nature of man, as that he will follow the conduct of fortune, and change his friends or foes, as the Victorie falls out.

He nameth the Syrians because Israel would little thinke, that they would prove their enemies, who were so neer friends; and he names the Philistines, that he might shew, that the Syrians their friends would prove as bad to them, as the Philistines their ancient enemies had done.

The Assyrians needed not much to entreate the Philistines to ioine a gainst Israel, who were willing of themselves, to take any advantage against Israel, and, when they see him tottering, to cast him downe.

And they shall devoure Israel with open mouth.] i. e. And they shall kill and destroy, Israel

This is a *Metaphor* taken from a wild beast, as a Lyon, &c.

*For all this.*] *q. d.* Notwithstanding this, when the Lord hath thus plagued Israel by these his enemies.

*His anger is not turned away.*] *i. e.* His anger is not turned away, *Supple*, from Israel.

*But his hand is stretched out still.*] *Supple*, to strike him, and beat him yet more, See *Cap. 5. v. 25.*

13. *For the people turneth not.*] *i. e.* Israel or Ephraim (as *v. 9.*) will not turne by repentance.

*Unto him that smiteth them.*] *i. e.* Unto the Lord who plagueth them.

The Assyrians, and the Syrians, and the Philistines, and all other the enemies of Israel, were but Gods Instruments, and rods to scourge and plague Israel.

*Neither do they seek the Lord of Hosts.*] *i. e.* Neither will they seek the Lord of Hosts, to procure his favour and grace.

*To seek the Lord of Hosts,* is, to sue for his grace and favour, and this is done by Repentance, *Isai. 55. vers. 6.* and by Prayer, *Psal. 34. v. 4.* and by keeping his Commandments. *2 Chron. 14. v. 4.*

The Lord, seemeth to be put here, by a *Metonymie*, for the grace and favour of the Lord, which we are said to seek, when we sue for it, by a *Metaphor* from bodily things, which we have lost and seek after, that we may find them againe.

Or he speaketh of God here, *Αἰσχρονομιᾶς*, as of a man which is angry, and hideth himself from him, with whom he is angry; whom he, that hath offended him seeks after, that he may find him out and appease him.

14. *Therefore the Lord will cut off from Israel head and taile*] That which the Lord here prophesieth of, from this to the eighteenth Verse, was that which *Salmaneser* did to the ten Tribes of Israel, of which we may read, *2 Kings, 17.*

*Head and taile.*] *i. e.* The most honourable and the most base; yea, all from the most honourable of all, to the basest of all.

This is a proverbiall kind of speech, signifying all men whatsoever of a body politique. And in it the body politique is compared to the naturall body of a four footed beast, of which the head is the most considerable, the tail the vilest and basest part.

*Branch and rush.*] *i. e.* The greatest and

the least; yea, all from the greatest of all to the least of all.

This is a proverbiall kind of speech, as the former was, and signifieth all whatsoever of a body politique, as that did, and here the body politique is resembled and compared, but to what is doubtful.

If we take the word *rush* *Metaphorically* for the little shoot or sprout of a tree, which is like to a *rush*, especially in the winter when the leaf is fall'n, then is the body politique plainly compared to a tree, and the greatest to the branches, and the least men of account therein to the *rush*, that is, to the little shoots or sprouts of that tree.

But if we take the *rush* properly for a *rush*, that groweth in the waters, or in watry and moist places; then as a body politique is sometimes compared to a Forrest, and sometimes again to a field, so should I think, that it is compared here to a wood, such a wood as we call a Coppice, or underwood, many whereof in their low and watry places bear *rushes*: for as many of these woods and coppices have low and watry places, in which they bear *rushes*: so the greatest parts, which they use to bear, seem to be rather branches than trees. To the branches therefore of these woods and coppices may the greatest, and to the *rushes* may the least men of account in the body politique of Israel be resembled.

*In one day.*] *i. e.* At one time:

For the word *day* signifieth, not onely the space of twelve or four and twenty houres, but sometimes a very great space of time also, as *cap. 4. v. 1. cap. 5. v. 30.*

15. *The ancient and honourable he is the head.*] *i. e.* The Ancient and Honourable are they whom I mean by the head.

By the Ancient and Honourable he meaneth the Princes and chief Rulers of the common-wealth, as *Cap. 3. v. 14.* which were Honourable, as well by their birth, as by their places.

These he resembleth to the head, because as the head is the principal member of the natural body, and that by which the whole body is governed; so were these the prime and chief members of the Common-wealth, and they which by their places were to govern and rule the Kingdome of Israel.

*And the Prophet that telleth lies, he is the tail.*] By the Prophet that telleth lyes he meaneth, the false Prophets, who preached & prophesied to the people pleasing things, and



and promised them peace (whereas the Lord denounced destruction against them for their wickedness) for flattering them in their sinnes: *These*, he saith, *he meaneth by the tail.*

But why did he resemble these to the tail, whereas he should have resembled those to the tail, which were of the lowest and meanest condition in the whole Commonwealth of Israel?

*Ans.* He resembled these to the tail, because (it is most probable) that they were not onely of the lowest and meanest rank in the whole Commonwealth of Israel, but the lowest and meanest of all the men of the lowest and meanest rank; for as the Priests were made of the lowest of the people, 1 King. 12. v. 31. so it is likely, that the lowest of the people, that is, the lowest of the lowest of all, became Prophets too, but Prophets which ran when God never sent them, onely for filthy lucre sake; yea, it may be, onely for a morsel of bread.

Again, these false Prophets were not onely the lowest and meanest of those which were the lowest and meanest, by their birth and condition; but the basest of all the men of Israel for their manners, and custome of life also: For they lived altogether by flattery, and whereas a flatterer is the basest fellow that liveth, they were the basest of all flatterers; and for this reason also might he compare these men to the tail; though he doth it principally, as I conceive, for the first reason.

Again, many think that the Prophet resembled these prophets to the tail, because they did flatter, and fawn upon the people (the wealthiest especially) and did put a fair glosse upon their foul stinking sin. For the tail covereth the ill favoured and unsavoury part of the beast: And the Dog, which is a fawning and flattering creature, sheweth his fawning and flattery most by the tail.

But I conceive, that the Prophet saith, that the Prophet which telleth lies is the tail, if not onely, yet chiefly, for the first reason.

The Prophet had rather say, And the Prophet that telleth lies, he is the tail, then and the lowest of the people they are the tail, that he might shew the baseness of false Prophets, and make them despicable and contemptible to all men.

What he saith here of the head and the

tail, the same may be understood of the branch and the rush, viz. that the Ancient and Honourable he is the branch, and the Prophet that telleth lies he is the rush.

16. For the Leaders of this people cause them to erre.] By the Leaders of the people, he meaneth the Princes and chief Rulers of the Commonwealth, and also the Priests and the Prophets which told lies; whereof the Princes and chief Rulers made the people to erre by their example, and the Priest and the Prophet by their example and doctrine too.

And they that are led of them.] By this he meaneth all other sort of people, which were under those which he called Leaders.

Are destroyed.] That is, Have the way of their paths destroyed, and so by consequence wander out of the way by following them.

They which have the way of their paths destroyed (knowing not which is their way) doe wander and goe astray out of the right way.

As for the sense of this; see a parallel place, Cap. 3. v. 12. and Cap. 28. v. 7. And note, that this word [destroyed] doth not signifie here the punishment (as most seem to understand it) but the sin of these men, whose punishment followeth in the next verse.

After the word, destroyed, therefore understand (from Cap. 3. v. 12.) the way of their paths, q. d. are destroyed the way of their paths, which is to say, have the way of their paths destroyed, where onely a Verb or Participle passive hath an Accusative case after it, like an Active; a kind of Syntax which the Hebrews sometimes use, and the Greeks often, &c.

17. Therefore the Lord shall have no joy in their young Men.

Young men are amiable and lovely, yet he saith, The Lord will have no joy in them, by which he meaneth worse; Viz. That the Lord will abhorre them, and detest them, and give them over to be devoured by the sword, or carried away captives by Salmanaeser.

For there is αἰσχύνη in these words.

Neither shall have mercy on their fatherlesse and widowe.] The fatherlesse and the widowes use to be the object of mercy and pity, yet he saith, that God will have no mercy on them; yea, he will shew all severity and rigour against them.

*For Every one is an Hypocrite.]* Here is another reason, why the Lord will have no joy in their young men, nor have mercy on their widows.

For it is usuall to give divers reasons of the same thing, and to follow that with one reason, which was ushered in with another.

*And every mouth speaketh folly.] i. e.* Every one speaketh that which is wicked; And their talke is wicked talke.

*Every mouth.] i. e.* Every one.

Here is a *Synecdoche membri*, for the mouth is put for the whole man, and therefore the mouth rather than any other part, because he speaketh of speaking, whereof the mouth is the instrument.

*Folly.]* It is frequent with the Scripture to put folly for wickednesse and sinne, because it is the greatest folly in the world, to commit sinne, and do that which is wicked.

18. *For wickednesse burneth as the fire.] q. d.* For wickednesse is of a burning nature, like the fire, and shall kindle a fire among them.

*It shall devour the briars and Thornes.] i. e.* Wickednesse shall devour the common and ignoble and basest sort among the people: As the fire doth the briars and thornes.

He speaketh of wickednesse here *Metaphorically* as of fire: And therefore compareth the men which it destroyeth to combustible matter.

Therefore wickednesse is said to destroy and devour the wicked, because it kindleth Gods wrath against them, and maketh Him to execute his judgements upon them, and destroy them.

*And shall kindle in the thickets of the Forrests.] i. e.* And will set the Thickets of the Forrest on fire, by which they shall be consumed.

By the Thickets of the Forrest here, are meant the tall trees of the Forrest, which grow and stand thick together: And by them againe are *Metaphorically* meant the men of the more noble and honourable rank and condition.

*And they shall mount up like the lifting up of smoake.] q. d.* And they shall be turned into ashes, and being turned into ashes shall be carried up into the Aire by the wind, and mount up as the smoak mounteth up into the aire, and there vanisheth away.

Or thus, And they shall be turned into smoake, as ordinary wood is turned (when it burneth) and shall mount up into the aire, as we see the smoak in our Chimneys, mount up.

*The lifting up of smoak.] i. e.* Here is an *Hypallage*, or *Metonymie*: For the lifting up of smoak, is put for smoak which is lifted up: That is, which riseth or mounteth up into the aire.

He compareth the wickednesse of the nation to a fire, got into a wood; For as fire, which is got into a wood, doth first take hold of the briars and thornes, and then of the Trees, and so goeth over the whole wood and consumeth it: So doth the wickednesse of a people, consume and destroy, first the poorest and meanest, then the better sort of the people, till all are consumed.

19. *Is the Land darkened.] i. e.* Shall the Inhabitants of the land be overwhelmed with miseries and calamities.

The Hebrewes under the *Metaphor* of darkness comprehended all miseries and Calamities as was said *Cap. 5. v. 30. and v. 2.* of this Chapter.

A Present is put here for a Future tense.

*And the people shall be as the fuel of fire.] i. e.* And the people thereof shall be destroyed, as the fuel is by the fire.

*No man shall spare his brother.]* He sheweth here, how the People shall be as the fuel of fire, that is, how they shall be destroyed: He saith that they shall be destroyed one of another.

*His Brother.] i. e.* His Countrey man, or Man of his own Nation: *q. d.* No man shall spare his Country-man, or Man of his own Nation, though he is his Country man, or man of his own Nation.

The Hebrewes called any one which was of their own Nation, their Brother according to that which we read *Deut. 15. v. 7, 12.*

20. *And he shall snatch.]* And, is put here for But, and He is put here for These, For He hath here the force of a plural number, as appears by the word, They, following: And the words, no man, going before.

*And he shall snatch on the right hand and be hungry.] i. e.* But these shall snatch and tear in pieces their Brethren which stand on their right hand, and yet shall not be satisfied,

fied, but shall go on still and snatch and teare in pieces whomsoever they meet with.

*And he shall eat on the left hand, and they shall not be satisfied* ] i. e. And They shall fall upon, and devour their Brethren which are on their left hand, and yet shall not be filled but kill and destroy and devour still.

Note here, the *Enalage* of the number, where he joynes a *singular* and *plural* together in the same sentence.

*They shall eat every man the flesh of his own Arme.* ] q. d. They shall devour or destroy every one his own Brother.

By the *Arme* he signifieth *Metaphorically* a Neighbour or Brother: For as the strength of a mans body is in his *Arme*, and with that he helps himself and defends himself when he is assaulted: So is one neighbour the strength of another; And one Brother the strength of another; And Neighbours and brethren, when they are assaulted by any force, are ready to aide and help one another.

He saith *the flesh of his arme*, for his *arme* by a *Synecdoche*: Because the flesh onely is that which is usually eaten.

What the Prophet said v. 19. that no man should spare his Brother, he here amplifieth or proveth under a *Metaphor*, for saith he, as *Lions*, or *Beares* or other wild *Beasts*, which are hunger-bit, run raging into the flock or into the heard, and there kill and devour, some on this side, and some on that, and are never satisfied: So shall the men of *Israel* rage and destroy among their Brethren in battle, and shall kill all they meet with without mercy.

21. *Manasseh Ephraim, and Ephraim Manasseh.* ] i. e. The Children of *Manasseh* shall eat or devour the children of *Ephraim*, and the Children of *Ephraim* shall eat or devour the Children of *Manasseh*.

He persisteth still in the *Metaphor* of wild Beasts.

*Ephraim* and *Manasseh* are put here by a *Metonymie*, for the Children of *Ephraim* and *Manasseh*.

The Prophet nameth these 2 tribes of *Israel* the more to exaggerate and set out the greatness of this Calamity: For *Ephraim* & *Manasseh* were not onely the Children of *Israel*, but also the Children of *Joseph*; and therefore neerer allied between themselves

than any other Tribes were; It is therefore the sign of the greater miserie; that they should destroy one another.

At what time this that the Prophet here prophesieth of, came to passe, cannot be certainly gathered from the Scripture: But this by conjecture; Though *Salmaneser* lead the greatest part of the Children of *Israel* away Captive, and broke the Kingdome of *Israel*, from being any more a Kingdome; yet after *Salmaneser's* departure, some of every Tribe were left in the Land of *Israel*, Cap. 17. vers. 6. And many, which had fled away and hid themselves for fear of *Salmaneser*, returned and dwelt in the Land of *Israel* againe. And between that time and *Sennacherib's* expedition against *Judah*, they had strengthened themselves, and they with others had fortified *Samaria* for themselves, So that *Sennacherib* had some work there, before he marched against *Judah*, as may be gathered with probability out of 2 Kings, Cap. 18. v. 23.

In that work therefore which *Sennacherib* had to reduce *Samaria*, and those that rebelled, it is likely that he pressed many of the Children of *Israel* to serve him against *Samaria*: So that now a Child of *Israel* fought against a Child of *Israel*, and a brother killed and destroyed a brother, an *Ephraimite* a *Manassite*, and a *Manassite* an *Ephraimite*: And when he went against *Judah*, it is likely that he carried many of the Children of *Israel* to serve him, and to fight for him, in that expedition against *Judah*: And thus it might come to passe which he here saith, *No man shall spare his Brother, they shall eat every man the flesh of his own arme*, *Manasseh Ephraim*, and *Ephraim Manasseh*; and they together shall be against *Judah*.

*And they together shall be against Judah.* ] This, as I said, is likely to have been when *Sennacherib* went in his expedition against *Judah*, and besieged *Hiernusalem*: For *Conquerours* use to make use of the *Conquered* to fight their battels, and so might he make use of many of the ten Tribes to fight against the Tribe of *Judah*, even against their wills.

Note, that though the men of *Israel* were enemies to the men of *Judah*, and did often conspire with other nations against *Judah*, while they were a Kingdome and Commonwealth of themselves; Yet after their King-

dome



dome was destroyed by *Salmaneser*, and they were no longer a *Common-wealth*, they which remained and dwelt afterwards in the Land, did stick close to the men of *Judah*, and were in good Amity and friendship with them; And the men of *Judah* with them againe, as affording them such succour and refuge, as one wanted, and the other could give, as may be gathered from *Cap. 11. v. 13, 14.* A great part therefore must it be of the Misery of the ten Tribes; that they should be forced to fight against *Judah*, at such a time as *Judah* and they,

were such friends, and they received all kindnesse at *Judah's* hands.

*For all this his anger is not turned away, but his hand is stretched out still.] i. e.* For all this his anger will not cease against *Ephraim* or *Israel*: But he will still stretch out his hand against them, and smite them.

After all the misery which is here spoken of, the Children of the ten Tribes did suffer much hardship and bitternesse in the Land of their Captivity, and elsewhere.



# ISAIAH.

## CHAP. X.



**W**OE unto them that decree *unrighteous decrees.*] This Prophecie is denounced against unjust and corrupt Judges.

*And that write grievousnesse which they have prescribed.] i. e.* And that commanded the Clerks and Registers to write and register the grievous Decrees which they have made.

*That write.] To write,* is put here, for to command to write: *As to Preach* is put here for to cause or command to Preach, *Ephes. 2. v. 17.*

*Grievousnesse.]* By *Grievousnesse* is meant the *unrighteous decrees and sentences* which unjust Judges gave or made: which he calls *grievousnesse*, per *Metonymiam adjuncti*, because they were *grievous* to them which were wronged thereby.

If we may judge of things done in the Courts of the *Jewes*, by what is done in our Courts, the Registering of a *Decree* is the ratifying thereof, and making it the more ready and valid for execution.

*2. To turn aside the needy from judgement.] i. e.* That they may deprive the poor of their right.

This Phrase is *Metaphorically* taken from the putting a Traveller, or him which runneth a Race, out of his way.

*3. And what will ye do.] i. e.* But what will ye do.

The Prophet speaketh here in the person of the Lord, and useth an *Apostrophe* here to those unjust and corrupt Judges, together with a *Sarcasme*.

*In the day of visitation.] i. e.* In the day or at the time in which ye shall be visited and punished for your Offences.

*To visit,* is taken sometimes for to reward, and sometimes for to punish, as the deserts of those are whom God is said to visite, and the end for which he visiteth.

*In the Desolation.] Supple.,* Which God will make in your Land, by *Sennacherib*.

*Which shall come from farre.]* This desolation is said to come from farr, because the *Affyrians*, which made this desolation, came from farre.

Note, that he speakes of this desolation here, as of a Person by a *Prosopopeia*.

*Where will you leave your Glory.] i. e.* Where will you hide the riches, which you have thus unjustly gotten, which riches are your *Glory*.  
Yours

*Your glory.*] He calls their Riches their Glory, per *Metonymiam adjuncti*, because they gloried in them.

4. *Without me they shall bow down under the prisoners.*] i. e. I will withdraw my self from them, and they shall be faine to bow down to their enemies in a more base and submissive manner, than *Prisoners* do to their *Goalers*, or to those at whose suite they were cast into Prison, that they may have mercy upon them.

Note, the *Enallage* of the Person and the *Hyperbole*.

That which was here spoken, was fulfilled, 2 *Kings*, 18. ver. 14. When the King was faine to send *Embassadors* to *Sennacherib* after a submissive manner to entreate for peace.

*And they shall fall under the flaine.*] i. e. And they shall fall down to their enemies lower, and lye flatter on the ground, than the flaine fall or lye on the earth. An *Hyperbole*.

*They shall fall.*] *Supple*, Downe to the ground in way of worship and supplication.

*Under the prisoners under the flaine.*] i. e. Lower than the prisoners, and lower than the flaine.

*For all this his anger is not turned away.*] See cap. 5. 25.

The Prophet speaketh here, in his owne person, whereas he spoke immediately before in the person of God.

5. *O Assyrian, the Rod of mine anger.*] Here againe the Prophet speaketh in the person of God, and inciteth *Sennacherib* King of *Assyria* to invade *Judah*.

*The Rod of mine anger.*] i. e. Whom I use as a Rod, to scourge those with whom I am angry.

*And the Staffe in their hand is mine indignation.*] q. d. And whose Staffe, which thou hast in thine hand is my Staffe, which I have put into thine hands for this end, to wit, that thou shouldest execute my wrath and indignation upon mine enemies, and beat them therewith.

Note here, first the *Enallage* of the number, for he speakes here as of many *Assyrians*, whereas he spoke but as of one before.

And Secondly, Note the *Enallage* of the person, for he speakes of the *Assyrians* in the third person, whereas he spoke before to the *Assyrians* in the second person.

The Syntaxe therefore is here very confused and abrupt, as though he had forgotten what he had said in the words immediately foregoing. And such is the speech of men transported with anger, and such a speech is here attributed to God, because the Prophet brings him speaking, as an angry man by an *Αἰσχρολογία*.

*The Staffe*] By the *Metaphor* of a staffe he meaneth the power of the *Assyrians*.

*Is mine indignation.*] Is the Instrument and effect of mine Indignation. *Supple*, for I gave it into your hands, because I was angry with mine enemies, and I would have you beat them therewith. *Metonymia Causæ*.

6. *I will send him.*] i. e. I will send *Sennacherib* the *Assyrian*.

He returnes here to the Singular number againe.

*Against an hypocriticall Nation.*] By this hypocriticall Nation he meaneth the men of *Judah*, which worshipped God with their lips and outward ceremonies: But their heart was farre from him, and their actions dishonoured him.

*Against the people of my wrath.*] i. e. Against the People, with whom I am angry.

*Genit. Adjuncti.*

*Will I give him a charge.*] The charge, which God gave *Sennacherib* against *Judah*, was by the secret motion of his Providence, whereby he directed him against the *Jewes*, but God is brought in here speaking as a *Generall*, who gives his *Orders* and *Commands* to an inferior Officer.

*To take the spoile.*] i. e. To spoile them of their goods.

*And to take the Prey.*] This Prey may be understood aswell of the persons, as of the goods of the *Jewes*.

*And to tread them down like the mire of the streets.*] i. e. And to use them as contumeliously and with as little regard, as men do the dirt and mire of the street, which they trample upon.

7. *Howbeit he meaneth not so,*] q. d. Yet notwithstanding, he meaneth not to perform my charge, as it is my charge: But as it makes for his own ambitious and cruel ends.

The Prophet prevents an Objection here, for because *Sennacherib's* Army was to be destroyed (as he had prophesied)

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because *Sennacharib* had invaded the *Jewes* as he did, and was such an enemy to them, it might therefore be objected, that *Sennacharib* was not to blame to do as he did, because God sent him against the *Jewes*, and therefore God would be unjust, if he should destroy *Sennacharib's* Army, because he destroyed the *Jewes*. The prophet therefore prevents this Objection here, and takes it away, saying, *Howbeit he meaneth not so.*

*Neither doth his heart think so.] i. e. Neither doth he think so.*

*The heart* is put here for the whole man by a *Synechdoche*.

*But it is in his heart to destroy and cut off Nations not a few.] i. e.* But he hath thought in his heart from the beginning, and doth think still, to cut off many Nations, from being any more Nations, of their own power, and living by their own Laws, that he might subdue them to himself, and make them his vassals, to be ruled according to his will. And in order to these his cruell and ambitious thoughts, not to my charge, doth he march against the *Jewes*.

*It is in his heart.] i. e.* It hath been in his heart from the beginning of his power, and is so still, &c.

We must here, by a *Syllepsis*, understand this of the time past, as well as of the present time.

*For he saith.] And he saith.*

*For* is put here for *And*.

*He saith.] Subaudi,* concerning *Hierusalem*, which I will not have destroyed or overcome.

The Lord proveth here by a particular Argument, that *Sennacharib* did not what he did in order to His Commands, and in subordination to him: For *Sennacharib* boasted, that he would overcome *Hierusalem*, which God gave him no command to do, but onely to vex it.

*Are not my Princes altogether Kings?] i. e.* Are not the Captaines and chief Commanders of my Army all of them Kings, and therefore able to subdue *Hierusalem*?

By *Princes* he meaneth the Captaines, and Chief Commanders of his Army.

*Sennacharib* speaks this proudly, as one who acknowledge no Superiour, and therefore did not execute the Counsels of God, as they were Gods counsels: And he speaks

it as though by his own power, not by Gods, he did what he did, and as though his power were irresistible, and such as *Hierusalem* in particular, was not able to withstand. So, *How wilt thou turne away the face of one Captaine of the least of my Masters servants?* said *Rabshake* to *Hezekiah* in the name of *Sennacherib*, 2 King. Chap. 18. v. 24.

9. *Is not Calno as Carchemish?] q. d.* Have I not brought *Calno* under me, as well as *Carchemish*?

*Calno* was a City standing upon *Euphrates* nere unto *Babylon*, Gen 10. v. 10. and so was *Carchemish*, 2 Chron. 35. 20.

*Is not Hamah as Arphad?] q. d.* Have I not subdued *Hamah* as well as *Arphad*?

*Hamah* was a City of *Syria* not farre from *Damascus*, See Gen. Chap. 10. vers. 18.

*Arphad* also was a City of *Syria* not farre from *Damascus*, Jer. Chap. 49. v. 23.

*Is not Samaria as Damascus?] q. d.* Have I not vanquished *Samaria* as well as *Damascus*?

*Samaria* was the chief City of *Israel*, and *Damascus* of *Syria*.

10. *As my hand hath found the Kingdomes of the Idols, &c.] i. e.* As I have subdued and gotten the Kingdomes of the Idols, &c.

*The hand*, is put here for the whole man by a *Synechdoche*: And to find for to subdue, conquer and get by force, perhaps by a Metaphor from him which findeth a birds nest with eggs or young ones, of which see vers. 14.

*The Kingdomes of the Idols.] By Idols* he meanes here petty Idols, and petty Gods, such as were not to be compared with the *Sun*: For otherwise the kingdom of the *Assyrians*, was an Idolatrous kingdom, for they worshipped the *Sun*, and the Images of the *Sunne*, and the *Starrs*.

*And whose graven Images did excell them of Hierusalem and Samaria.] i. e.* And these Kingdomes, whose graven Images (which they worshipped) did excell the graven Images, which *Hierusalem* and *Samaria* worship; And so were more likely to protect the Kingdomes which worshipped them, than the Images which *Hierusalem* and *Samaria* worship, are to protect them.

11. *Shall I not as I have done unto Samaria, &c.]*



&c.] Between this and the tenth verse, there is a *χάσμα* or *ἐλλειψις*, i. e. A Defect, or Gap to be made up thus; q. d. So it hath already found out Samaria, and it shall ere long find out Hierusalem. For shall I not as I have done to Samaria and her Idols, so do to Hierusalem and her Idols?

Shall I not as I have done to Samaria and her Idols, &c.] It appeareth from hence that though Salmaneser vanquished Samaria, yet Samaria did afterwards strengthen herself, and rebell against Sennacherib.

Hierusalem and her Idols.] Samaria was full of Idols. And because the ten Tribes (whose Metropolis was Samaria) and the *Jewes* (whose Metropolis was Hierusalem) were descended from the same Ancestors, it might make Sennacherib to think that Hierusalem had her Idols to worship, as well as Samaria. Or because Sennacherib might hear of the Idols of Abaz King of *Judah*, the Father of Hezekiah, he might think that Hezekiah and Hierusalem had their Idols to worship, as well as Abaz.

In that Sennacherib intended to subdue Hierusalem to himself, as he had done Samaria and other places, it sheweth, as I said, that he did not what he did in obedience to Gods will, but onely to satisfie his own covetousnesse and ambition. For though the Lord sent Sennacherib to distress Hierusalem with his Armie: yet he sent him not to vanquish it, and subdue it to himself.

12. Wherefore it shall come to passe.] q. d. Because Sennacherib thus vaunteth and thus doth, therefore it shall come to passe, &c.

The Prophet from the eighth verse hitherto did personate Sennacherib King of Assyria by a *μυμωσις*: Here he speakes again in the person of God.

When the Lord hath performed his whole work upon Mount Sion, and on Hierusalem.] i. e. When I the Lord have done what I intended to doe to Sion and Hierusalem, by Sennacherib King of Assyria: That is, when Sennacherib hath besieged Hierusalem with his Army, and straightened it, and vexed it, as much as I the Lord think fit, &c.

The Lord speaketh here of himself in the third person.

Mount Sion.] This signifieth the same as Hierusalem: For Mount Sion was part of Hierusalem, and was within the walls

thereof, and the part is often put for the whole.

I will punish the fruit of the stout heart of the King of Assyria.] q. d. I the Lord will punish Sennacherib King of Assyria for this his vaunting and boasting.

This vaunting and boasting did proceed from the pride of Sennacheribs heart, as fruit doth from the Tree; Therefore the Prophet calls it, the fruit of his stout heart.

Note here, the confusion of Persons; where the Third and the First person are confounded in the same sentence.

And the glory of his high looks.] i. e. And his high looks, which he thinks to be a grace and glory to him.

The prophet useth an Ironie here.

13. For he saith.] i. e. For Sennacherib King of Assyria saith.

He addeth other reasons here, why he will punish the fruit of the stout heart of the King of Assyria.

By the strength of mine hand.] i. e. By mine own strength and power.

The hand is put here for the whole person, by a *Synechuche*: And by his strength is meant his power and valour.

I have done it.] i. e. I have found and subdued the Kingdomes of the Idols, &c. and done what I have done.

He ascribeth that here to himself, which was due onely to God, and therefore he did not act any thing in all this in obedience to God.

Note that this Pronoun I, is to be read here, and in the next Verse, with an *Emphasis*, as if he should say, I have done it, and I have been beholding to none but to my self in doing it, &c.

I have removed the bounds of the People.] i. e. I have by mine own strength and wisdom brought these Kingdomes, which were distinct and several, and which used their own several Laws and Customes (which were as distinct and several bounds to them) into mine own power, to be ruled by me.

And I have robbed their Treasures.] i. e. And I have got their wealth to my self.

And I have put down the Inhabitants.] i. e. And I have subdued the Inhabitants, supple, (which did inhabit and dwell in strang places, or which did inhabit the Thrones and royal Pallaces of the earth) by mine own strength.

*Like a valiant man.] i. e.* Like a valiant man as I am.

*And my hand hath found, as a nest, the riches of the people.] q. d.* And I have taken, by my might, the riches of the people, with as great ease, as a countrey man takes young birds out of a nest.

He puts here the *hand* for the *whole man*, by a *Synechdoche*, and to *find*, for to *get*, and to *take*, by an *Hebraisme*: And a *nest*, for the young birds in the nest, by a *Metonymie*. And to *find* for to *take away* that which he hath found.

*And as one that gathereth eggs that are left, &c.] q. d.* Yea, as one taketh and gathereth eggs which the Hen or Bird hath forsaken, which is easier than to take Birds.

And is put here for *Yea*.

*Have I gathered all the earth.] i. e.* Have I gathered and taken all the spoiles and Treasures of the earth.

By the *earth* he meaneth the *spoiles* and *Treasures of the earth*, by a *Metonymie*.

*And there was none that moved the wing, or opened the mouth, &c.] i. e.* And there was none, which did, or durst resist me, or as much as murmur against me.

This *Phrase* is *Metaphoricall*, wherein the Prophet alludes to *Birds*, whereof some fly with the wing at those which come near them to take away their eggs, or their young ones, as the *Hen*: Some strike at them with the wing, as the *Pidgeon*: Some open the mouth and peck them; Some peep onely, and make a mournfull noise, as small Birds.

15. *Shall the Axe boast it self against him that beweth therewith?] From the thirteenth verse hitherto*, the Prophet personated *Sennacharib*, by a *Mimus*: Here he speaks either in his own Person, or in the person of God

*Shall the Axe boast it self against him that beweth therewith?] This and the following sentences of this verse are proverbiall*; The sense whereof is, as if he should say, *Shall they that are but Gods Instruments advance themselves against God?*

They advance themselves against God, and boast against him, who attribute that to themselves which is to be attributed to him. Now the strength, and power, and other meanes, by which *Sennacharib* did such great things, was from God, not from himself, *Cap. 37. v. 26.* Therefore this

boasting of *Sennacharib* was an advancing and boasting of himself against God.

*Him that shaketh it.] i. e.* Him that useth it, and saweth therewith.

He saith, *shaketh it*, for *useth it*, by a *Metonymie*, because the saw *shaketh* while it is used.

*As if the rod should shake it self, &c.] As* if the rod should *brusse* and *exalt it self*, and *lift it self up* in pride or disdain.

A rod being small and slender at the top, *shaketh* when it is lifted up: Therefore he puts *shaking it self* here, by a *Metonymie*, for *lifting it self up*, &c.

*Against them that lift it up.] Supple*, To smite or strike naughty men therewith, as though it could lift up it self for that purpose, and need not another to lift it up.

*As if the staffe.] Supple*, Wherewith Offenders are beaten.

*Should lift it self up.] Supple*, In pride and contempt against him that used it, and did strike with it, and say, that he himself of himself did strike or smite.

*As if it were no wonder.] i. e.* As if it were not a *senselisse* thing, which cannot move it self, but a *man*, or *more than a man*, that could strike at his pleasure.

16. *Therefore.] i. e.* Because *Sennacharib* doth thus *senslessly* advance himself against the Lord; *Therefore*, &c.

*Among his fat ones.] By fat ones are meant Metaphorically*, the great Captains and Officers of *Sennacharib*'s Army, of whom he boasted, *v. 8.*

*Leanness.] By leanness*, he meanes death and destruction, as *Psal. 106. v. 15.* which therefore may signifie death and destruction, because the death and destruction of the body usually followeth sickness, which consumeth the body, and makes it lean.

Or, by *leanness* may be meant *Metaphorically*, any low estate: For we say of a corpulent and fat man, when that any sickness hath wasted his fat, and his flesh, that it hath pulled him down: And of such men as are here meant, the Prophet (when he speakes of such a judgement as he doth here) saith, *That they shall be brought low, Cap. 2. v. 12.*

He maketh choice of the word *leanness* here, that he might oppose it to the *fainesse* of the fat ones.

And

*And under his glory he shall kindle a burning.* ] i. e. He shall consume his great Army by fire.

By his glory he meaneth his *Armie*, for the *Hebrews* call the Army and Military strength of a King, his *Glory*, because he is wont to glory of it, and to confide in it, and to be glorified for it of others.

This Army of *Sennacherib* he compares here to a *Sacrifice*, which is laid upon the wood, and the fire upon the Altar, and so consumed.

*A burning.* ] i. e. A fire.

He putteth a *burning* here for fire, per *Metonymiam adjuncti*.

*Like the burning of a fire.* ] i. e. Even a burning of fire. q. d. A burning, even a burning of fire.

Note, that words which commonly signify *likenesse*, do sometimes nevertheless signify *Identity*. As *John*, 1. 14. *We beheld his glory*, (speaking of Christ) the glory, as of the only begotten of the Father: where that common note of similitude *As*, signifieth an *Identity*: for Christ was in truth, the only begotten of the Father.

So also 2 *Cor.* 3. 18. *We all with open face beholding as in a glasse, the glory of the Lord are changed into the same Image, from glory to glory, even as by the spirit of the Lord*, where the last (*as*) though it goeth commonly for a note of similitude, is taken for a note of *Identity*; For this change is truly made by the Spirit of the Lord. And as elsewhere, so here, this particle *like*, or *as*, signifieth *Identity*.

There is nothing more *active* than fire, therefore the Prophet doth expresse the great and suddaine destruction of *Sennacherib's* Army in one night, as if it were caused by true and real fire. Yea, the *Hebrewes* say, that it was really performed by true fire. See Notes *Cap.* 9. v. 5.

17. *And the light of Israel.* ] By the light of *Israel*, is meant the Lord, the God of *Israel*, who is called the *Light of Israel* here, because he did enlighten them with his word, or rather because he did cheer them, and make them joyfull in misery, by his Salvation. For *light* with the *Hebrewes*, signifieth joy, and mirth, and prosperity; And at the time here prophesied of, he was a light to them when he delivered them from *Sennacherib's* Army, and consumed that Army.

When he saith, *The light of Israel*, he

hath some allusion to the light of fire; or to fire whose light is inherent, because he saith, *the light of Israel shall be for a fire*. For we kindle fire with fire.

*Shall be for a fire.* ] *Supple*, To kindle that burning, spoken of before, v. 16.

God is said to be for a fire to kindle that burning by which *Sennacherib's* Army was destroyed, because he sent his Angel to destroy it, and so was the principall cause of its destruction.

*And his holy one for a flame.* ] By his holy one is meant God, who is called the holy one of *Israel*: So that this is but a repetition of the former sentence.

*And it shall consume and devour.* ] i. e. and he shall consume and destroy.

He speakes of God under the Metaphor of a fire or flame, and therefore he saith, it for he.

*His thornes and his briars.* ] i. e. The common and meanest Souldiers of his, that is of *Sennacherib's* Army.

The prophet compareth *Sennacherib's* Army to a *forrest*, and the common Souldiers to the thornes and briars thereof: And the Captaines and Officers to the high Tree.

*In one day.* ] i. e. In one naturall day, whereof the night is a part, in which this Army was destroyed.

This here spoken of was fulfilled 2 *Kings.* 19. v. 35.

18. *The glory of his forrest.* ] By the glory of his forrest, are meant the high trees, and tall Cedars which grew in the forrest, which are indeed the glory and grace of the whole forrest.

And by the high Trees, and tall Cedars of the forrest, he meaneth Metaphorically, the Captaines and Officers of *Sennacherib's* Hoste, which he compareth to a forrest.

*Of his fruitfull field.* ] He compared *Sennacherib's* Army to a forrest of trees and bushes immediately before, for the majesty thereof: Now he compareth it to a fruitfull field of Corne, because of the riches thereof, with which it abounded.

Of the forrest the tall trees were the Glory: Of the fruitfull field, the full, and large, and tall eares of standing Corne, are the grace.

*Both soul and body.* ] i. e. Utterly.

This phrase is Proverbial, and containeth



an *Hyperbole*. It is spoken of *man* properly and commonly, of *trees* but improperly and unusually. There is therefore here a *Confusion of Metaphors*.

*And they.*] *i. e.* And all the men of *Sennacherib's Army*: Both Captaines and Officers, (which were called the *glory of the Forrest*;) And the common Souldiers which were termed *thornes and briars*.

*Shall be as when a Standard-bearer fainteth.*] *i. e.* Shall be utterly discomfited, ruined, and destroyed.

A *Standard-bearer* is said to *faint*, either when his *courage failes* him and he flies, or, when he is wounded, and so his *vital* and *animall spirits faile* him, and he falls down dead. And when he fainteth, his whole company is soon disordered, ruined, and destroyed, being persecuted and slain by the enemy.

And as it is with *one company*, so it is with the *whole Army* also, if all the *Standard-bearers* thereof *faint*, because the *Army*, hath no meanes left to bring or keep it self in Order; hence the *losse of all its Colours*, or *Standards*, is put often to signifie the *losse and destruction of an whole Army*.

*A Standard-bearer.*] *i. e.* The *Standard-bearers*.

A Singular for a Plurall number.

19. *And the rest of the Trees of his Forrest.*] *i. e.* And the rest of the Souldiers of *Sennacherib's Army*, which shall escape the fire, that is the *destruction* which the Angel shall make.

He persists in his *Metaphor* still.

*Shall be so few that a Child shall write them.*] *i. e.* Shall be so few in number, as that a Child (who hath no skill in *Arithmetic*) shall easily *number* them, and *make a List* or a *note* of them.

20. *And it shall come to passe in that day.*] *i. e.* And it shall come to passe after this.

Here is a *Relative* without an *Antecedent* exprest.

*The Remnant of Israel.*] *i. e.* The Remnant of the men of *Judah* (which were the Children of *Jacob*, who was called *Israel*) which shall remaine after the destruction which *Sennacherib* shall make.

This Remnant were they which were in *Hierusalem*, which *Sennacherib* could not take.

*Shall no more stay upon him that smote him.*] *i. e.* Shall no more rely upon the King of

*Assyria* which smote them, as heretofore they did, when *Ahaz* relied upon *Tiglah-Pileser*, 2 *Kings* 16. v. 7.

Note, that though they were *divers Kings of Assyria*, of whom he speakes here, yet he speakes of them, as if they were the *same person*, because they were in the same place, and Kings of the same Kingdome, wherein they succeeded the one the other.

*In truth.*] *i. e.* Truly and sincerely, without hypocritie.

21. *Shall return* — unto the mighty God.] *i. e.* Shall relie and stay upon the mighty God. For this is but a repetition of the former words, repeated here for the greater confirmation of what he said.

*They forsake God*, who leave him to *rely* upon the arme of flesh: And they *return* to him, who *leave* the arme of flesh, to make him their *stay*.

22. *For though thy people Israel.*] *i. e.* For though thy people, *O Israel*; So some making this an *Apostrophe* to *Jacob*, and taking *Israel* in the *Vocative* case. Or though thy People (*O Hezekiah*) which are the Children of *Israel*; So others, who make this an *Apostrophe* to *Hezekiah*, and make *Israel* of the same case with thy people by *Apposition*; taking *Israel*, by a *Metonymie*, for the Children of *Israel*: Or (which is the same for sense) though thy people *O Israel*, that is, *O Hezekiah*, who art a true Son of *Israel*.

*Be as the sand of the Sea.*] *Supple*, for number or multitude.

*Yet a remnant shall return.*] *i. e.* Yet *onely* a remnant of them shall escape, and return unto the Lord.

This Particle [*Onely*] is often left by the *Hebrewes* to be understood.

The Prophet giveth a reason here, why he said in the former verses, *A remnant of Israel*. He said it; because there should be but a remnant, that is, a *very few*, saved out the hands of the *Assyrians*.

*The Consumption decreed shall overflow.*] *i. e.* The Consumption which God hath decreed, and determined to bring upon the Land of *Judah*, for the sinnes thereof, by the hand of *Sennacherib*, shall overflow the Land, like a mighty River, and take away most of the Inhabitants thereof.

He alludes here to a great River, which overflows it's banks after a great Rain.

*With*

*With righteousness.*] *Righteousness* is sometimes taken for *Justice*, in opposition to *Mercy*, and (so if we take it here) we may interpret *To*, with *Righteousness*, *q. d.* *with all severity.*

Again, *Righteousness* is sometimes taken for *Truth*, in fulfilling and performing what a man hath spoken, and so if we take it here, the sense will be, as if he should say, *according as he hath decreed.*

23. *Even determined.*] *i. e.* Even such a Consumption as he hath determined to make, which is a great one.

*In the midst of the Land.*] *i. e.* In the Land, *supple*, of *Judah.*

The Land in general is taken here, by a *Synecdoche*, or by way of excellency, for the Land of *Judah* in particular. And he saith, *In the midst of the Land*, by an *Hebraisme*, for *in the Land.*

24. *Therefore thus saith the Lord God of Hosts, &c.*] This relateth to the 20. and 21. verse, where the Prophet saith that a *Remnant shall return.* For because a *Remnant shall return*, he comforteth the Inhabitants of *Sion*, and wisheth them not to be afraid of *Sennacherib* King of *Assyria* and his forces, *q. d.* *Being therefore that a Remnant shall returne, thus saith the Lord God of Hosts; O my people, that dwellest in Sion, be not afraid of the Assyrians, &c.*

But you will say, what comfort is it to the Inhabitants of *Sion*, more than to any other, that a *Remnant shall return*?

*Ans.* If a remnant shall returne, a remnant shall be saved to return, and that remnant which was saved, were they which were in *Hierusalem* at this time; For they, and they onely of all the Land, were safe from *Sennacherib.*

*That dwellest in Sion.*] *i. e.* That dwellest in *Hierusalem.*

*Sion* is put here, by a *Synecdoche*, for *Hierusalem.*

*Be not afraid of the Assyrian.*] *i. e.* Though *Sennacherib*, the *Assyrian*, doth besiege thee, and vex thee, yet be not afraid of him.

*He shall smite thee with a rod, and shall lift up his staffe against thee, after the manner of Egypt.*] *i. e.* He shall vex thee, and oppress thee indeed with Taxes, and Tributes, and with a siege, as the *Egyptians* did thy fore-fathers.

By the *Rod* and the *Staffe*, is meant in

generall any kind of *Oppression* and *Vexation*, by a *Metonymie*, and a *Synecdoche.* And by *Egypt*, is meant, by a *Metonymie*, the *Egyptians*, the people of *Egypt.*

Yet Note, that the prophets meaning is not, that *Sennacherib* vexed them and oppressed them after the same special manner, as the *Egyptians* vexed and oppressed their fore-fathers, but onely after the same manner in generall.

*For yet a little while.*] *i. e.* But after a little while.

For, for *But*, as it is often in the old Testament.

*The indignation.*] *Supple*, which I conceive against you, and for which I have sent the *Assyrians* to vex you.

*And mine anger.*] *Supple*, towards you.

*In their destruction.*] *i. e.* In that destruction of the *Assyrians*, which vex and oppress you.

The sence is. *q. d.* After a little while, I will be appeased with you, and my fury shall breake out against them, and destroy them, which vex you.

26. *And the Lord of Hosts.*] *i. e.* For the Lord of Hosts.

*And, for For.*

Note here, the *Enallage* of the person, from the first to the third.

*Shall stir up a scourge for him.*] *i. e.* Shall raise up a scourge for the *Assyrians*, to whip them out of thy Land.

Note here, the *Enallage* of the Number, which hath been charged thrice in these three last verses.

By this *scourge*, he meaneth *Metaphorically* the *Angel* which scourged, yea, destroyed fourscore and five thousand of the Army of the *Assyrians*, 2 *Kings*, 19. &c. upon the seeing and hearing of which, the rest, which escaped, took their heels and fled.

*According to the slaughter of Midian.*] *q. d.* Yea, he shall slay him, according to the slaughter of *Midian.* *i. e.* Yea, he shall make a slaughter among them, like to the slaughter which he made among the *Midianites*, of which see *Judges*, Chap. 7. v. 22.

*Midian* the Father of the *Midianites* is put here by a *Metonymie* for the *Midianites* themselves.

The slaughter of the *Assyrians* and the *Midianites* were alike in these respects.

First;

First, that as the hand of God was seen in the slaughter of the *Midianites*, so it was in the slaughter of the *Assyrians*.

Secondly, that as the *Midianites* were slain without losse of any of the *Israelites*, so were the *Assyrians*, without any losse of the men of *Judah* and *Hierusalem*.

Thirdly, that as the whole Army of the *Midianites* was over-thrown, so was the whole Army of the *Assyrians*.

Fourthly, that as the *Midianites* were over-thrown on a suddaine, when their thoughts were at the highest : so were the *Assyrians*.

*At the Rock Oreb.*] The *Rock Oreb*, was situate in the Tribe of *Ephraim*, and was called the *Rock Oreb*, because *Oreb* one of the Princes of the *Midianites* was slain there *Judges*, 7. v. 25.

*And as his Rod was upon the Sea.*] i. e. And as he smote the Red Sea with his rod, by the hand of *Moses*, and made it return to his strength, and over-flow the *Egyptians* in the midst thereof, when they were pursuing after the *Israelites* thorow it, *Exod.* 14. v. 26, 27.

*So shall he lift it up.*] *Supple*, Against the *Assyrians* and overthrow them.

*After the manner of Egypt.*] i. e. As he did lift it up against the *Egyptians* at the Red Sea, and over-threw them.

*Egypt* is taken here for the *Egyptians*, the *Country* for the *Men* thereof.

Note, that after the manner of *Egypt*, signifieth otherwise here, than it did *vers.* 24. For there, of *Egypt*, was *Genitivus Efficientis*, here it is *Genitivus Patientis*.

Note, that though the *Assyrians* were overthrown and destroyed but one way, yet the Prophet describes it many wayes, in allusion to many overthrowes and destructions, which God hath wrought upon the enemies of *Israel*. For the *Hebrews* use to expresse like things by like, and one victory, and destruction, and desolation, by another, as was observed *Cap.* 4. 5. Sometimes by *this*, sometimes by *that*.

26. *That his burthen.*] i. e. That the *Burden* which *Sennacherib* layes upon your shoulders.

*And his yoke.*] i. e. And the *yoke* which he hath put upon your neck.

By *Sennacherib's* burden and yoke he meaneth the *Tributes*, *Taxes*, *Siege*, and other vexations with which he vexed the

*Jews*; and especially the men of *Hierusalem*, which vexations were to them as heavy as a burden is to the shoulder of the Porter, or to the back of the Beast; and as grievous as the yoke to the neck of the Heifer.

The affliction, with which the *Egyptians* afflicted the *Israelites* in *Egypt*, is also likened to a yoke, *Levit.* 26. v. 13. And to a burden, *Exod.* 1. 11. and 66. and *Psal.* 81. v. 6. To which happily the prophet here alludes.

*From off thy shoulder.*] He useth an *Apoptrophe* to the people of *Judah*.

*Because of the anointing.*] i. e. Because of the King, namely, King *Hezekiah*, whom the Lord will favour, and for whose sake he will doe this.

The anointing is put here for the anointed, an *Abstract* for a *Concrete*, per *Metonymiam adjuncti*: And by the anointing or anointed, he meaneth the King; and it commeth so to signifie, because the King of *Israel* and *Judah*, were wont to be anointed with oyle, at their taking upon them the kingly office.

28. *He is come to Aiah.*] i. e. *Sennacherib* is come to *Aiah*.

Here is a *Relative* without an *Antecedent*, yet the *Antecedent* is easie to be understood.

*Aiah* was the Region in which *Aistood* *Josh.* 8. It was in the Tribe of *Benjamin* neer *Bethel*, and *Bethaven*.

What the Prophet speakes here, he speakes in the Person of a Messenger or Scout, which was sent to learn *Sennacherib's* motion, who brings word thereof to the King which sent him.

The Prophet hereby describeth the marches of *Sennacherib*, wherewith he should march toward *Hierusalem* (to besiege it, or rather to strengthen the siege thereof) that he might thereby set forth the danger into which the Inhabitants of *Hierusalem* should come, and afterwards shew what a deliverance they should have, in being delivered from him.

*He is passed to Migron.*] Of *Migron* we read *1 Sam.* 14. 2. That was also in the Tribe of *Benjamin*, in the uttermost parts of the Territories of *Gibeah*.

This is spoken in the person of another Messenger or Scout.

*At Michmash he hath laid up his carriages.*] *Supple*, That he might march with the more speed. *Mich-*



*Michmasb* was a City in the Tribe of *Ephraim* in the uttermost parts thereof, neer the Tribe of *Benjamin*.

This is spoken in the person of another *Messenger* or *Scout*.

29. *They are gone over the passage.*] By This *Passage* is meant that *Passage*, which was called the *passage of Michmasb*, of which you may read, 1 *Sam.* 13. 23. and 14. v. 4, 5.

Note the *Enallage* here of the number, he speaks in the Plurall number here (whereas he spoke in the Singular before) because *Sennacherib* marched with a great part of his Army, in this march of his.

*They have taken up their lodging at Geba.*] i. e. They intend to quarter at *Geba* this night.

*Geba* was in the Tribe of *Benjamin*, not farre from *Ramah*, as the next words shew.

*Ramah is afraid*] i. e. The Inhabitants of *Ramah* are afraid, *Supple*, because of the approach of *Sennacherib*, and the forces which he had with him.

*Ramah* was a City of *Benjamin*; *Iosh.* 18. v. 25.

*Gibeah of Saul is fled.*] i. e. The Inhabitants of *Gibeah of Saul* are fled for fear of *Sennacherib*.

*Gibeah* was seated in the Tribe of *Benjamin*, and was called *Gibeah of Saul*, because *Saul* (who was the first King of *Israel*) dwelt there.

Of this you may read 1 *Sam.* Cap. 11. v. 4.

30. *Lift up thy voyce O Daughter of Gallim.*] q. d. Cry aloud for sorrow and grief, O ye Inhabitants of *Gallim*, because the *A Syrians* are come so neer you.

*O Daughter of Gallim.*] i. e. O City of *Gallim*.

The *Hebrews* call their Cities by the name of Daughters, See *Chap.* 1. v. 8.

The Prophet puts here the *Cities* themselves for the Inhabitants of the *Cities* per *Metonymiam Subiecti*, or *Continentis*.

*Cause it to be heard*] i. e. Cause thy voyce to be heard in mourning and lamentation.

This is spoken not to *Gallim* but to *Anathoth*.

It is a *Relative* without an *Antecedent*, but the *Antecedent* may be understood from the former words.

*Unto Laisb.*] Some think that this *Laisb*

was a City in the Tribe of *Benjamin*. But others take it for that *Laisb*, which was in the Tribe of *Dan*, and which was the utmost City, one of them, of the Land of *Canaan* Northward, of which *Judg.* 18. So that by bidding them cry, and cause their voyce to be heard to *Laisb*, he bids them cry exceeding loud.

*O poor Anathoth.*] This City was in the Tribe of *Benjamin*, and was the City of the Prophet *Jeremy*, *Ier.* 1. 1.

He calls it *poor Anathoth* out of pitty, pitying the case thereof, because of the *A Syrians* approach towards it.

31. *Madmenah is removed.*] i. e. The Inhabitants of *Madmenah*, have left their City for fear of *Sennacherib*.

*Madmenah* was a City of *Benjamin*.

The Inhabitants of *Gebim* gather themselves to fly.] *Supple*, For fear of the *A Syrians*.

*Gebim* was a City of *Benjamin*.

32. *As yet he shall remaine at Nob that day.*] q. d. Yet for all this his speed, which he makes to come to *Hierusalem*, he shall not come to *Hierusalem*, he shall come no farther than *Nob*, there he shall remaine, and there he shall be that day, *Supple*, in which he shall march from *Geba*, in which he lodged, v. 20.

These words are somewhat defective, and have an *Elleipsis* in them, which I have made up.

Note, that whereas the Prophet spoke in the four former verses, in the person of *Messengers*, and *Scouts*, here he speaks in his own person, and prophesieth of the speedy destruction of *Sennacherib's* Army, which shall be before *Sennacherib* can get himself to *Hierusalem* to trench against it.

*As yet.*] i. e. Yet for all this.

*He.*] That is, *Sennacherib*.

*Nob.*] This *Nob* was a City of the Priests, 1 *Sam.* 22. 19. And it was in the Tribe of *Benjamin*.

*That day.*] He meaneth the day in which *Sennacherib* removed from *Geba*, where he lodged, v. 29.

*He shall shake his hand against the Mount of the daughter of Sion, the hill of Hierusalem.*] i. e. When he is come to *Nob* (from whence he may see *Hierusalem*) he shall shake his hand against *Hierusalem*, and threaten it; But he shall not come to *Hierusalem* to cast up any *Banckes*, or

O

raise

raise up a Fort against it.

Note here, that it is most probable, that though *Hierusalem* was besieged by *Sennacherib's* Army, yet *Sennacherib* was not there himself in person, though he was coming thither, but that *Rabshake*, or some other great Officer of *Sennacherib's* had the chief command of the sledge, till *Sennacherib* himself should come. For it is said of *Sennacherib* himself, *Cap. 37. v. 33.* and *2 Kings, 19. 32.* That he should not come against *Hierusalem* with Shields, nor cast a Bank against it.

He shall shake his hand.] i. e. He shall (if he will) shake his hand.

Shake his hand.] i. e. Threaten.

They which threaten a man doe usually hold up their hand and shake it against him, whom they threaten. Hence to shake the hand, is put here, for to threaten, by a Metonymy i. e.

Against the Mount of the Daughter of *Sion*] i. e. Against Mount *Sion*, whereon the City of *David* was built, *1 Kings, 8. 1.* and whereon were strong holds, *2 Sam. cap. 5. v. 7.*

The Daughter of *Sion*, is as much to say as the City of *Sion*. See *Chap. 1. v. 8.*

The hill of *Hierusalem*.] i. e. Mount *Sion*, which was within the walls of *Hierusalem*.

This is a Repetition of the former words.

33. Behold] i. e. But behold.

Shall lop the bough] He puts bough here, Collective for boughs.

By the Boughs, he meaneth the Souldiers of *Sennacherib's* Army: For here he compareth *Sennacherib* and his Army to a Tree, whereof *Sennacherib* is the Body, on which the Boughs depend, and the Souldiers are the Boughs of that Body.

Yet note, that some take the Bough here simply and singularly, for some eminent bough, and think that *Rabshake* was meant thereby, of whom we read, *Cap. 36.* and *37.* who Commanded in chief at this time

in which the sledge was layd against *Hierusalem*.

With terrour.] i. e. After a terrible manner.

And the high ones of stature.] i. e. And the Tall trees. By which are Metaphorically meant, the Captaines and chief Officers of *Sennacherib's* Army, See *v. 18.*

In the former words he likened *Sennacherib* to a Tree, and the Souldiers of his Army to the boughs of that tree: The Captaines and chief Officers to the upper, and the common Souldiers to the lower boughs. But here he likeneth *Sennacherib's* Armie to a Forrest (as he doth also *v. 18.*) And his Captaines and chief Officers, to the tall trees, The common Souldiers to the Briars and thornes thereof; where note, that the Prophet passeth here from his first to another Metaphor, which thing is usuall with him.

And the haughty.] i. e. And the high Trees.

Shall be humbled.] i. e. Shall be felled down.

This is a repetition of the former sentence.

34. And he shall cut down the Thickets of the Forrest.] By the Thickets of the Forrest, he meanneth here the Briars and Thornes, which grow thick in the Forrest: And by them are meant the common Souldiers of *Sennacherib's* Army.

The thickets of the Forrest, are taken otherwise here, than they are taken *cap. 9. 18.*

With iron] i. e. With an Instrument of iron, as *v. g.* An Ax. Metonymia materis.

The Prophet alludes here to a Woodman.

And Lebanon] i. e. And the whole Forrest, i. e. The whole Army.

Lebanon was a famous Forrest lying on the outmost borders of the land of *Canaan* Northwards, which abounded with tall Cedars and other goodly Trees.

Shall fall.] i. e. Shall be cut down.

By a mighty one.] By this is meant the Angel of the Lord, which shewed his might in killing of *Sennacherib's* Army, For he slew an hundred fourscore and five thousand in one night. *2 Kings, 19. 35.*



# ISAIAH.

## CHAP. XI.



AND there shall come forth a Rod out of the stemme of Jesse.] This Rod was Hezekiah, for whose sake God destroyed the Assyrians.

This Chapter therefore depends upon the former,

and contains a reason why the Lord would destroy the Assyrians, as is mentioned in the later part of the former Chapter: The reason whereof is, because Hezekiah, was to be King at that time, who would prove a godly and religious King, and therefore God would so favour him, as that for his sake, he would destroy the Assyrians.

This reason also the Prophet gives of the destruction of the Assyrians Army, when he mentioneth it, *Cap. 9. 6. and Cap. 10. 27.*

Therefore the Particle, *And*, may be here rendered *For*, q. d. *For* there shall come forth a rod out of the stemme of Jesse, &c.

But here some do object, That Hezekiah cannot be here meant by this Rod, which should come out of the stemme of Jesse: For it is not here said that this Rod *is* come forth, but that it *shall* come forth, out of the stemme of Jesse. But Hezekiah was come out of the stemme of Jesse already, and was sprung up, and was of good years at the time of this prophesie, for before this time the Prophet was sent to Abaz, who was then King of Judah, *Cap. 7.* And that was before this in order of time, for it is set down in the book before it: And if the Prophet prophesied to Abaz when he was King, before he declared this Prophesie, then must Hezekiah be at that time at least nine yeares old, for Abaz reigned

but sixteen yeares, *2 Kings, 16. 2.* and Hezekiah succeeded Abaz his Father immediately, and when Hezekiah began to raign, he was twenty five yeares old. *2 Kings 18. v. 2.* By this Rod therefore we cannot understand Hezekiah.

In Answer to this I say, First, that though the Prophesie, which the Prophet prophesied to Abaz, be set down, and registred in order before this Prophesie, as that being registred in the seventh, this in the eleventh Chapter, yet it doth not follow for that reason, that that Prophesie was before this in order of time: For it is confessed by all Interpreters, that the prophesies of Isaiah are not registred in this book, in the same order of time, as they were at the first delivered.

Secondly, I may answer, that because neither the particular time of the destruction of the Assyrians Army, nor the time when the Assyrians would invade Judah, nor who should raign over Judah at that time, was as yet distinctly known. The Prophet might speak of Hezekiah as yet to rise or spring out, though he was already born.

Thirdly, The Prophet speaks here of Hezekiah, not as of a private person, but as of a King: And therefore though he was born before this, yet because he was not a King before this, he might say, there shall come forth a Rod out of the stemme of Jesse, &c.

Howsoever we read *Cap. 14. 29. Rejoyce not thou whole Palestina, because the Rod of him that smote thee is broken: For out of the Serpents Root shall come forth a Cockatrice. And his fruit shall be a fiery flying Serpent:* Where, that by the Cockatrice and fiery flying Serpent is meant Hezekiah, is generally agreed by all: And it was spoken in the year that Abaz died, *Cap. 14. vers. 28.* at



which time *Hezekiah* was about twenty five yeares old. Compare 2 *Kings*, 16. 20. with 2 *Kings*, 18. 2.

If therefore any one be not satisfied with the former Answers, let him tell how the Prophet could say, *Out of the Serpents root shall come a fiery flying Serpent*, &c. when as *Hezekiah* was born already, and what he saies in satisfaction to that place, will likewise satisfie this.

Note, that though *Hezekiah* be meant here by this *Rod*, and by this *Branch*, in the first and meaner sence, yet in the second and more sublime sence, *Christ Iesus* is here meant : See what we said *Chap.* 9. v. 6.

*There shall come forth a Rod out of the stem of Jesse, and a branch shall grow out of his root.*] Here *Hezekiah* is compared, by a Metaphor, to a *Rod* or *Twig* which sprouts out of the *stem* of a *Tree*, and to a *Branch* or *Shoot* which springs out of the *Root* of a *Tree* : And *Jesse* is compared in one place to a *stemme*, out of which the *Rod*, in the other to a *Root* of a *Tree*, out of which the *Branch* groweth.

*Jesse* was the Father of *David*, *Matt.* 1. 6. Of whom by divers descents *Hezekiah* came, *Matth.* 1. v. 6, 7, 8, 9. which is the reason that the Prophet here saith, *There shall come forth a Rod out of the stemme of Jesse, and a branch shall grow out of his Root.*

*The stemme of Jesse.*] The Prophet saith the *stemme* of *Jesse*, and the *root* of *Jesse*, as *St. Paul* saith the *signe of Circumcision*, *Rom.* 4. 11. where the *Genitive case*, is a *Genitive case of Identity*. For it is as if he should say, *The stemme Jesse*, and the *root Jesse*, and as if *St. Paul* should say, the *signe Circumcision*.

2. *And the spirit of the Lord.*] By the *Spirit* of the *Lord* is here meant the gifts of *Gods Spirit*, per *Metonymiam efficientis*, which gifts he rehearseth in the next words.

*Shall rest upon him.*] i. e. Shall be given him, and alwayes remaine with him, for rest signifieth *Permanencie*.

*The Spirit of wisdom.*] i. e. The gift of wisdom.

By *Wisdom* understand *knowledge of divine matters*.

*Understanding.*] By *Understanding* is signified, *Knowledge in naturall things*.

*The spirit of Counsel.*] By *Counsel* un-

derstand *Prudence*, by which he was able to give good advise in *Civil matters*, yea, and in matters concerning *Religion* to. See *cap.* 9. v. 6.

*And might.*] By *might* understand the *might* and *fortitude of mind*, which enableth a man to do with *valour*, and to suffer with *Patience* and *Constancie*.

*The Spirit of knowledge.*] By *knowledge* understand, by a *Synecdoche generis*, the *knowledge of interpreting & expounding Scriptures*.

*And of the fear of the Lord.*] By the *fear* of the *Lord*, understand the *duties of man towards God*.

3. *And shall make him of quick understanding in the fear of the Lord.*] q. d. And that *Spirit* of the *Lord* shall make him of quick understanding in the *fear* of the *Lord*, and in things which concern *mans duty towards God*.

The Prophet, as he shewed what that *Spirit* of the *Lord* was (which he spoke of v. 2.) in it self, and in its own nature, that it was a *Spirit* of *wisdom* and *understanding*, a *Spirit* of *counsel* and *might*, a *Spirit* of *knowledge* and the *fear* of the *Lord* : So here he sheweth what it shall be in its effects, and what effects it shall produce in *Hezekiah* : It shall make him of *quick understanding* in the *fear* of the *Lord*, expert in *knowledge*, strong and stout in *courage* and *might*, ready in *counsel*, prompt in *understanding*, and excellent in *wisdom*.

These are the effects which that *Spirit* should produce in *Hezekiah*, yet the Prophet mentioneth but one of these, for brevities sake, and leaves the rest to us to be understood out of the former verse, where he shewes the nature of this *Spirit*.

If you aske why the prophet mentioneth this effect of the *Spirit*, namely, *he* or *it* shall make him of *quick understanding* in the *fear* of the *Lord*, rather than any of the other.

I answer, because he made mention last of that *Spirit*, as it was the *Spirit* of the *fear* of the *Lord*, of which to be of *quick understanding* in the *fear* of the *Lord*, is an immediate effect. And the *Hebrewes*, when they repeat or descant upon the particulars, which they have rehearsed, use an *obsequious*, and begin with the last first.

And he shall not judge after the sight of his eyes.] i. e. And (*Supple*, by virtue of that *Spirit* which shall rest upon him) when he

he shall sit in judgement and give sentence upon any man, he shall not judge according to the outward appearance of things : (For such unwary Judges as do so, are often deceived by the specious shewes of Hypocrites) But he shall dive into the heart and truth thereof.

He puts the sight of the eyes, for the outward Object of the eyes, by a Metonymie.

Neither reprove after the hearing of his eares.] i. e. Neither shall he reprove any one which is brought before him, as a Delinquent, according to the Tales which are told him, or according to the flying reports which come to his eares, (which are for the most part false.) But he shall examine and search out the truth, and reprove according to that.

As he puts the sight of the eyes for the thing seen, just before : So here he puts the hearing of the eares for the things heard, or the tales told him.

4. With righteousness shall he judge the Poor.] He instructeth in the judgement of the Poor, because they are still oppressed by corrupt Judges. And therefore to judge them with righteousness, or to give an upright sentence in their cause, sheweth evidently the justice or uprightness of the Judge.

And reprove with equity.] This is a repetition of the former sentence.

Because Judges, when they judge or give sentence, do reprove directly or indirectly the party which doth wrong; hence to reprove may be taken for to judge.

For the meek of the earth.] i. e. For the good and comfort of the Poor of the Land.

By the Meek he meaneth the Poor, per Metonymiam adjuncti : For meekness and humility, use to be the companions of Poverty.

And by the earth, he meaneth the Land of Judah, by a Synecdoche, of a part for the whole.

And he shall smite the earth with the rod of his mouth.] i. e. And he shall condemn those wicked men to the rod, to be whipt, which deserve the Rod.

By the earth he meaneth, the wicked of the Land, where there is first a Metonymie, whereby the earth is put for the men which inhabit the earth : And then there is a Synecdoche, whereby the Inhabitants of the earth in generall, are put for the wicked

which inhabit the Land of Judah in particular.

By the rod of his mouth, he meaneth the sentence of condemnation, which proceedeth out of the mouth of him the Judge, whereby the Malefactor is condemned to be whipt or smitten with a rod : For because a Malefactor, which is condemned to the rod, by the sentence which proceedeth out of the Judges mouth, is smitten with the rod, according to the Judges Sentence, therefore doth he call the sentence of the Judge whereby he doth sentence or condemne the Malefactor to the rod, a smiting with the rod of the mouth.

And with the breath of his lips shall he slay the wicked.] i. e. By the sentence which proceedeth (as the breath) out of his lips, shall he condemn the wicked which deserve death, to death, and his sentence shall be executed upon them, and they shall be slain accordingly.

The wicked ] Suppl., Which deserve death.

5. And righteousness shall be the girdle of his loynes, and faithfulness the girdle of his reins.] i. e. And he shall have Righteous and Faithful men alwayes about him, which shall encompass him as a girdle doth the loines and reins.

He commends him here from his Counsellors and attendants.

The Hebrews often leave the note of similitude to be understood, as so it is left to be understood here in this place.

Righteousness is put here, per Metonymiam adjuncti, for righteous men : An Abstract for a Concrete : And Faithfulness for faithful men.

A Girdle is a strength to the loines, and an ornament to the whole man, being usually more rich and costly than the other garments are : So are righteous Counsellors the strength of a King, Prov. 11. v. 14. and 15. 22. compared with Prov. 25. 5. And they are an Ornament also to him, Psal. 101.

Thus some interpret this place.

But because Virtues which are the Ornaments of the mind, are often compared to the Ornaments of apparel, which adorne the body, as to a Rebe, and to a Diademe, Job, 29. v. 14. and because he speakes here of the Virtues of Hezekiah, I take righteousness and faithfulness here, rather for the Virtues of righteousness and faithfulness, than

than for *righteous and faithfull men*. And I take *And, for* For, q. d. For *righteousnesse shall be as the Girdle of his loines, which doth adorne him, and faithfullnesse shall be as a girdle of his reines, which is an Ornament to him.*

*Righteousnesse.* ] *Righteousnesse* according to this last interpretation is a *Virtue* inherent in a Judge, by which he doth administer justice impartially, to the poor, as well as to the rich.

*Faithfullnesse.* ] *Faithfullnesse* signifieth the same, according to the last interpretation as *righteousnesse* doth.

And *faithfullnesse* comes to signify *righteousnesse* in this place. Because in that covenant, which *Israel* made with the Lord, the Judge promiseth that he will be *righteous in his Office*, and administer justice justly, and truly, and indifferently, who, if he keeps this his promise, and doth according to it, he is said to be *faithfull*; And this his *righteous dealing* may therefore be called *faithfullnesse*: But otherwise he is *unfaithfull*, and his doings may be tearmed an *adultery*, and he an *Adulterer*, by a Metaphor from the keeping or breaking a promise made in wedlock, between man and wife. See Notes Cap. I. v. 21.

6. *The Wolfe also shall dwell with the Lamb.* ] q. d. And because of *Hezekiah's* due and faithfull administration of justice, men shall dwell so peaceably together, that one shall not dare to offend or wrong the other.

The *Wolf* is a *ravenous beast*, which devour-eth the *Lamb*, the *Lamb* a gentle Creature and the usuall prey of the *Wolfe*: When therefore he saith, that the *Wolfe shall dwell with the Lamb quietly*, his meaning (by a Proverbe) is to shew, that those men, which were given to rapine and violence shall in *Hezekiah's* dayes, give over their lewd Courses, and betake themselves to an honest kind of life. This is that also which he meaneth by the *Leopards lying down with the Kid*; And the *Calfes and young Lyons being together*, &c.

*And the young Lyon.* ] The young *Lyon* is more fierce and lusty than the old *Lyon*, and more greedy of his prey, yet here he saith, that he shall not prey as he was wont upon the *Calf* and the *fatling*, but go and walk friendly together with them.

*The Fatling.* ] i. e. The fat Cattle.

*Together.* ] i. e. Shall be, or walk, or go

together, for these or one of these words is here to be understood.

*And a little Child shall lead them.* ] i. e. And a little Child shall be able to lead them.

It sheweth every one of these beasts to be tame, that they will be lead by a man, but much more if they be such, as that a little Child may lead them.

7. *Shall feed — and lye down together.* ] He meaneth, they shall lye down together peaceably and quietly.

*And the Lyon shall eat straw like an Oxe.* ] And if the *Lyon* shall eat straw like an *Oxe*, he will no more prey upon other Beasts, which he did onely to eat them for satisfaction of his hunger, but be as free from that, as the *Oxe*.

8. *The sucking Child.* ] The *sucking Child* is the weakest of all Children, and lesse able to resist any hurtfull thing.

*Shall play on the hole of the Aspe* ] *Supple*, Without any hurt. q. d. The *sucking Child* shall play on the hole of the *Aspe*, and yet notwithstanding the *Aspe* shall not hurt him.

The *Aspe* is a venomous kind of Serpent (though it be but little) and loveth holes to lurk in.

*The weaned Child.* ] i. e. The Child which is newly weaned, and therefore unable to withstand any noxious thing.

*Shall put his hand on the Cockatrice den.* ] *Supple*, And yet the *Cockatrice* shall neither hurt him, nor sting him.

The *Cockatrice* also is a *Venomous kind of Creature*, and dangerous.

9. *They shall not hurt nor destroy.* ] i. e. Neither the *Wolfe*, nor the *Leopard*, nor the young *Lyon*, nor the *Beare*, nor the *Lyon*, nor the *Aspe*, nor the *Cockatrice*, (by which are meant wicked men, or men of rapine and violence) shall hurt, or destroy, the *Lamb*, the *Kid*, the *Calf* and *fatling*, the *Cow*, the *Oxe*, the *Sucking Child*, (by which are meant simple and well-meaning men) in all my holy mountaine.

*In all my holy mountaine.* ] i. e. In all the Kingdome of *Judah*.

The Prophet speakes here in the person of God, and by God's holy mountaine, he meaneth *Mount Sion*, upon which the Temple stood, and by a Synecdoche, the whole Kingdome of *Judah*.

*For the earth shall be full* ] By the earth is meant the land of *Judah*, by a Synecdoche, as v. 4.

Full



Full of the knowledge of the Lord.] i. e. Full of the knowledge of the will and law of the Lord.

The Lord is put here, by a Metonymic, for the will and commandments of the Lord. And here he alludes to a Channel full of water (as appears by the next words) where he compares the Land of Judah to the Channel, and the knowledge of the Lord, to the waters which fill the Channel.

As the waters cover the Sea.] q. d. As the Channel of the Sea is full of waters, with which it is covered.

By the Sea is meant here, the Channel of the sea, per Metonymiam adjuncti: For properly the Sea is the waters which are gathered together in a great Channel, Gen. 1. v. 10.

The Prophet here gives another reason of what he said from the sixth verse hitherto, that is, why the Wolfe should dwell with the Lamb, &c. That is, why wicked men, or men of rapine and violence, should leave their old course of life, and live civilly with civil men: And this other reason is, because the knowledge of God should be more plentiful among them, than it had been. For it the ignorance of the will of God doth alienate from the life of God as the Apostle speaks Eph. 4. 18. That is, doth make men strangers to a godly life; the knowledge of God will cause men to lead the life of God, that is, to lead a godly life.

Now that Hezekiah did promote, and propagate the knowledge of the Lord, Read 2 Chron. Cap. 29. 30, 31. and in particular 2 Chron. Cap. 30. v. 22.

10. And in that day there shall be a root of Jesse which shall stand for an ensigne, &c.] i. e. q. d. And at that time in which there shall come forth a rod out of the stemme of Jesse, and a branch shall grow out of his root, (as v. 1.) that stemme of Jesse, and that branch, which shall grow out of his root, shall stand for an ensigne for the people, &c.

There shall be a root of Jesse.] By the root of Jesse, he meaneth Hezekiah, which he called, the rod of the stem of Jesse, and the branch of the root of Jesse, v. 1.

Hezekiah is said to be a root of Jesse, by a Metonymic, because he was a branch growing out of the root of Jesse, v. 1. Or we may say, that as by Rhos, and Genus, is understood both the head of a generation or kindred, and the generation or kindred itself: So both the head of a generation or kindred, and

the generation or kindred itself, is meant by the root in the Hebrews manner of speaking. For it signifies the head. v. 1. And it signifies the off-spring, Revel. 22. v. 16.

Which shall stand for an ensigne of the people.] i. e. To whom many of the Gentiles shall repaire, as Souldiers do to their Ensigne or Colours.

A Metaphoricall Phrase.

More than probable it is, that the people, which dwelt near unto Judaea, hearing of, and seeing the happiness and prosperity of Hezekiah's reign, did desire to dwell or sojourne in the land of Judah, and to be under the protection of Hezekiah, especially such as did turn to the Lord, By which means they lived not onely peaceably, but also were near to the Temple to worship. And this they did chiefly then, when the Angel of the Lord had miraculously destroyed Sennacherib's Army, and when the Lord had shewed a miracle (for Hezekiah's sake) in the Sun, and had promised Hezekiah by his Prophet, peace, so long as he lived.

To it shall the Gentiles seek.] i. e. To that Root, or to that Ensigne, (by which he meaneth Hezekiah) shall the Gentiles seek, Supple. That they may live in Judaea under his protection.

The Gentiles.] By the Gentiles are meant all that were not of the seed of Abraham.

And his rest.] i. e. And the peace and quiet which he shall enjoy from his enemies.

Or, by his rest, may be understood, the place of his habitation, or the place where he resteth, that is, where he dwelleth; by a Metonymic.

Shall be glorious.] The peace and quiet which he shall enjoy shall be glorious, because many shall admire it, and speak of it, and desire to partake of it.

And Hierusalem, which shall be the place of his habitation, shall be glorious, by reason of that Prosperity, and those blessings which it shall enjoy by him.

11. In that day.] i. e. In the day of which he spoke, v. 10.

The Lord shall set his hand againe the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from pathros, &c.] q. d. As God did once put his hand to redeem his people when he delivered them out of Egypt, and brought them into the land of CANAAN,

*Canaan*, by the hands of *Moses* and *Joshua*: So shall he now againe set his hand to recover his people (which are or shall be led away Captive into *Assyria*, or fled into *Egypt*, and into *Pathros*, and other places for fear of their enemies) from the places to which they were either carried away captive, or fled, and bring them back againe into their own land.

Note, that when he saith, *the Lord shall set his hand againe the second time, to recover the Remnant of his People, which shall be left from Assyria, and from Egypt, and from Pathros, &c.* These Relative words, relate not to the place, or places from which the Lord did recover them, either in the first or second recovery; But onely to the Recovery it self. q. d. As the Lord did set his hands to recover his people once, in the dayes of *Moses*, so shall he now set his hands the second time to recover them, in the dayes of *Hezekiah*. For the places from which he did recover them, were not all the same in the first and second recovery, no nor yet was the manner of the recovery the same.

*The Lord shall set his hand againe the second time to recover.*] The first time at which God set his hand to recover his people, was when he set his hand, and shewed his power, for their delivery out of *Egypt* from under *Pharaoh*, by *Moses*.

*The remnant of his people which shall be left.*] By this he meaneth those Children of *Israel* which were left alive after that desolation and destruction, which was made of them by *Tiglah-Pileser*, *Salmanaser*, and *Sennacherib*, and which were dispersed abroad in foreigne lands.

The Lord is said to recover the remnant of his people, in that he allured and heartned them to return into the land of *Canaan*, by the prosperity and peace which he gave to *Hezekiah*: And in that he sent troubles among the *Assyrians*, by reason of which many of the *Israelites* and *Jewes*, which were there Captives, had opportunity to escape and returne to their own land: Of which more *Cap. 14. v. 1.*

*From Assyria, and from Egypt &c.*] By these places, understand other places also, whether the *Israelites* & *Jewes* were either led Captives, or fled to save their lives.

These words, *From Assyria, and from Egypt, &c.* relate to the word, *to recover.*

*From Pathros.*] By *Pathros* some understand the land of *Pharusi* near to *Ethiopia*.

*And from Cush.*] By *Cush* is meant *Ethiopia*, where the Children of *Cush* lived, which *Cush* is mentioned, *Gen. Chap. 10. v. 5.*

*From Elam.*] By *Elam* is meant, the Land of the *Elamites* (which were neighbours adjoyning to the *Medes*) whose fore-father was *Elam*, of whom, *Gen. 10. v. 22.*

*And from Shinar.*] By *Shinar* is meant *Chaldea* or *Babylonia*.

*And from Hamah.*] *Hamah* was situate under *Mount Lebanon*, not farre from *Damascus* in *Syria*.

*And from the Islands of the Sea.*] By the *Islands of the Sea*, he meanes *Cyprus*, and *Creece*, as also *Macedonia*, and parts of *Asia*, bordering upon the *Sea*: For the *Hebreues* call not those lands onely, which are environed round about with the *Sea*, *Islands of the Sea*, But those Lands also which border upon the *Sea*, though they are not environed with it.

12. *And he shall set up an Ensigne for the nations, &c.*] The prophet repeareth here what he said in the former verses, for the greater confirmation of what he said.

*For the Nations.*] i. e. For the People or Gentiles mentioned *v. 10.*

*The Out-casts of Israel.*] i. e. Many of those of the ten Tribes of *Israel*, that were either carried away Captive, or ranne out of their own Land to save themselves in the dayes of *Tiglah-Pileser*, and *Salmanaser*.

*The dispersed of Judah.*] i. e. Those of the Tribe and Kingdome of *Judah*, which fled in the dayes of *Sennacherib* into foreign Countries to save themselves.

*From the four Corners of the Earth.*] i. e. From the *East*, and from the *West*, from the *North*, and from the *South* parts of the *Earth*.

He speakes of the *Earth*, as of a *Quadrangular* or *four-square* body, after a vulgar manner.

13. *The envy also of Ephraim shall depart.*] i. e. The envy also and hatred with which the men of *Israel* were wont to be incensed against the men of *Judah*, and to persecute them, shall cease and vanish away.

*Ephraim* is put here, for the *Tenne Tribes*

Tribes of Israel, as Chap. 7. vers. 2.

Great was the *envie*, and *hatred*, and *enmity* which the ten Tribes of Israel did bear against the Tribe or Kingdome of *Judah*, as appears (as by other places) so by 2 Kings, 16. 5. and *Isaiah* Cap. 7. 1. &c. But this *envy*, and *hatred*, and *enmity*, ceased in *Hezekiah's* dayes; for they which returned stuck close to the *Jewes*, either by reason of their common danger: Or because *Hezekiah* and the men of *Judah*, were a refuge for them, in their affliction.

And the adversaries of *Judah* shall be cut off.] i. e. And the adversaries of the Tribe or Kingdome of *Judah* shall be cut off

By the adversaries of *Judah*, we may understand the Nations or Gentiles, which were the enemies of that Tribe or Kingdome, such as were the *Philistines*, and *Edomites*, and *Moabites*, and *Ammonites*, whom *Hezekiah* subdued, according to what is prophesied, verse 14. and then these words are left here to be read with a Parenthesis.

Or, we may understand by the adversaries of *Judah*, those of *Ephraim*, that is of the ten Tribes of Israel, which bore inveterate hatred against *Judah*: And these were cut all off by *Salmaneser*. And then And may be taken here for For, q. d. For the the Adversaries of *Judah*, (those Adversaries I mean, which he had in *Ephraim*) shall be cut off

*Ephraim* shall not Envy *Judah*, and *Judah* shall not vex *Ephraim*.] q. d. I say that the men of Israel shall not envy the men of *Judah* and vex them, neither shall the men of *Judah* vex the men of Israel: But they both shall live together as friends, in one Common-wealth, under one King, namely *Hezekiah*.

When he saith, *Ephraim* shall not envy *Judah*, he doth as it were, resume those words which he used in the beginning of the Verse, Viz. *Ephraim* shall not envy *Judah*, which he intermitted, or suspended before he had perfected what he would say, by reason of those words; And the adversaries of *Judah* shall be cut off.

14. But they.] i. e. But both the men of *Judah* and they of the ten Tribes of Israel, which shall live under *Hezekiah*, in the land of *Judah*.

They shall fly upon the shoulders of the Phi-

listines.] i. e. They shall joyn together, and set upon the *Philistines*, and shall prevail against them, and make them run away, and turn their backs upon them, so that they shall pursue them, and fly upon their shoulders.

All this is continued by a Συλλαβίς in these words, They shall fly upon the shoulders of the *Philistines*: The like whereof we read Gen. 49. 8.

The History of this Victory over the *Philistines*. See 2 Kings, 18. 8.

The *Philistines* towards the West.] This he saith, because the *Philistines* dwelt Westward of *Judea*.

They shall spoile them of the East.] By them of the East, he meaneth the *Arabians*, which dwelt East from *Judea*, From these he saith he shall take the Prey.

Together.] Referreth sword to τῶ, they q. d. But they together shall fly upon the shoulders of the *Philistines*, they together shall spoile them of the East

They shall lay their hands upon *Edom* and *Moab*.] i. e. They shall subdue the *Edomites* and *Moabites*.

To lay the hand upon them, is put here per Metonymiam a'juneli, for to subdue them.

*Edom* and *Moab* are put per Metonymiam cause, for the *Edomites* and *Moabites*, Fathers for the Children.

And the Children of *Ammon* shall obey them.] i. e. And they shall vanquish and overcome the *Ammonites*, and make them their servants:

To obey, is put here, for to be vanquished and overcome: Per Metonymiam effecti. Because they which are vanquished and overcome, use to obey, and be at the buck and command of their Conquerors, and become their Subjects or Servants rather.

It is likely that these *Arabians*, and *Edomites*, and *Moabites*, and *Ammonites*, which are here spoken of were Auxiliaries to the *Philistines*, at the time here spoken of, and served them against the Kingdome of *Judah*, and so were overcome when the *Philistines* were overcome.

15. And the Lord shall utterly destroy the tongue of the Egyptian Sea.] i. e. And the Lord shall divide the Red Sea, and dry it up, so as to make a passage through it, as upon dry land, that his people which are in *Egypt*, may come safely without any impediment from *Egypt* to their own Land.



He saith the *Tongue of the Egyptian Sea*, that is, the *tongue of the red Sea* (which divided *Egypt* from *Arabia*.) because Geographers liken that *Sea* to the *Tongue of a beast*: So did they liken the whole earth to a *Sling*, *Europe*, to a *Woman*, *Spain* to a *Beasts hide*, &c.

The meaning of these words are, That the Lord shall bring his People which fled into *Egypt*, to save themselves, when *Tiglah-Pileser*, and *Salmaneser*, and *Sennacherib*, invaded their Land with their Armies, safe out of *Egypt* againe, into the land of *Judah*. And this his meaning the Prophet expresth in this manner, in allusion to that which God did when he brought the *Israelites* out of *Egypt*, by the hand of *Moses*, for then he divided the *Red Sea*, and brought them safe through it, as on dry land, *Exod.* 14. 21, 22. For the *Hebrews* do love to expresse like things by like, and one thing by the Circumstances of another.

This Verse hath its immediate relation and dependance upon the twelfth verse.

And with his mighty wind shall he shake his hand over the river, and shall smite it.] By this River is meant the great River *Euphrates*, which ran on the West of *Assyria*: For when the River is put *נַחַר אֲשּׁוּר*, the Scripture doth commonly mean the River *Euphrates*.

And here he compares the mighty wind to a Rod, which a man holds in his hand, and whips or strikes another with, by a Metaphor. And in it he hath a double allusion.

First, To the Rod wherewith *Moses* smote the *Red Sea* to divide it, *Exod.* 14. v. 21.

Then to the strong East wind, wherewith God caused the Sea to go back, and made the Sea dry land, *Exod.* 14. 21.

By all this, his meaning is onely this, that the Lord will bring his People, many of them, which either fled, or were carried away captive into *Assyria*, in the dayes of *Tiglah-Pileser*, *Salmaneser*, or *Sennacherib*, without any let or hinderance, into their own Countreys againe.

In the seven streames.] There is which saith, that the seven streams was the name of a noted place in the River *Euphrates*, if any such place there was, it may be fit to this place. Otherwise I conceive that *In*, is put for *Into*, (as many Interpretations render it) and that the sense is, that he shall smite it and divide the River *Euphrates* into seven, that is (putting a certaine for an uncertaine number) into many streams.

When a great River is divided into many streams, it becomes fordable, and is easie to be passed over: That therefore which is meant by dividing the River into seven streams, is this, that it shall be made fordable: And by that againe this is onely meant, that *Euphrates* shall be no hinderance to the People of *Israel* in their Return from *Assyria* to *Judea*.

Make men go over.] i. e. Over the Channel thereof, wherein it ran.

16. And there shall be an highway.] Supple, Through the River *Euphrates*.

From *Assyria*.] i. e. For those which are in *Assyria*, to come from thence.

Like as it was to *Israel* in the day that he came up out of the land of *Egypt*.] Supple, So shall it be to the Remnant of the Lord's People, when they come out of *Assyria*: for as when the *Israelites* came out of *Egypt*, the *Red Sea* was divided, to make an high way for them to passe over: So shall the River *Euphrates* be divided, for the Remnant of the Lord's People, that they may passe over it, when they come out of *Assyria*.



# ISAIAH.

## CHAP. XII.



ND in that day.] i. e. At that time, in which the Lord shall destroy the *Assyrians*, and deliver *Hierusalem*, as it is said, *Cap. 10.* and in which he shall recover the remnant of his

Peoplé, and bring them againe into their own Countrey, as is said in the *eleventh Chapter.*

*Thou shalt say*] i. e. Thou which art delivered, and thou which art brought home againe to thine own Countrey, (for to such the prophet makes this *Apostrophe*) shalt say.

*I will praise thee.*] *Supple.* For thy great mercies, shewed to me.

*Though thou wast angry with me.*] *Supple.* When thou diddest afflict me, or carry me away, or make me fly into a strange Land for fear of the *Assyrians*.

2. *God is my salvation.*] i. e. God is my Saviour, which saveth me from destruction.

*Salvation* is put here, per *Metonymiam effecti*, for a Saviour.

*I will trust.*] *Supple.* In him.

*And not be afraid*] *Supple.* Of the *Assyrians*, or any other man, for what they can do unto me.

*Is my strength.*] i. e. Doth strengthen me, and make me able to withstand whatsoever any man can do to me.

He saith, he is my strength, for he doth strengthen me; per *Metonymiam effecti*.

*And my Song.*] i. e. And the subject of my Song.

His meaning is, that he is his Deliverer. For when God delivered any of his People out of any great affliction, they were

wont to make, and to sing Songs in praise of God, and their delivery.

*He is become my Salvation*] i. e. He is become my Saviour.

3. *Therefore with joy shall ye draw water out of the wells of Salvation.*] q. d. And because God is become my salvation, All ye that trust in him be assured and confident of his Salvation in your distresse: For he will abundantly save you, and ye shall receive salvation from him in a plentiful manner.

In this *Epiphonema*, he encourageth by this example, those that trust in the Lord, not to break off their trust, but still to trust in him, for he will save them at length which trust in him.

*Shall ye.*] i. e. Ye which trust in God, and rely on him. For to such doth the Singer here make an *Apostrophe* in this his Song.

Note that he puts a *Relative* here without an *Antecedent*, a thing usuall with the *Hebrewes*.

*With joy shall ye draw water out of the wells of Salvation.*] In this *Metaphor*, he compares God, our Saviour, to a Well, And the Salvation, which he bestowes upon his servants, to the waters of that well.

*The wells of Salvation.*] He saith *Wells* in the *Plural*, for the *Well* in the *Singular* Number, because God is as many wells unexhaustible.

4. *And in that day.*] i. e. Moreover in that day.

The day which he meaneth is the same with that which he mentioned *Verse 1.*

And he puts to *And*, for *Moreover*.

*Shall ye say.*] Hee changeth his number here, for in *ver. 1.* he said, *Thou shalt say*, and here he saith, *Ye shall say*, though he speakes to the same.

The Prophet useth often the like *Enallage*.

*Call upon his Name.] i. e.* Call upon him.

The Hebrews often put the name of God, per Metonymiam adjuncti, for God himself.

To call upon God, is put here, for to give thanks to God, for we call upon God, as well when we give thanks to him, as when we aske any thing at his hands Matt. 11. 25, Dan. 2. 23. 1 Chron. 29. 13.

Note here, that they which are mindfull of the goodnesse which God hath shewed unto them, and are glad thereof, think their own thanks and praises not sufficient for so good a God: And therefore they invite others to praise God also in their behalf.

*Declare his doings among the People.] i. e.* Declare among the heathen (as occasion shall serve) what wonderfull things he hath done for us, that the heathen may take notice of them.

*Make mention that his name is exalted.] q. d.* Tell abroad, that he hath done marvelous matters, for which he is exalted of us Jewes.

He saith his name is exalted, for he is exalted, putting his name for him, as a little before.

He saith, he is exalted, for he hath done marvelous matters, for which he is exalted, per Metonymiam adjuncti: For he that doth marvelous matters, is exalted and praised

for his doing, and gets himself renowne thereby.

5. *This is knowne.] i. e.* This, that he hath done excellent things for us, is known.

*In all the earth.] An-Hyperbole.*

6. *Cry out and Shout.] Supple,* For joy.

*Thou Inhabitant of Sion.] Sion* was a Hill within Hierusalem, and here it is taken for all Hierusalem, by a Synecdoche. Hierusalem, I say, which the Lord preserved from Sennacherib's fury, and therefore is here particularly called upon to cry out and shout for joy.

*For great is the holy One of Israel.] i. e.* For the Lord is great, and hath shewed himself great by what he hath done for thee.

*The holy one of Israel.] i. e.* God even the God which Israel worshippeth.

*In the midst of thee.] i. e.* Which dwelleth with thee or in thee.

The Hebrews use often to say, *The midst of thee*, for *Thee*, *נִפְּסָאֲךָ*.

God may be said to dwell in Sion, not onely because of his especiall manifestation of himself in his Temple there, but also because he was at hand with his people of Hierusalem, and ready at all times to them. See Psal. 46. 5.



# ISAIAH.

## CHAP. XIII.



*THE burthen of Babylon.*] The grievous misery and affliction which shall befall *Babylon*. Or the Vision of that grievous misery and affliction which shall befall *Babylon*.

Note, that this word *Burthen* is here put *Metaphorically* by the Prophet, for a *great and heavy misery and affliction*, which affliction and misery he calleth a *burden*, because it is grievous to him, whom it doth befall, as an *heavy burthen* is to him that beares it, yea, it is put for the *Vision of that grievous misery and affliction* By a *Metaphoricall Metonymie*.

*Isaiah the sonne of Amos.*] See Chap. I. v. 1.

*Saw.*] *Supple*, In a trance.

Note, that this verse is as it were a Title of the whole Chapter.

*Josephus* in the tenth book of his *Antiquities* & Chapter 3. tells us, that the Empire of the *Assyrians* was broken in pieces by the *Medes* in the dayes of *Hezekiah*, not long after the destruction of *Sennacherib's* Army before *Hierusalem*. And surely at the same time was this Prophecie fulfilled against *Babylon*, for *Babylon*, according to this Prophecie, was to be destroyed by the *Medes*, v. 17. And *Babylon* was at this time belonging to the King of *Assyria*, 2 *Kings*, 17. 24. And being it was a Royall City of the *Assyrians*, it was like to be set upon by the *Medes*, if it did not yeeld to them the sooner, and to suffer deeply if it were taken by storme; and it is most probable that it yeelded not, but was taken by storme, and so suffered deeply almost to an utter ruine at this time, as we shall shew v. 20.

Add to this, that there was no long time to be between the manifestation of this Prophecie, and the fullfilling thereof as appeares *verse* 22. Therefore it is most likely that this prophecie was fullfilled at this time we now speak off, to wit, when the *Medes* broke the *Assyrian* Empire as *Josephus* tells.

2. *Lift ye up a Banner.*] These words are spoken in the Person of God, who as Lord of Hosts commands certaine Officers of the Army which he had prepared, and appointed to march against *Babylon*, to gather his Army together for that purpose.

*Lift ye, &c.*] He speakes here to Standard-Bearers, or Ensignes of the *Mede's* Army.

*Lift ye up a Banner.*] *Supple*, that the Souldiers of my Army may repaire to it, and gather themselves together in a Bodie.

*Upon the high Mountaines*] *i. e.* Upon an high Mountaine. And therefore upon an high Mountaine, that it might be seen the farther off, and so more notice might be taken of it, for the resort of Souldiers to it.

*Exalt the voice unto them.*] *i. e.* Cry aloud to them, and bid them repaire unto their Colours.

*Unto them.*] *i. e.* Unto the Souldiers of the Army which I have provided.

He puts a *Relative* here without an *Antecedent* after the *Hebrew* manner.

*Shake the hand.*] *i. e.* Becken to them with the hand to come to their Colours.

When we becken with the hand, we move or shake the hand, though when we shake the hand, we do not alwayes becken with it. So that here is a *Synecdoche generis*.

We call to them which are within hearing, we beckon to them which are farther off.

*That they may goe into the Gates of the Nobles.] i. e.* That they may come together, march against *Babylon*, and enter it, and plunder it, and lay it waste.

*The Gates of the Nobles.] i. e.* The City of the Nobles.

He puts the *Gates* here for the whole *City*, by a *Synecdoche*.

By the *Gates* or *City* of the *Nobles*, he meanes *Babylon*, which was called the *City of the Nobles*, because most of the *Nobles* lived there, as being one of the royall Cities of the Empire of the *Assyrians*.

3. *I have commanded my sanctified ones.] i. e.* I have commanded those which I have set apart for this purpose, *supple*, to come together, and march to *Babylon*, and to enter it, and plunder it, and lay it waste.

*Sanctified ones.]* They are called *sanctified ones*, which are separated and set apart for any business: For to *sanctifie* signifieth properly to separate or set apart. *Τὴν ἡμέραν αὐτὴν, ἀφώρισεν αὐτὴν*, saith Saint *Chrysostome*; what meanes that, that the Lord sanctified the seventh day? the meaning is, that he set it apart.

*I have also called my mighty ones for mine anger.] i. e.* I have also called those men of valour which I have appointed for the execution of mine anger upon *Babylon*, *supple*, to come and execute my anger upon it.

*For mine Anger.] i. e.* Whom I have appointed for the execution of mine anger, *supple*, upon *Babylon*. A *Metonymie*, and an ἑλλειψις.

*Even them that rejoyce in my Highnesse.] i. e.* Even them which rejoyce in doing what I would have them doe.

*In my highnesse. i. e.* In doing what I would have them doe.

Here are many figures couched. For first, he saith, *In my Highnesse*, for *in me*, By a *Periphrasis*. So we say of a Prince, the Princes Highnesse.

Secondly, he saith, *In me*, for, *in my will*, and *in my pleasure*, per *Metonymiam Efficientis*.

Thirdly, he saith, *In my will*, and *in my pleasure*, for, *in doing my will and pleasure*, per *Metonymiam Objecti*.

One Souldier that goeth joyfully and with a good mind upon any service, is bet-

ter than ten that care not whether they goe or no.

All this is spoken in the person of God, *Ἀνδραπονοῶς*

4. *The noise of a multitude in the Mountaines.] q. d.* Heark, there is a noise of a multitude of men in the Mountaines of *Media*.

The sentence is defective, and is to be supplied with the words, *heark there is*.

The Prophet speaks here, as though he heard on a suddain the whole Army of God met together in the Mountaines of *Media*, at the command of the Lord of Hosts, to march against *Babylon*, and as though he would have others to attend and kearken. By which he signifieth, that the *Medes* shall certainly come with an Army against *Babylon*, and that speedily too.

When he saith, the noise of a multitude in the Mountaines, he alludeth to the quality of the Land of *Media* which was mountainous.

*Of the Kingdomes of the Nations gathered together.]* He saith, of the Kingdomes of the Nations gathered together, because with the *Medes* the people of many other Kingdomes of the Nations were joyned in this expedition.

*The Lord mustereth the Hoste of the battle.] i. e.* The Lord doth already gather his Army together, which he intendeth to send against *Babylon*.

Least they, to whom the Prophet spoke in the words immediately going before, might doubt what the reason of that noise was, which they heard in the Mountaines; here he tells them what the reason of it is: It is from this, that the Lord mustered the Host of the battle which he intended against *Babylon*.

*The Host of the battle.] i. e.* The warlike Host.

A Substantive of the Genitive case put for an Adiective.

5. *They come from a farre Country.]* They are comming already, they are already upon their march, &c.

Who are meant by this, *They*, the following words shew, they are the Lord, and the weapons of his indignation, whose noise they heard in the Mountaines.

*From a farre Country.]* Although the *Medes* themselves were not farre from *Babylon*, yet many people, which joyned with the *Medes*, were.

From

*From the end of the Heaven. i. e.* From the end of the earth, where heaven and earth seem to meet together.

The Prophet speaks here in the phrase of the common and vulgar sort of people, which think that the *heaven* is *Semicircular*, like a *Bow*, and that there it ends where the sight is bounded, and that there it is joyned to the earth, as the Bow to the string.

He mentioneth their *farre coming*, because *farre comers* are for the most part more *covetous* and *fierce* than others, and would seem to doe something to their enemies, worthy of their *farre coming*, and *hard paines*, and such are more *formidable* to their enemies than others are.

*The weapons of his indignation* ] *i. e.* The *Medes*, whom he maketh use of to execute his wrath upon *Babylon*, as a man maketh use of his *weapons* to revenge himself upon his enemies. A *Metaphor*

*To destroy the whole Land* ] *i. e.* To destroy the whole Land of *Babylon*, or *Babylonia*.

6. *Howle yee.* ] *i. e.* Lament yee men of *Babylon*.

He useth a *Metaphor* in the word *howle*, taken from *Dogs*, or *Wolves*, or the like, and an *Apostrophe* to the *Babylonians* in the word *Yee*.

*For the day of the Lord* ] *i. e.* The day in which the Lord will pour out his vengeance upon you.

*It shall come as a destruction.* ] *i. e.* It shall come as a day of destruction.

He saith, a *destruction*, for, a *day of destruction*, per *Metonymiam Adjuncti*. Or thus, *that destruction*, which the Lord will bring upon *Babylon* in that day, shall come as a *destruction*, &c.

*As a destruction from the Almighty.* ] That *destruction* is said to come from *Almighty God*, which is an *inevitable*, and a *full destruction*, and such as *weak man cannot make*, but sheweth itself to be the *work of God*, by the *greatnesse* and *inevitablenesse* thereof.

7. *Therefore shall all hands be faint.* ] *i. e.* All the hands of the *Babylonians* shall be faint, and not able to hold up a weapon against the *Medes*.

*And every mans heart.* ] *i. e.* Every *Babylonians* heart.

*Synecdoche Generis.*

*Every mans heart shall melt.* ] *Supple.* As

*Ice*, (*Josb.* 7. 5.) or as *melting Wax*, (*Psal.* 22. 14.) to wit, for fear.

The *heart* is put here for the *courage*: And then a mans *courage* is said to *melt* when he hath not *courage* enough to *resist* his enemy, but *flies* away from him, and stands not to him.

Things which *melt wax soft*, and things which are *soft* cannot *resist* the Agents which *press* upon them, as hard things can: And therefore because a *fearfull man flies* from his enemy, and is not able to *withstand* him, his *heart* is said to *melt*, by a *Metaphor* from *ice* or *wax*, which being hard in themselves, grow soft being *melting*, and so not able to *resist* the Agent which *presseth* upon them. And that this is the reason of this *Metaphor*, we may learn from *Job*, who saith, *I am afraid of him: for God maketh my heart soft*, *Job.* 23. v. 15, 16. And *Cesar* speaking of the *Gauls* saith, *Ut ad bella suscipienda Gallorum alacer ac promptus est animus: Sic mollis ac minime resistens ad calamitates perferendas mens eorum est: Caf. Cim lib. 3. pag. 63.* As the *courage* of the *Gauls* is chearfull and ready to undertake warres: So their *heart* is *soft*, and of little *resistance* to undergoe miseries.

8. *Pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth* ] *q. d.* Great sorrow, and trouble, and anxiety, and vexation of mind, shall lay hold upon them.

The *pangs*, and *sorrows*, and *pains* of a woman in travail, are *Metaphorically* here to be understood, of the *sorrow*, and *trouble*, and *anxiety*, and *vexation* of the mind.

*They shall be amazed one at another.* ] *Supple.* To see themselves so timorous, faint-hearted, and cowardly now, which use to be so valiant at other times: And such shall be their amazement, as that they shall not be able to counsell or encourage one another.

*Their faces shall be as flames.* ] *i. e.* They shall blush for shame to see themselves so faint-hearted, and cowardly, so that their faces shall be as red as *flames*, that is, as red as fire with *blushing*.

Because these passions may seem incompatible to the same subject, at the same time, understand them of the same subjects at severall times, or of severall subjects at the same time.

*Behold*



9. *Behold the day of the Lord cometh.*] See verse 6.

*Cruell both with wrath and fierce anger.*] He speaks here of a day, as of an angry man: By a Metaphor or Prosopoeia.

A day, if we will speak without a Metaphor, is said to be cruell for no other reason, than because cruell things are done in it. And though the things, which were done by the Medes at this time, were cruell indeed in respect of them, yet in respect of God they were just.

*To lay the Land.*] He meaneth the Land of Babylon. See verse 5.

10. *For the Starres of Heaven, and the Constellations thereof, shall not give their light.*] i. e. For such shall be the miseries and calamities, that that day shall bring upon the men of Babylon, and their Land, as that the Heavens and Constellations thereof shall not give their light, but they shall cloth themselves with darknesse, and mourn, as being affected, and much moved with the miseries and calamities which shall befall Babylon, and the men thereof, at that time. See notes, Cap. 2. v. 19. and Cap. 5. v. 25, 30.

This is to be referred to those words, *The day of the Lord cometh cruell, both with wrath and fierce anger, to lay the land desolate*; and is as an argument, to prove the cruelty, and the wrath, and the anger which shall be shewed in that day.

*The Constellations thereof.*] A Constellation is a certain number of starres, which goes to the making up of one Sign in the Heavens, such as is Aries, Taurus, Gemini, Virgo, &c.

*In his going forth*] i. e. At his rising.

When the Sun riseth, it is said to goe forth, as a Bridegroom out of his Chamber, by a Metaphor, Psal. 119. v. 5.

11. *And I will punish.*] i. e. For I will punish.

And, for For, as it is often used by the Hebrews.

The prophet speaks here in the Person of God.

*The world.*] i. e. The Land, or the Sinners of Babylon. Synecdoche integri hyperbolica.

*Of the proud.*] i. e. Of the proud Babylonians. Synecdoche Generis.

*Of the terrible.*] i. e. Of the Babylonians, who have been a terrour to their adjoyning Neighbours; And in a speciall man-

nen to the people of Israel.

12. *I will make a man more pretious than fine gold.*] q. d. I will either cut off so many of the Babylonians with the sword of the Medes, or make them flee from their own houses and land to save their lives abroad for fear of the Medes, as that I will leave but very few Babylonians in the Land of Babylon, so few, as that a man shall be more scarce than a piece of fine gold.

*A man.*] i. e. A Babylonian, Synecdoche generis.

*More pretious.*] i. e. More rare or scarce, for every thing which is rare and scarce is pretious. Metonymia effecti.

*Even a man than the golden wedge of Ophir.*] This is a repetition of the former sentence.

Ophir was the place whither Salomon sent his shippes for gold. 1 Kings, 9. 28. No wonder therefore if they had gold in the wedge from thence, being that there were Mines of gold there.

Ophir is thought to have been some part or other of the East Indies.

13. *Therefore I will shake the heavens.*] q. d. Therefore that I may do this, or bring this to passe, i. e. That I may make a man more pretious than gold, even a man, than the golden wedge of Ophir, I will do such terrible things in the Land of Babylon, as shall make the very heavens over it, to tremble.

*I will shake the heavens.*] i. e. I will do such terrible things as shall make the heavens to shake. See Notes Cap. 2. 19. c. 5. 25. 30. and here Cap. 13. 10.

*And the earth shall remove out of her place.*] q. d. And the earth tremble for fear to see all those direfull things that I will do upon her, yea, it shall even remove out of her place for fear,

*In the wrath.*] i. e. At the wrath, or to see the wrath of the Lord of Hosts, which he will execute upon the men of Babylon.

Or, In the wrath, i. e. In the day of that wrath.

*Of the Lord of Hosts.*] Note here, the Enallage of the person from the first to the third.

14. *And it shall be as the chased Roe.*] i. e. And Babylon shall be as a Roe-deer which is chased with hounds and huntmen; for as a Roe, which is so chased, flies from it's wonted

wonted place it knowes not whether : So *Babylon* being pursued by the *Medes* shall flie from her owne home into forreigne Lands, which she knowes not, that there she may save her life.

Here is a *Relative* without an *Antecedent* expressed.

The *Relative* *It* without an *Antecedent*, but the *Antecedent* is easie to be understood, for the *Antecedent* is *Babylon* of whom he speaks as of a woman, by a *Proso-popœia*.

This person is given here to *Babylon*, to shew how her Inhabitants shall be forced to fly at that day.

And as a sheep that no man taketh up.] *i. e.* And as a wandering sheep that no man taketh up, or hath care of, when he seeth it wandering, but lets it wander on. For as such a sheep wandereth in unknown wayes untill it falls into some pit or other, or into the jaws of the Wolfe, or some other ravenous beast : So shall *Babylon* wander untill shee falls into some destruction or other.

They shall turne every man to his own people.] *i. e.* They, which came as *Auxiliaries* or were hired by the *Babylonians*, to help them to serve them in their warres, shall (upon the comming of the *Medes* in the day of the Lord) fly every one to his own home, and leave the *Babylonians* destitute.

Here is a *Relative* againe (*viz. they*) put without an *Antecedent*, after the manner of the *Hebrews*.

15. Every one that is found.] *i. e.* Every *Babylonian*, which the *Medes* find either remaining in *Babylon* or flying out of it.

Shall be thrust thorow.] *Supple*, with a sword, *i. e.* Shall be slaine.

And every one that is joyned to them.] *i. e.* And every stranger or out-landish man, that joyned himself to the *Babylonians* to help them.

By the sword.] *Supple*, Of the *Medes*.

16. Their Children also.] *i. e.* The Children also of the *Babylonians*.

Shall be dashed in pieces.] *Supple*, By the *Medes*, who shall take their Children, and dash them against the stones, as *Psal.* 137. v. 9.

Their houses shall be spoiled.] *i. e.* Their houses shall be plundered of all their goods.

17. Behold I will stirre up the Medes a-

gainst them.] *i. e.* For behold I will stir up the *Medes* against them.

Here he sheweth by whom he will execute his judgements upon the *Babylonians*, he will execute them by the *Medes*.

Which shall not regard silver.] And therefore shall not call to the *Babylonians* to ransom their lives, when they have got them into their power : Nor accept of a ransom, if the *Babylonians* should offer them a ransom to save their lives, but shall kill every one which they take and meet with.

18. Their bows also shall dash the young men to pieces.] *i. e.* They shall also dash out the brains of the young men with the stocks of their Bows.

This is a sign of extream fury and hatred.

On the fruit of the womb.] *i. e.* On Children : For Children are the fruit of the womb, *Psal.* 127. v. 3.

Their eyes shall not spare Children.] *i. e.* This is a repetition of the fore-going sentence.

It is a sign of extream cruelty, thusto use Children, whose weak age used to privilegedge them from the sword, as *Deut.* 20. v. 13, 14.

Their eyes.] That is, *They*.

The eye, which is but a part, is put here by a *Synecdoche*, for the whole man. And therefore the eye rather than any other part, because we are more ready to pity a miserable object when we see it, than when we hear of it, &c.

19. And Babylon the glory of Kingdomes.] The *Assyrian* had many Kingdomes subject to him, in which there was no City more famous than *Babylon* : Hence he calls it, *The glory of Kingdomes*.

The beauty of the Chaldees excellencie.] *i. e.* The prime, and chief, and most beautiful of all those excellent Cities which the *Chaldees* had.

He puts beauty and excellencie here, by a *Metonymie*, for beautifull and excellent Cities.

Or by the *Chaldees excellencie* may be meant, the *Chaldees themselves*, by a *Periphrasis* : So when we say of a General, the *Generals Excellencie*, we mean the General himself.

*Babylon* that famous City, was scituate in *Chaldea*, and therefore is it called the beauty of the *Chaldees excellencie*.

Q

Shall

*Shall be as when God overthrew Sodome and Gomorrah.] i. e. Shall be utterly overthrown.*

Note here, that by the overthrow of Sodome and Gomorrah, is usually signified, an utter destruction of a City, and such a destruction as is never repaired again, as appears by this place, and by *Jerem. 49. v. 18.*

20 *It shall never be inhabited, neither shall it be dwelt in from generation to generation.] An utter desolation is here prophesied of Babylon, and that it should never be inhabited again.*

But how could this Prophecie be fulfilled, when the Medes broke to pieces the Assyrian Empire, whereas Babylon was so farre from being overthrown, like to the overthrow of Sodome and Gomorrah, and from being never inhabited from that time, as that it remains in some renown even to this day; for at this day it is a Town of great traffique, if we believe reports.

*Answer.* That Babylon, when the Medes invaded the Assyrian Empire, was grievously ruined, is more than probable: For at that time Babylon was not so strongly fortified, as it had been in former, and was in after times. For *Eusebius* reporteth (in the end of the ninth book of his *Evangelicall preparation*) out of *Abydenus*, that *Belus* had fortified Babylon with a wall; but that that wall was in proceffe of time abolished, untill *Nebuchadnezzar* fortified it again with a new wall. So that it was no hard matter for the Medes to take Babylon by force and storm in that interim: And by force and storm it is likely that they took it; and having so taken it, that they did fire it, and grievously ruinate it: For as though it had been utterly ruined at that time, *Nebuchadnezzar* saith of what he built afterwards, is not this great Babylon which I have built? *Dan. 4. v. 30.*

So then when the Medes did destroy the Assyrian Empire, Babylon (in all likelihood) was grievously ruined (besides that, that the power of the Assyrians, which ruled there, was quite destroyed) yet some part of it (without doubt) was left remaining, as may be gathered from *2 Kings, chap. 20. vers. 12.* where mention is made of *Beladon King of Babylon* (though we know, that men oftentimes bear titles from places which have been, but now are

not) therefore it is said here, that Babylon shall be as when God overthrew Sodome and Gomorrah; I conceive, that Babylon is to be taken, *per Synecdochen integri*, for the greatest part of Babylon: And in all likelihood, the greatest part of Babylon was utterly destroyed at this time. I conceive moreover, that though *Nebuchadnezzar* did build Babylon, yet that part of Babylon, which was so ruined by the Medes, was never built or inhabited again; and that *Nebuchadnezzar* built not upon the old ruines, but upon new ground, as Rome, which was built after the inundation of the *Gothes*, was not built upon the old ruines, but lower, on the bank of *Tiber* upon *Campus Martius*, and hath little left of old Rome, but onely the name, as being not situated in the same place.

*Neither shall the Arabian pitch Tent there.] There were Arabians, which lived wholly upon their cattle, which they drove from place to place for fresh pasture: And they themselves lived in Tents, which they moved from place to place for the more benefit of their flocks and herds; from their living in Tents they were called Arabes Scenita, and from their feeding of cattle, Nomades.*

These Arabians bordered upon *Chaldea*, and therefore it had been convenient for them to have pitch'd their Tents, and fed their cattle there, if there had been good conveniency there for feeding of cattle: But he saith, the Arabian shall not pitch his Tent there, to wit, there to feed his cattle, because it should not be a place fit to feed cattle, by reason of the ruines and rubbish which should be there; and the briars and thornes which should grow up there; and especially because of the wild beast (which he mentioneth in the next verse) which should lodge there.

Yet note, that by an Arabian we may understand, *Metonymically*, any one which led that kind of life, as those Arabians did, though they were not an Arabian born: that is, any Shepherd, and so by an Arabian may be meant, a Shepherd here, as well as a natural Arabian.

*Neither shall the Shepherds make their fold there.] i. e. Neither shall the Shepherds feed their sheep there; for where Shepherds make their fold, they feed their Sheep.*

This



This is a repetition of the former sentence.

21. *And their houses.* ] i. e. And those ruinous parts of their houses which remain.

*Dolefull Creatures.* ] i. e. Creatures which make mournfull cries and noises.

*And Satyres shall dance there.* ] *Satyres* were reputed as *Gods of the woods* among the Heathen, whose upper parts were like a Man, their lower parts like a *Goat*.

If you ask what they were indeed? Surely they were no other than *Devils* in such a shape, who haunt for the most part remote woods, and solitary places, and there appear in strange formes.

*Shall dance there* ] He alludes to the leaping and skipping and dancing of wanton *Goats*, part of whose shapes these *Devils* assumed.

22. *And the wild beasts of the Islands.* ] i. e. Strange beasts which Inhabite Islands and remote places.

Note, That the *Hebrewes* call all places near the Seas *Islands*.

*Shall cry.* ] i. e. Shall make hideous noises.

*In their pleasant Palaces.* ] i. e. In those which are now pleasant Palaces, but then shall be ruinous heapes.

*Her time is near to come.* ] i. e. The time in which *Babylon* shall be thus afflicted is near at hand.

*And her dayes shall not be prolonged.* ] i. e. And the dayes which she hath to flourish, shall not be many.

Or thus, And her dayes, in which these things shall come upon her, which I have spoken of, shall not be long before they come, that is, they shall not be deferred.

These Phrases shew, that it was not long before this prophesie was executed upon *Babylon*, and therefore surely it was executed before the dayes of *Cyrus*, in the dayes which *Josephus* saith, that the *Medes* destroyed the *Assyrian* Empire.



# ISAIAH.

## CHAP. XIII.



**OR** the Lord will have mercy upon Jacob.] *i. e.* For the Lord will have mercy upon the Children of Jacob, and his mercy will be shewed in that, that he will pu-

nish and bring down their enemies, and comfort and refresh them. In particular he will by the overthrow of Babylon, give the Children of Jacob, which were held in slavery and in bondage in Babylon, opportunity to return to their own land againe.

Jacob is put here, *per Metonymiam efficientis*, for the Children of Jacob.

Note, that this hath Coherence with the former Chapter, and contains a reason, why God would deal so severely with the Babylonians, and destroy Babylon.

And will yet choose Israel.] *i. e.* And will yet shew that he made choice of Israel for a peculiar people, by his love to them.

Israel is put here, by a *Metonymie*, for the Children of Israel, who is the same as Jacob, For Jacob and Israel are but two names of one man. *Gen. Chap. 32. v. 28.*

And to choose signifieth, to shew love, for God sheweth his love to them whom he maketh choice of.

And set them in their own land.] *i. e.* And bring, them which are, or shall be Captives in Babylon, &c. back out of Babylon, &c. into that Land which he gave them at first, to wit the Land of Canaan.

When Sennacherib invaded Judea, and took many Jewes captive, it is likely that he sent them away into Babylon and other places of his Dominions as fast as he took them, and as he had the opportunity of a Convoy for them : And of these might

this place be understood. *q. d.* The Lord will have mercy upon those Jewes, the children of Jacob, who also is called Israel, whom Sennacherib shall send away Captive into Babylon, and will yet shew his love to them, and set them in their own land againe.

But it may not so be understood of them, but that by Jacob and Israel may be here meant the People of the ten Tribes also. *q. d.* Though the Lord hath utterly cut off the ten Tribes of Israel from being a people, and hath sent them into captivity into Babylon and other places of the Assyrians dominions by Tiglah-Pileser first, and Salmanaser afterwards, and seemeth to have quite forsaken them for evermore, yet will he have mercy upon them, and will yet shew his love to them, and set them in their own land againe.

We read expressly that the King of Assyria brought men from Babylon, &c. and placed them in the Cities of Samaria instead of the Children of Israel, 2 Kings, 17. 24. wherefore it is certaine that the Children of Israel many of them were sent at that time back to Babylon, for such changes were the Eastern Conquerours wont to make.

Note here, that the Lord never brought back the ten Tribes to be a People and kingdom and Common-wealth of themselves againe, as he brought the two Tribes of Judah and Benjamin, after that Nebucadnezzar had carried them away Captive into Babylon : But he is said to set the Children of Jacob, or the Children of the ten Tribes in their Land againe, because he gave them opportunity to escape out of Babylon, and other places of their Captivity, and to return back into the land of Canaan, which he gave unto their Fathers, by the troubles, which he brought upon Babylon and the King of Assyria, whose power

er he broke in pieces at this time by the *Medes*, which opportunity many of them made use of, and came back into the land of *Canaan*, and dwelt there; not onely in the Cities of *Israel*, but also in the Cities of *Judah*, which, being lately wasted by *Sennacherib*, had room enough to entertaine them.

So that any part of the land of *Canaan* (that land which God gave to their forefathers) may here be called, their own land, as *England* may be called the Land of an *English man*, in what County soever thereof he was born, or what Shire thereof soever he dwells in.

And the strangers shall be joyned with them. ] i. e. And the Strangers among whom they live in their Captivity, being wonne by their example to worship their God, and hearing of the prosperity of *Hezekiah*, and fearing what may be the event of those troubles and warres, which the *Medes* shall bring upon *Babylon* and *Assyria*, shall goe along with them into their land.

By Strangers are meant such as were not of the seed of *Jacob*, and in particular here, are meant those among whom they lived Captive.

And they. ] i. e. And the Strangers.

Shall cleave to. ] i. e. Shall stick close to.

To the house of *Jacob*. ] i. e. To the Children of *Jacob*, and live with them.

2. And the People shall take them and bring them to their places. ] i. e. And the strangers shall accompany the Children of *Israel* into their own land, and furnish them with things necessary for their journey.

The People. ] i. e. The Strangers, or Gentiles among whom they lived in Captivity.

Shall take them and bring them. ] This signifieth no more than if he had barely said, they shall bring them.

Shall bring them. ] To bring a man on his way doth not signifie onely to accompany him, but also to furnish him with necessities for his journey, as you may see, *Tir.* 3. v. 13.

And the house of *Israel* shall possesse them in the Land of the Lord, for servants and hand-maides. ] i. e. And they shall serve the Children of *Israel*, in the Land of the Lord and be their servants.

In the Land of the Lord. ] *Judea* was

called the Land of the Lord, because there was the Temple and house of God, and God was there worshipped. Yea, the whole land of *Canaan* might be called the Land of the Lord, because God did reserve to himself a peculiar Interest in that land. *Levit.* 25. v. 23.

And them Captives, whose Captives they were. ] i. e. And the Children of *Israel* shall take many of the *Assyrians* and *Babylonians* Captives, whereas they were before in Captivity to them.

Note, that whereas the word *Captives* is here twice repeated; In the first place it is to be taken Metaphorically, in the other properly: For the *Assyrians* and *Babylonians* are called Captives of the Children of *Israel*, onely because they went along with the Children of *Israel*, and left their own land to dwell with them, and serve them, which they did out of their own free election.

But the Children of *Israel* are called Captives of the *Babylonians* and *Assyrians*, because the *Babylonians* and *Assyrians*, conquered them by their sword, and carried them away, whether they would or no, from their own, to their Land, there to be bondmen and bondwomen.

And they shall rule over their Oppressors. ] i. e. And the Children of *Israel* shall rule over their Oppressors, either as Masters over Servants, or as Princes over Subjects.

Over their Oppressors. ] i. e. Over the *Babylonians* and *Assyrians*, which did oppress them in the Land of their captivity.

Note here, that the Children of *Israel* are said to take them Captive, whose Captives they were, and to rule over their Oppressors. Not because they took those individuall men captive, whose Captives they were: Nor because they ruled over those individuall men which oppressed them: But because they, whom they are said to take captive, and to rule over, were of the same People and Nation as they were of, to whom they were in captivity, and which oppressed them.

3. And it shall come to passe, that in that day that the Lord shall give the rest. ] He useth an Apostrophe here to *Jacob*, that is, to the Children of *Israel*, even all of them, which had been any way afflicted by the *Assyrians*, and were now relieved.



*From thy sorrow, and from thy fear, and from thy hard bondage, &c.]* He saith; and from thy hard bondage, in regard of those onely, which were carried into *Babylon*, &c. For they onely were in bondage, though they and all the rest of the Children of *Israel* were in sorrow and in fear, by reason of the cruell oppressions and wars which the King of *Assyria* brought upon them.

When *Sennacherib's* host was destroyed, they which were in *Hierusalem* were delivered from their sorrow and fear: But they which were in bondage were not delivered thence untill the *Medes* destroyed *Babylon*.

4. *Thou shalt take up this Proverb.] i. e.* Thou shalt use this elegant song, or speech, so some; or this quipp, or taunt, so others.

*Against the King of Babylon.]* The King of *Assyria* is here meant by the King of *Babylon*, for he was King of *Babylon* at this time, 2 *King*. 17. 24.

As the Emperour of *Russia* is sometimes called the Emperour of *Russia*, sometimes the Great Duke of *Muscovie*: So was the King of *Assyria* called, sometimes the King of *Assyria*, sometimes the King of *Babylon*.

If it be asked, why he is called here rather the King of *Babylon*, than King of *Assyria*?

The reasons may be; First, because the Prophet did prophesie of the great overthrow of *Babylon*, which, as it is likely, felt more of the *Medes* fury than any place of the *Assyrian* Empire besides: That therefore he might more lively set out the calamity which should befall the King of *Assyria*, he calls him the King of *Babylon*, as if he should say, The King of that *Babylon*, whose overthrow should be as the overthrow of *Sodome* and *Gomorrhah*.

Secondly, He might be called the King of *Babylon* here, because that it is likely, that more of the Children of *Israel* were captive in *Babylon*, than in any other place of the *Assyrian* Empire besides, and more hardly and cruelly used there: And there dwelt the Exactors of that Tribute, which had been laid upon the Children of *Israel*, and there was that Tribute paid in: That therefore the destruction of the King of *Assyria* might more affectionately

work upon the Children of *Israel*, and make them more joyful, having suffered so many things from *Babylon*, he calls the King of *Assyria*, King of *Babylon*.

- by this King of *Babylon* is meant in particular, *Sennacherib* (as will appear by the processe of this proverbe or song.)

And this may be the reason why *Sennacherib* is made the subject of this Song or Proverb more than any other King of *Babylon*; to wit, because no King of *Babylon*, or *Assyria* did ever oppress the *Jewes* (whom this book most concerns, as appears *Cap.* 1. 1.) more than *Sennacherib* did.

Secondly, Because *Sennacherib* was in a manner the last King of *Babylon*, at least the last Oppressour of that Race. For though after he was slaine, *Esar-baddon* his Sonne reigned in his stead, *Cap.* 37. 38. yet his Raign was but exceeding short, for he was scarce seated in the Throne, when the *Medes* came and destroyed his Empire: And the Children of *Israel*, which were with *Hezekiah* scarce, heard of his being King, much lesse did feel the hand of his Oppression: and yet there is something in this Proverb which concerns *Esar-baddon* and other the Children of *Sennacherib*, v. 21.

*How hath the Oppressour ceased?] q. d.* How is it come to passe, that the King of *Babylon* (who was wont to Oppresse all kind of people, and make warre against them, onely that he might place his own Subjects in their Land, or make them his Tributaries) I say, how is it come to passe that this man ceaseth so suddainly from his Oppression, whereas he had so mighty a power to Oppresse?

*The golden City ceased?] q. d.* How hath the City, which was enriched with gold, which was extorted from all nations by way of tribute and exactions, ceased so suddainly to exact her Tribute?

Or thus, *How hath the Oppressour ceased? The golden City ceased? i. e.* How is the Oppressour perished? How hath the golden City been destroyed? For those things which perished and are destroyed, are said to cease, (*Supple*, from being) whether they be men, or inanimate Creatures?

*The golden City.]* By the golden City, he meaneth *Babylon*, which he calleth the golden City by a *Mimesis*, because the *Babylonians*, in their pride were wont so to call

call it; because of the abundance of gold and riches which were therein, as being the City in which the Nobles and most wealthy men dwelt.

Or else he calls it the *golden City*, because that thither the Tributes were carryed, and there payd, which the King of *Assyria* exacted of the Nations round about, and so it abounded with gold and silver.

Some perhaps may here aske, how it was against *Sennacherib* to tell of the fall of *Babylon*, when as *Sennacherib* was dead before *Babylon* was overthrown?

*Answer*, The Prophet useth a kind of *Poesie* in all this Proverbe, which he hath against the King of *Babylon*, and in *Poesie* the dead are brought in, with like affecti- ons as if they were living.

Again as in the Parable of *Dives* and *Lazarus*, our Saviour brings in *Dives* (when he was in Hell) taking care for his brethren and their well doing which were upon the earth, *Luke*, 16. 28. So might the prophet bring in *Sennacherib* (when he was dead) taking care for the welfare of his Children, and as touched with their losses and with their death, and spoke of him as if it were grievous to him, whatsoever was grievous to them.

This Question, is the Question of one admiring and insulting; Admiring at what was done, and insulting over those to whom it was done.

5. *The Lord hath broken the staffe of the wicked.*] i. e. The Lord hath broken the power of the Oppressours, so that they cannot any more oppresse.

By the Oppressours are meant *Sennacherib* and his sonnes, or *Sennacherib* and his ancestors, or *Sennacherib* and his Ministers, who were his Instruments to oppresse.

The Prophet gives an *Answer* here to that Question, *How hath the Oppressour ceased?* And this he amplifieth and continueth to the end of the 22. verse, and then in the 23. verse, he gives an answer to the other Question, *How is the golden City ceased?*

*The Staffe.*] By the Staffe he meaneth Metaphorically, the Power which *Sennacherib* and his Sonnes, and Ancestors, and Ministers used to oppresse other nations: For as men use a Staffe to beat Doggs, or Slaves, &c. So did they use their power to oppresse all people.

*Of the wicked.*] i. e. Of the Oppressours,

*Synechdoche generis.* For all Oppressours are wicked men, though all wicked men are not Oppressours.

*And the Scepter of the Rulers.*] This is a repetition of the former words.

The Scepter was an Ensigne of Majesty, which Kings were wont to bear: Yet it was but a Stick or a Staffe (though happily trimly adorned) *Homer Iliad. a. vers. 234.* with this also were Kings wont to strike in their anger those with whom they were offended: So did *Agamemnon* strike *Thersites* with his Scepter, *Hom. Iliad. 6. v. 265.* By the breaking therefore of the Scepter, may be meant the breaking of the Power and Empire of the *Assyrians*.

6. *He who smote the People in wrath with a continuall stroke.*] i. e. He which did continually vex and oppresse the people.

Here he comes to speak peculiarly against *Sennacherib*, and by his smiting, he meaneth, Metaphorically, his Oppressing.

*With a continuall stroke.*] i. e. With continual strokes.

A Singular for a Plurall number.

By his continuall strikes, he meaneth, his continuall Oppressions.

*He is persecuted*] *Sennacherib* was persecuted by an Angel of God (by which also his Army was destroyed) from *Judea* to *Niniveh*, *2 Kings*, 19. 35, 36.

And when he was there, he was also persecuted and slaine by his own sonnes, as he was worshipping in the house of *Nisroch* his God, *2 Kings*, 19. 37.

*And none hindreth.*] i. e. And none are willing to hinder this his persecution, but rather rejoyce in it.

None hindred it, because he was at last slaine by them which persecuted him.

The prophet *Graphically* describeth the Persecution of *Sennacherib*, as though he were then in persecution when he spoke it.

7. *The whole earth is at rest and is quiet.*] q. d. *Sennacherib* is slaine, and now that *Sennacherib* is slaine, the whole earth is quiet from warres, with which he was wont to vex it.

This is to be understood as if *Sennacherib* were but newly slaine, and this spoken so soon as ever he was dead.

By the whole earth he meaneth the Inhabitants of the whole earth by a *Metonymie*, and he useth here a *Synechdoche integræ*, by put-

putting all for *part onely* of the *Inhabitants of the earth*.

*They break forth into singing.*] *Supple*, For joy that *Sennacherib* is dead, who was wont to vex them with warres, or tributes, or both.

8. *Ye the Firr trees rejoyce at thee.*] The Prophet makes an *Apostrophe* here to *Sennacherib* and useth a most elegant *Prosopopœia* or *Metaphor*, by which he makes the *trees of Lebanon* to rejoyce, because being that *Sennacherib* was dead, who delighted in war, they should now stand and be cut down no more, to make warrelike Engines and Fortifications, as before.

*Rejoyce at thee.*] *i. e.* Rejoyce to hear that thou art dead.

*Since thou art laid down.*] *i. e.* Since thou art dead.

He useth a *Metaphor* here from trees which being cut down, lye along upon the ground.

*No feller is come up against us.*] *Supple*, To cut us down.

9. *Hell from beneath is mooved for thee.*] *i. e.* *Hell* is moved as a Town and City is moved when a great King is brought Prisoner thither, and every one runs out of his house to see him, I say, *Hell* is moved to hear that thou art dead, and comming thither; that it might meet thee.

By *Hell* he meaneth the *Graves*, or the lower parts of the earth in which the *Graves* are made.

The prophet useth here the like *Metaphor* or *Prosopopœia* as he did before in the *Firr trees*. And moreover in this description he alludes to some great Prince taken in war, and brought Captive to some Town or City, there to be kept like a Prisoner.

*For thee.*] *i. e.* To meet thee, (as the next words explaine it.) or *for thee*, *i. e.* At the report of thee, and of thy comming.

*It stirreth up the dead for thee.*] *i. e.* *Hell* (or the *Graves*) stirreth up the dead, and calleth them, which are buried in her, to meet thee at thy coming, and to gaze at thee, as thou comest to thy Grave: As wondering at thy mean condition, which wast once so high.

*Even all the chief Ones of the earth.*] *Supple*, Which are buried in her.

*It hath raised from their Thrones all the Kings of the Nations.*] *i. e.* *Hell* or the

*Graves*, have raised up all the Kings of the Nations (which were buried within them) from their Thrones, to come and meet thee.

*From their Thrones all the Kings of the Nations.*] Here is a *Prosopopœia*, by which the Prophet brings in the dead, with that dignity and honour which they had while they were living.

*All the Kings of the Nations.*] *Supple*, Which *Sennacherib* had vanquished, and others also.

10. *And say unto thee.*] *Viz.* Scoffing and jeering at thee.

*Art thou also become weak as we.*] *q. d.* Art thou also, which wast so mighty and powerfull, as that none was able to resist thy strength, art thou become weak as we?

The dead are weak indeed, as not having any life or power to action.

11. *Thy pompe is brought down, and the noise of thy Viols.*] He speakes of *Sennacherib's Pompe* and the *Musick* which he was wont to delight in, as of a *Man*, or *person*, once living but now dead, by a *Metaphor* or *Prosopopœia*.

Or, by *Sennacherib's Pompe* and the noise of his *Viols*, he understands *Sennacherib* himselfe, who delighted in *Pompe* and *Musick*, by a *Metonymie*.

*The worme is spread under thee, and the wormes cover thee.*] *q. d.* Instead of thy fine sheets and thy costly coverlids, the *Wormes* are spread under thee as sheets, and cover thee as coverlids.

*The Worme*, for *wormes*, *A Singular* for a *Plurall* number.

He alludes either to the *wormes* which breed in the earth, in which the *graves* are digged, or to the *wormes* which breed out of the *Putrefaction* of a dead body.

Note, that when he saith, *Thy pompe is brought down to the grave*, &c. He useth a *Preterperfect Tense* for a *Future* (a thing frequent with the Prophets) for the Prophet brings in the dead here, rising out of their graves, and meeting *Sennacherib* as he comes to the grave.

12. *How art thou fallen from heaven.*] *i. e.* How art thou fallen from thy great power, and majesty, and that glorious state in which thou wast?

He puts *Heaven*, *Metaphorically*, for *Sennacherib's power*, and *majesty*, and *glorious state*, because he here compares *Sen-*



*Sennacherib himself to Lucifer the morning Star, and all Starres are placed in the heavens.*

*Lucifer.] Lucifer is the morning Star, a Starre which riseth in the morning before the Sun, and appeares greater and brighter than any other Star. But here the Prophet, by Lucifer, meaneth Sennacherib, whom he calleth Lucifer, because as Lucifer the morning Star excels all other Stars in brightnesse: So did Sennacherib King of Assyria excell all other Kings and Princes in majesty and glory.*

*Lucifer, according to the etymologie of the word, signifieth bringing light; And therefore is the morning Star, so called, because it ariseth with the morning, and ushereth in (as it were) the great light of the Sun.*

*Lucifer Son of the morning.] He calls Lucifer the Son of the morning, because that Star ariseth in or with the morning.*

*The phrase or manner of speech is meerly Hebraicall.*

*How art thou cut down to the ground.] He alludes here to a tree which is cut up by the roots.*

*Which did weaken the Nations.] By making war upon them, &c.*

*13. For thou hast said in thine heart.] i. e. Though thou hast said in thine heart heretofore, or though thou didst say in thine heart.*

*For is put here for Though, as the Adversative particle yet, vers. 15. sheweth.*

*Thou hast said in thy heart, I will ascend into Heaven.] The sense of these three verses following is this: q. d. Thou didst perswade thy self that thou wert a God: But thou art dead, and shalt be buried as a man.*

*Because the Throne of the Lord, the true God, was in Heaven (above the Starres and the Clouds) and his dwelling was in his Temple, at Hierusalem (where he was worshipped) therefore doth the Prophet describe Sennacheribs perswasion of himself, that he was a true God, by this, that he said in his heart, that he would ascend into heaven, and exalt his Throne above the Starres of God, that he would sit upon the Mount of the Congregation in the sides of the North, that he would ascend above the heights of the Clouds, that he would in every thing be like the most High.*

*But did Sennacherib perswade himself, that he was the true God?*

*Ans. So proud have been the thoughts of many Tyrants, and so high have they been lifted up, by their prosperous successes in what they undertook, and by their greatnesse, as that they have conceited themselves to be Gods, and that they could doe, and ought to be worshipped, as Gods: And it is not unlikely, that Sennacherib was as vain and foolish, in his conceits, as any of these.*

*Howsoever certain it is, that Sennacherib despised the Lord the true God, in respect of himself; and thought himself greater and more powerfull than he, Isai. Cap. 36. v. 20. and Cap. 37. v. 10, &c. And therefore in consideration of that, the Prophet might well attribute such thoughts to Sennacherib, as here he doth, because he would deserve to sit in Heaven, &c. if he were greater than the Lord, whose Throne is in heaven, &c.*

*Above the Starres of God.] i. e. In heaven, which is above the most glorious and excellent Starres.*

*By the Starres of God he meaneth, the most excellent and glorious Starres: For whatsoever is glorious and excellent, the Hebrewes say to be of God, or to be divine, because whatsoever is of God, and divine, is glorious and excellent.*

*The Starres of God.] i. e. The divine or glorious Starres. For the Hebrewes put a Substantive of the Genitive Case for an Adjective.*

*I will sit also upon the Mount of the Congregation.] q. d. I will sit also upon the Mercy Seat, between the Cherubims, in the Temple which is built upon the Mount of the Congregation.*

*The Mount of the Congregation.] By the Mount of the Congregation is meant, Mount Sion, or Mount Moriah, upon which the Temple of Hierusalem was built, in which was the Mercy Seat, where God was wont to sit, which Mount he calls, the Mount of the Congregation; because the people of Israel were wont there to assemble themselves to worship God, with Prayers, and praises, and Sacrifices, &c.*

*In the sides of the North.] i. e. I will sit even in the North side thereof: for we must either repeat these words [I will sit] again, or say, that these words are governed of the former by Apposition.*

He saith, *In the sides of the North*, for in the North, or Northern sides, or the sides looking towards the North. For (as we observed but now) the Hebrews often put a Substantive of the Genitive Case for an Adjective.

He saith *sides*, for *side*, putting a Plurall for a Singular number.

But why doth he say, *he will sit in the North side of the Mount of the Congregation*, or *Mount Sion*, &c?

*Answer.* Because the Temple of God was built on the North side of that Mount, and his meaning is, that Sennacherib said in his heart, that he would sit in the Temple of God, as God.

14. *I will ascend above the height of the Clouds*] i. e. I will ascend into Heaven.

*I will be like the most High.*] i. e. I will be like to the Lord God, who sits between the Cherubims in his Temple, whose Throne also is in heaven, for I will sit where he doth.

*The most High.*] He calls God the most High, because there is none higher than God, he is over all.

This verse is but a repetition of the former, with which kind of repetition our Prophet is much delighted.

15. *Yet thou shalt be brought down to Hell.*] i. e. By Hell is meant the Grave, which is opposed to Heaven, and which is opposed also to the Mount of the Congregation, as that which is digg'd, and lies below the Surface of the earth, to that which riseth above the earth.

*To the sides of the pit*] q. d. Thou shalt be brought down to the pit, and laid between the sides thereof.

*To be brought down to the sides of the pit* signifieth, to be brought down to the bottom of the pit. So when Jonah went down into the bottom of the Ship, he is said to have gone down into the sides of the Ship, *Jonah chap. 1. vers. 5.* For those Vessels or Cavernes which have sides, are deep and spacious.

Note, that the Prophet opposeth the sides of the Pit here to the sides of the North, *vers. 13. q. d.* Thou shalt not ascend up to the sides of the North, and sit there: but thou shalt be brought down to the sides of the pit, and lie there.

*Of the pit.*] i. e. Of the grave.

16. *They that see thee.*] *Supple*, Thus weak, and in so mean and contemptible a condition.

*Shall narrowly look upon thee.*] i. e. Shall view thee exactly, and attentively, contracting the apple of their eye, that their sight may be the sharper.

*Is this the man that made the earth to tremble?*] *Supple*, For fear of him, because of his power, which he abused to oppression.

*The earth.*] i. e. The Inhabitants of the earth. *Metonymia Subjecti.*

*That did shake Kingdomes?*] i. e. That did make whole Kingdomes to shake and tremble for fear of him, yea, that did tumble them topsie turvie.

17. *That made the world as a wilderness.*] A wilderness is a place that hath neither Men nor Cities in it; wherefore because Sennacherib was continually making war upon some place or other, slaying the Men, and carrying them away captive, and burning the Cities, and laying them waste, the Prophet saith, *that he made the world as a wilderness.*

*That opened not the house of his Prisoners*] i. e. Which committed many men to prison, but would never again release them, and let them out.

By this may be Metaphorically understood, that he carried many away captives out of their own Land, and would never suffer them to return into their own Land again.

18. *All the Kings of the Nations.*] i. e. All Kings whatsoever

Or rather particularly, all the Kings of Babylon or Assyria.

The Kings of Babylon or Assyria, might be called the Kings of the Nations, because they had many Nations under their Dominions, over which they ruled.

*Lie in glory.*] i. e. Lie buried after a glorious manner.

*Every one in his own house.*] i. e. Every one in the Sepulchre of his own house or family, that is, (as the Scripture speaks) every one in the Sepulchre of his Fathers.

He puts the house here (by a Metonymie) for the Sepulchre of an house or family.

It was the custome of Kings, and many Nobles, of many Nations, to erect stately build-

buildings for themselves; and their own families to be interred in.

19. *But thou art cast out of thy grave.] i. e.* But thou art cast out of thy grave, which thou mightst have challenged in the Sepulchre of thy Fathers, among thy Ancestors.

It seemeth, that *Sennacherib* was buried at first among his Ancestors, in the Sepulchre of his Fathers, but afterwards, upon some tumult or other, or upon some occasion or other, was drawn out from thence again, and had his body dishonourably cast about the streets, or buried in some ignominious place or other.

*Like an abominable branch.] i. e.* Like some ill and unprofitable plant, which an Husband-man or Gardiner detesteth, and suffereth not to grow in his grounds, but pulleth it up by the roots, and casts it away to the dunghil.

*And as the rayment of those that are slain, thrust thorow with a sword.] i. e.* And as a garment of those that are slain in the battle, and which are thrust thorow with a sword, supple, in many places.

The garment of those which are slain, and run thorow with a sword in many places, no man will think worth taking up, as being both besmeared with blood, and full of holes: And if any chance to take it up, he straightway casts it away again.

*That goe down to the stones of the pit.] i. e.* As the garment or rayment of those (which being slain) are cast into the next quarry or pit, and there covered with stones.

These words are governed of the former by apposition.

To goe down into the pit, signifies as much, as to be brought, and put, or cast in into the pit, so also it signified, *Job*, 21. 13.

He alludes here to the custome or manner of the warrs, for in warrs they cast the bodies of the common souldiers into some hole or pit, which they either find or make, near the place of the battle, and so bury them: But as for the bodies of Commanders, and men of note, which are slain, they carry them away, and give them an honourable burial.

By that therefore that he sayes of them that goe down to the stones of the pit, he meaneth of the common souldiers. And this makes the rayment, which he speakes of,

the worse, and more contemptible. For if no man will think the rayment of him which is slain, thrust thorow with a sword in many places, worth the taking up, or if he doth take it up, will cast it away presently again, because it is besmeared with blood, and full of holes, though otherwise it were a good rayment, much lesse will he think it worth the taking up, and much more, if he hath taken it up, will he cast it away, if it be the garment of a common souldier; for common souldiers were wont to be poorly and meanly arrayed at all times.

20. *Thou shalt not be joyued with them in buriall.] i. e.* Thou shalt not be joyued with the Kings of the Nations, that is, with the Kings of *Babylon* and *Assyria* thy Ancestors in burial, nor lie buried in the Sepulchre of thy Fathers with them.

*Because thou hast destroyed thy Land.]* That is, because thou hast destroyed the people of thy Land.

He puts the Land for the people thereof, by a *Metonymie*.

But how did *Sennacherib* destroy the People of his Land?

*Answer.* Perhaps *Sennacherib* was such a one as *Nero* was, which delighted or sported himself in the death of his People. Or therefore might *Sennacherib* be said to destroy his People, because by his pride and blasphemy he provoked God to cut off his mighty Army by an Angel, in which Army he had so many of his people, as that the *Ethiopian* said of the *Assyrians* at that time, that they were a Nation scattered and peeled, to wit, by reason of the great multitude of men which *Sennacherib* had taken out of *Assyria*, and carried with him to invade *Judea*, *Cap.* 18. v. 2. And indeed it is a Tradition among the *Jewes*, that *Sennacherib's* Subjects were extreemly incensed against him for that losse, especially they which had any Fathers; or Sonnes, or Brothers, or any near Kinn therein.

Any of these Reasons may be reason enough to a rabble to ransack the Sepulchres of the dead, and to draw out the body of a Tyrant, or such as they were incensed against, from thence, to use it reproachfully.

*The seed of evil doers.]* See *Chap.* 1. v. 4.



*Shall never be renowned.] i. e.* Shall never be had in that memory as the righteous shall, *Psal.* 109. v. 15.

21. *Prepare slaughter for his Children.] q. d.* O yee *Medes*, prepare yourselves, and come and slay the Children of *Sennacherib*.

This *Apostrophe* is to the *Medes*, who (as I said) about this time did break in pieces the Empire of the *Assyrians*, of which *Sennacherib* was late King.

Note here, that he, of whom the former part of this Proverb was made, was dead before God called to the *Medes* to prepare slaughter for his Children, and before *Babylon* was destroyed, as will appear to those that attentively read this Proverb or Song: And so was *Sennacherib*: He therefore is the subject of the former part of this Proverb or Song, and to none doth it agree so well as to him.

*For the iniquity of their Fathers.] i. e.* For the iniquity of *Sennacherib* their Father, *Salmanasser* their Grand-father, and *Tiglab-Pilezar* their great Grand-father, who had grievously oppressed, as other people, so especially the Children of *Israel*.

*That they doe not rise.] Supple,* To that power and glory which their Father *Sennacherib* once had.

*Nor possess the Land.] Supple,* Which their Father possessed.

*Nor fill the face of the world with Cities.] i. e.* And that they build not Cities upon the face of the earth, as their Fathers have done.

Proud Tyrants, though they puld own and destroy Cities in some places, yet they build again in other, that they may become famous thereby to present and future ages. And for the most part, they call the Cities, which they build, after their own names, as *Alexander*, *Casarea*, *Antiochia*, were called from *Alexander*, *Caspar*, and *Antiochus*.

22. *The name.] i. e.* All which are called by his name, as being of his blood.

He puts the name for the party named, by a *Metonymie*.

*And remnant.] i. e.* And those which remain alive of his blood.

It is likely, that many of *Sennacherib's* house, and race were slain in his warres, as it, often happeneth to the Kinred and

Children of other Princes, and therefore he saith, the remnant, *supple*, of *Sennacherib's* Kinn.

*And Son, and Nephew.] Supple,* Of *Sennacherib*.

23. *I will make it also a possession for the Bittern.] i. e.* I will also make *Babylon* itself a place for the Bittern, where it may haunt and abide quietly, and not be disturbed by any man.

A Bittern is a solitary fowl or bird, which delighteth in fenny places and waters.

*And pooles of water.] Babylon* stood in a marish and fenny ground, yea, where *Babylon* stood it was at first all water, called a Sea, as *Eusebius* reporteth, in the latter part of the ninth Book of his *Evangelicall Preparation*, out of *Abydnus*; very likely therefore it is, that a great part of it, if not all, lay so low, as that it was fain to be defended from the inundation and overflowing of the River *Euphrates*, and other waters, by banks, which banks being broken down by the *Medes*, *Babylon* (or at least a great part of it) must needs become a pool, or pooles of water.

*And I will sweep it with the Besome of destruction.] i. e.* And I will utterly destroy every man out of it.

He alludes to a maide which sweepeth her house, that she may purge it and cleanse it from all the dirt, and dust, and filth that is therein: For as such a one so sweepeth her house, as that she leaves not the least piece of dust, or dirt, or filth in it: So, saith the Prophet, will the Lord so cleanse *Babylon* of the wicked and filthy Inhabitants thereof, as that he will leave none in it, but destroy them all.

*The besome of destruction.] i. e.* The destructive besome, or a besome which shall destroy them.

He puts a Substantive of the Genitive case for an Adjective, as the Hebrews are wont, and takes destruction actively.

Note, that this Verse contains an Answer to that Question which was moved *vers. 4.* *How is the golden City ceased?* For here he answers that *Babylon* the Golden City ceased through the Power of God, who made it a possession for the Bittern and Pools of water, who also swept it with the besom of destruction.

Here

Here ends the Proverb which he began v. 5.

24. *The Lord of Hosts hath sworn saying, &c.* This is a Prophecie distinct from that which went before, which yet seemes here to be added, because it concerns Sennacherib, as the former part of this Chapter did.

*As I have thought.* ] *Supple*, To do.

*So shall it come to passe.* ] *Supple*, Which I have thought of.

*It shall stand.* ] A purpose is said to stand which we alter not, till we have effected what we purposed.

25. *That I will break the Assyrian.* ] This is that which the Lord thought, and shall come to passe : And which he purposed and shall stand.

*The Assyrian.* ] By the *Assyrian* he means Sennacherib first, who was King of Assyria by way of excellency, Then he meanes Sennacherib's Army, by a *Metonymie*.

*In my land* ] i. e. In *Judaea*.

Why *Judaea* was called the land of the Lord, See v. 2.

*And upon my Mountaines.* ] *id est*, Upon the Mountaines of *Judaea* my Land.

*Judaea* was a Mountainous Countrey, and *Hierusalem* was encompassed with mountaines, *Psal.* 125. 2. on which Sennacherib's Army was slaine.

This was performed, 2 *Kings*, Chap. 19. 35.

*Then shall his yoke.* ] i. e. The yoke of Sennacherib the *Assyrian*, which he hath put upon the necks of the men of *Judah* the People of God.

What he meanes by the yoke, See *Cap.* 9. 4. and 10. 27.

*From off them.* ] i. e. From off the men of *Judah*, but especially of *Hierusalem*.

He puts here a *Relative* without an *Antecedent*, and seems to point at them of whom he speaks.

*And his burden depart from off their shoulders.* ] This is the same for sence with the former words.

26. *This is the purpose which is purposed upon the whole earth.* ] He puts the whole earth by a *Metonymie*, for all the Nations and Inhabitants of the earth : And by all the Nations or Inhabitants of the earth, he meaneth those of all Nations, which were in Sennacherib's Armie, ( for Sennacherib's Armie consisted of almost all kind of Na-

tions, in the known world) by an *Hyperbole* or *Synechdoche*.

The sence of this place is this, q. d. This is the purpose which is purposed by the Lord upon all the Nations and Inhabitants of the earth, which shall serve Sennacherib in his Armie, against *Judah* and *Hierusalem*, to wit, to break them:

The Prophet speaketh this in his own person, repeating in other words what God had said, v. 25. and attesting of it.

*And this is the hand which is stretched out upon all Nations.* ] i. e. And this is the judgement or Punishment which shall be inflicted, and is ready to fall, upon all Nations.

He puts the hand here, for the judgement or punishment executed with the hand, per *Metonymiam efficientis*.

And speakes here of God *Αἰσχροπρεπὴς*, and alludes to a man which stretcheth out his hand to strike, who then threateth and resolveth, and is ready to strike, when his hand is stretched out.

Or when he saith, *this is the hand which is stretched out upon all Nations*, He may point as it were at Gods hand, as though he saw it stretched out upon all Nations, which stretching out of Gods hand upon all Nations, did sufficiently shew what he purposed against them.

*Upon all the Nations.* ] i. e. Upon all those men of severall Nations, which were in Sennacherib's Army.

27. *For the Lord of Hosts hath purposed, &c.* ] Between this and the former verse we must understand these or the like words. *And this shall come to passe which God hath purposed, and he shall smite them upon whom his hand is stretched out,* q. d. And this shall come to passe, which God hath purposed, and he shall smite them upon whom his hand is stretched out, for the Lord of Hosts hath purposed, &c.

*Hath purposed.* ] *Supple*, To break the whole earth, that is, all the men of the earth, which shall serve Sennacherib in his Army against *Judah* and *Hierusalem*.

*And who can disannull it?* ] i. e. And who can disannull his purpose?

*And his hand is stretched out.* ] *Supple*, To smite all the men of all the Nations, which shall serve Sennacherib against *Judah* and *Hierusalem*.

*And who shall turne it backe.* ] *Supple*, That he should not smite him?

28. *In the year that King Ahaz died was this burden.]* Ahaz was the Father of Hezekiah, who succeeded Ahaz in the Kingdom.

That therefore, which is here spoken, was delivered either a little before Hezekiah came to the Crown, or when he was newly crowned.

Note, that this Verse is to be referred, not to that which went before, but to that which followeth after.

*This burden.]* He meaneth the burden of Palestina, of which he is about to speake.

What a burden signifieth in this place learne from the like. Chap. 13. v. 1.

29. *Rejoyce not thou whole Palestina.]* Uziah (the Grandfather of Ahaz and great Grandfather of Hezekiah) was a great scourge of the Philistines, and exceedingly prevailed against them, 2 Chron. 26. 6. At whose death the Philistines did generally rejoyce throughout all Palestina, because such a scourge was taken away from them: In allusion therefore to this generall joy of the Philistines throughout all Palestina, at the death of Uziah, the Prophet saith, *Rejoyce not thou whole Palestina.*

*Palestina.]* He puts Palestina here by a Metonymie, for the Philistines, the Inhabitants of Palestina.

*Because the rod of him that smote thee is broken.] i. e.* At this, that the Rod of Uziah, who smote thee, and mightily afflicted thee, is broken.

By the rod of Uziah is meant Metaphorically, the power of Uziah, which he used against the Philistines, which rod was then broken, when Uziah died.

*For out of the Serpents root shall come forth a Cockatrice.]* By the Serpent is here meant Metaphorically, Uziah, because as a Serpent stingeth, so did Uziah, sting the Philistines.

By the Cockatrice is meant Hezekiah, because the Cockatrice is a more dangerous Serpent, and stingeth worse than that which he here calls by the generall name of a Serpent. And Hezekiah was a more dangerous enemy, and afflicted the Philistines more than Uziah had done, 2 King. 18. 8.

*Out of the Serpents root.]* In these words he alludeth to a shoot or branch which

shooteth or springeth out of the root of a tree or plant.

*And his fruit.] i. e.* Yea, the Serpents fruit, q. d. Yea, Hezekiah which is the great grand-child of Uziah, (of whom I speak under the Metaphor of a Serpent, &c.

And is put here, for Yea.

*Shall be a fiery flying Serpent.]* He likeneth Hezekiah here, to a fiery flying Serpent, because as a fiery flying Serpent is more hurtfull than an ordinary Serpent, yea, than a Cockatrice, so was Hezekiah farre more hurtfull to the Philistines than Uziah was.

The fiery flying Serpent commeth suddainly upon a man, and cannot easily be avoided, because he flies, and when he cometh, he stingeth deadly, because he is a fiery Serpent.

These kind of Serpents were called fiery Serpents, not because they were of a fiery nature, but by reason of the effects which they produced, which was, that by their biting or stinging, they did so inflame him whom they bit or stung, as that he was thereby as hot as fire, as we use to speak.

This Sentence is a Repetition of the former, and both of them seem to be Proverbs, used by the Hebrews, when they would signify that a worse or a more terrible man shall succede a better or lesse terrible.

30. *And the first-born of the Poor.] i. e.* And they which are in an exceeding poor and low condition.

He meanes hereby the men of Judah, which were brought very low in the daies of Ahaz. 2 Chron. 28. 5. &c.

When he saith the first-born of the poor, for him, that is in an extreme poor and low condition; he useth a Catachresticall Metaphor. For because the first-born Sonne excelleth all his Fathers Children in wealth, and other priviledges of his birth-right, therefore doth he call them, which are the poorest (in condition) of all men, the first-born of the poor, as excelling and surpassing all which are poore and miserable in poverty and misery.

*Shall feed.]* Supple, in safety under him, i. e. shall live quietly and peaceably without fear under Hezekiah.

In the word, feed there is a Metaphor drawn from Cattle, which are kept in safety (while they feed) from wolves and other rave-



• ravenous beasts, by the Shepheard.

*And the needy.*] This is a Repetition of those words : *And the first-borne of the poor.*

*Shall lye down in safety.*] These are for fence the same with those words, *shall feed*, and in these also, there is a Metaphor taken from Cattle, which lie down and couch safely from ravenous beasts, by the custody of Shepherds and their dogs.

*And I will kill thy root.*] But I will kill thy principall men, O *Palestina*, with famine.

He puts *And* for *But* : And by the *root*, he meaneth the principall men, by a Metaphor, from a tree, whose principall part is the *root*.

He speakes here in the person of God.

*And he shall slay thy remnant.*] i. e. And *Hezekiah* shall slay with the sword, those that escape the famine.

By *He*, he meaneth the Cockatrice, and fiery flying Serpent, that is, *Hezekiah*, whom he signifieth by those Metaphors.

31. *Howle O Gate.*] q. d. Lament ye Cities of the *Philistines*, or *Palestina*, for the miseries which shall come upon you.

He saith, *howle*, for lament, by a Metaphor from dogs and wolves, which howle and make a dolefull noise.

He saith *O Gate*, for *O ye Cities*, or *O ye which inhabite the Cities of Palestina*, where first, he puts a *Gate*, for *Gates* : A Singular for a Plural number. Then by *Gates*, he meaneth, the Townes and Cities which have *Gates*, by a Synecdoche : Then by the Townes and Cities, he meaneth, the Inhabitants of those Townes or Cities, by a Metonymie.

*Thou whole Palestina art dissolved.*] i. e. All ye Inhabitants of *Palestina* shall faint, and melt away with fear.

By *Palestina*, he meaneth the Inhabitants of *Palestina* by a Metonymie.

And he saith, that *they are dissolved*, for *they shall be dissolved*, after a Prophetique way : Putting a Praterperfect tense for a Future.

And he saith, *ye shall be dissolved*, or melted, as he said, and every mans heart shall melt, Cap. 13. 7. The Notes upon which place see, For the Phrase and Metaphor is the same with this.

*There shall come from the North a smoak.*] By this *Smoak* he meaneth either *Hezekiah*

whom he signifieth by *smoak*, because as *smoak* is quick in its motion, and hurterh the eyes : So *Hezekiah* was quick in his expedition against the *Philistines* and was very hurtfull to them, and did sore vex them.

Or, by this *smoak*, he meaneth a great Armie of the men of *Judah* marching against the *Philistines*, by a Metonymie. For great Armies in their march raise a dust, which is seen a farre off, like a Cloud or *Smoak*.

*From the North.*] i. e. From *Judea*, or the land of *Judah*, which lay North of *Palestina*, or the land of the *Philistines*.

But did not *Palestina*, or the land of the *Philistines* lye West of *Judea*, or the land of *Judah*, Cap. 11. 14? How then is it here said, that the land of *Judah*, or *Judea* lay North of the land of the *Philistines*, or *Palestina*?

Answer, *Palestina* did neither lie directly West, nor directly South from *Judea*, but between the South & the West points : So that (to speak without exactnesse and as they commonly speak) it might indifferently be said to lye either South or West of *Judea*, and *Judea* North or East of that.

*And none shall be alone.*] i. e. And none shall separate himself, and abide apart from the rest of his brethren the *Jenes* but all shall march together as one man, with one mind against *Palestina*.

He seemeth here to allude to a stragling sheep, which separates herself from the flock and keeps alone.

*In his appointed times.*] i. e. In the times which *Hezekiah* shall appoint for a muster, or for his expedition against *Palestina*.

By *his times*, he meaneth the times of *Hezekiah* (who was signified above by a Cockatrice, and fiery flying Serpent) that is, the times which *Hezekiah* should appoint for his Armies mustering or marching. Not *his times*, who should be appointed to muster or march at such times.

32. *What shall one then answer the messenger of the Nation.*] q. d. And at that time the Nation of the *Philistines* shall send Messengers, or Embassadors, into the Land of *Judah* to *Hezekiah*, to make peace with him and his people, and shall plead hard for peace, putting *Hezekiah* and his People in mind of the uncertainty of warre, but when they shall speak of the uncertainty of

of warre, what Answer shall be given them.

*What shall one then answer, &c.] i. e. And what Answer shall be given them.*

*And seems to be left here to be understood.*

*Of the Nation.] i. e. Of the Nation of the Philistines.*

*That the Lord hath founded Zion.] i. e. To the messengers of the Nation, i. e. Of the Philistines that shall come to entreat a peace, and put Hezekiah and his People in mind of the uncertainty of wars, that thereby they may obtaine a peace: This Answer shall be given, Viz. That the Lord hath founded Zion.*

*The Lord hath founded Zion.] i. e. The Lord hath given Zion a promise of certaine victory.*

By Zion (and Hill a part of Hierusalem) is meant Hierusalem it self, by a *Synechdoche*. And by Hierusalem, are meant the *Inhabitants* of Hierusalem by a *Metonymie*, and by the *Inhabitants* of Hierusalem (which were but part of the *Inhabitants* of Judah) all the men or *Inhabitants* of Judah, are meant, by a farther *Synechdoche*. And by the *Inhabitants* of Judah, the hope of these men, by another *Metonymie*.

God is said to found Zion, that is, to settle or build, the hopes of Zion upon a sure foundation. Because he gave her his promise, upon which she built her hope, as upon a firme foundation.

*And the poor of his people.] i. e. And his poor People the Jewes, which now are in a low and a poor condition.*

This phrase, *the poor of his people*, is like that of Saint Paul's, the *signe of Circumcision*, Rom. 4. 11. For as the *signe of Circumcision* is no more than this, *Circumcision which is a signe*, So the *poor of his people* is no more than this, *his people which are poor*.

*Shall trust in it.] i. e. Shall trust in that foundation, i. e. In that promise, and build their hopes upon it.*

The *Antecedent*, (Viz. *Foundation*) which is the *Antecedent* to this *Relative Is* is not formally and plainly here expressed; But yet it may be plainly understood, from the fore-going words.

The *foundation*, which is here meant, is (as I said) *Gods Promise* made to the poor Jewes, of certaine Victorie over the *Philistines*, upon which Promise the Jewes did rely and build their hope, (as it were a *Superstructure* upon a sure *Foundation*) and therefore would not hearken to their mortall Enemies, the *Philistines*, when they desired peace, by their Embassadors, and pleaded for it by arguments fetcht from the uncertainty of warre.

The Promise that the Jewes should prevail over the *Philistines*, is contained, in the 29, and 30 Verses of this Chapter.

# ISAIAH.

## CHAP. XV.



**H**E burden of Moab.] What is meant by the burden here, learn from Chap. 13. vers.

1.

Moab is put here for the Moabites, the Father for the Children.

Moab was the Sonne of Lot, which he had by his eldest daughter, Gen. 19. v. 36.

37.

*Because in the night Ar of Moab is laid waste.*] Here is somewhat to be understood: Viz. Howle or lament ye Moabites, So that the full sentence is this. *Howle O ye sonnes of Moab, because Ar of Moab shall be laid waste in the night.*

*In the night.*] That is suddainly, and when it is little thought of: For those things, which fall out in the night are suddaine and unexpected.

See of this phraze 1 The. 5. 2. and 2 Per. 3. 10.

*Ar of Moab.*] Ar was one of the chief Cities of the Moabites, Numb. Chap. 21. v. 28.

*Is laid waste.*] i. e. Shall be laid waste.

He speakes of a thing to come, as if it were come already.

*And brought to silence.*] i. e. And utterly cut off, so that where there were many and great tumults, and much noise of people heretofore, there shall be now altogether silence.

*Because in the night Kir of Moab.*] i. e. Howle and lament also, because in the night, Kir of Moab shall be laid waste, &c.

This is another cause why they should howle and lament.

As Ar was one, so Kir was another chief

City of the Moabites.

2. *He is gone up.*] By He, understand Moab, and by Moab, the Children of Moab, per Metonymiam efficientis.

He speakes of a thing to come, as if it were present, and that Prophetically.

*To Baiith.*] Baiith was a Town or City of the Moabites, so called from Baiith, that is, the House or Temple, Supple, of their God Chemosh, (as he is called Numb. 21. 29.) or Baal-Peor, (as he is termed, Numb. 25. 3.) which was there scituate; So Fanum fortune, was the name of a City in Italie, between Pisaurus and Senogallia, so called from the Temple of Fortune which was there. And Fanum Minerva, was a City of Gaule, so called from the Temple of Minerva which there stood.

This Baiith is called Beth-Baal-Meon, Job. 13. ver. 17. and in short Baal-Meon, Numb. 32. 38. And indeed it is probable that it was but a Temple at first, and for the entertainment of Votaries, some Inns were at first built near unto it, & afterwards other houses added which multiplied and grew into a Town or City: so have Abbies and Religious houses been occasion of Townes with us, as of Reiston, Saint Albans, &c.

*And to Dibon.*] Dibon is also the name of a Town where some Temple, or Altar, or Idol was erected, and where the Moabites had consecrated a place for the worship of their God.

*The high places.*] i. e. The places of worship.

Those places where there was any Temple, or Altar, or where any Idol was erected, or where they were wont to worship, were called high places, because such places were commonly chosen and scituated on high Mountaines. They chose high hills for those purposes.

*To weep.*] Supple, because of the affliction



on, which shall befall the land of *Moab*, and to see to what pitty and compassion they can move their God to, and what aide they can get from him by their weeping.

*Moab shall howle.*] i. e. The *Moabites* or *Children of Moab* shall lament.

*Moab* for the *Moabites*, or *Children of Moab*, by a *Metonymie*, as before.

*Over Nebo and Medeba.*] *Nebo* and *Medeba* were Cities which belonged to the *Reubenites*, *Numb. 32. vers. 38. Josh. 13. vers. 16.* but wonne from them by the *Moabites*.

He saith *Moab* shall howle over them, because he shall lament for them, standing over the ruines thereof, as men standing over the dead, lament their departure.

*On all their heads shall be baldnesse, and every beard cut off.*] He alludes to the custome of the Eastern nations, which were wont to shave their heads, and their beards, in the times of Publique Calamities, See *Cap. 22. 12.*

3. *They shall gird themselves with sackcloth.*] It was an ancient Custome to weare Sackcloth in the times of heavinesse, *Psal. 30. 11. and 35. 13.*

*On the tops of their houses.*] In the Eastern parts of the earth, they were wont to build their houses (not as we do, ridge-wise, but) flat on the top, so that they might walk and do many things thereon.

Thither they were wont to go up and weep in publique calamities, *Cap. 22. v. 1*

4. *And Heshbone shall cry and Elealeh.*] i. e. And the men of *Heshbone* shall cry for the miseries of *Heshbone*: And the men of *Elealeh*, for the miseries of *Elealeh*.

These Cities *Heshbone* and *Elealeh*, were Cities of the *Reubenites*, and by them once possessed, *Numb. 32. v. 37. Josh. cap. 13. v. 21.*

But note, that as many Citties were given to the *Israelites*, which they never came to possesse, by reason of their owne sloth: So they possessed many, which afterwards they lost to the *Moabites* and other people, by their owne faults.

*Their voice.*] i. e. The Cry of the men of *Heshbone* and *Elealeh*.

*Shall be heard unto Jahaz.*] i. e. Shall be heard unto the uttermost end of their land, and so shall be an exceeding great Cry.

*Jahaz.*] stood in the uttermost borders of the land of *Moab*, *Numb. 21. 23. Josh. 21. 36.*

*Therefore the armed Souldiers of Moab shall cry out.*] q. d. So great shall their Cry and Lamentation be, that the very Souldiers of the Land of *Moab*, shall therefore cry out, and break forth into weeping, because of their Cry and Lamentations.

Or *therefore*, may be put for *yea*, q. d. Yea, the armed Souldiers of *Moab* shall cry out.

Or *Therefore* may signifie, because of this, q. d. *Because of this misery* which shall come upon *Ar*, and *Kir*, and *Heshbone*, the armed Souldiers of *Moab* shall cry.

Souldiers use to be hard-hearted, and not easie to be moved with pitty: That the Souldiers therefore should be moved with these cries and lamentations, or with these miseries, it shewed those cries, and lamentations, and miseries, to be very grievous and lamentable indeed.

*His life shall be grievous unto him.*] i. e. their lives shall be grievous unto them.

He changeth here the number, putting a *Singular* for a *Plural*, by an *Equalage*.

5. *My heart shall cry out for Moab.*] q. d. So grievous shall the misery of *Moab* be, as that it breaks my heart also, and makes me cry out to think of it.

The heart is put for the whole man, by a *Synchdoche*.

This the Prophet speakes in his own person, as the Prophet *Jeremie* doth in the like case, *Jer. 48. 36.* And this is an Argument of the grievousnesse of their misery, that the thought thereof should thus afflict the Prophets heart.

Yet some understand these or the like words here, *Viz. every one shall say*, q. d. Every one which heareth of, or seeth the misery of *Moab*, shall say, my heart shall cry out for *Moab*. And this is no lesse argument of the misery of the *Moabites*, that every one, which heareth thereof, or seeth it, shall weep and lament at the hearing or seeing of it, than the other was.

*His fugitives shall flee unto Zoar.*] By his is meant *Moab's*, and the sence is, q. d. For many of his People, that is, many of the people

People of *Moab* shall be faine to flie to save themselves, to flie even to *Zoar*.

They which fled in this case he calls *Fugitives*, not in a reproachfull, but in a civill sense.

We must understand the Causall conjunction, *For*, in this place, *q. d.* For his *Fugitives* shall flie unto *Zoar*. For he gives a reason here, why his heart shall cry.

*Zoar* was a City in the Coasts of *Judah*, of which you may read, *Gen. 19. 22.* And it sheweth, that the *Moabites* were sorely persecuted which would flie to a City of *Judah* for Refuge : For the *Moabites* were in enmity with *Judah* at this time, and would not pay him the Tribute which was due to him from them, *Cap. 16. v. 1, 6.* But what will not fear do ?

*Accipitrem metuens pennis trepidantibus ales,  
Audet inhumanas fessa venire sinus :  
Nec se vicino dubitat committere recto,  
Quae fugit infestos territa cerva canes.*

Ovid de Ponto, Lib. 2. Eleg. 2.

*Shall flie.*] Roaring and crying as they goe.

*An heifer of three yeares old.*] *i. e.* As an Heifer of three yeares old.

The *Hebrewes* often leave the Note of *similitude* to be understood.

An *Heifer* of this age, is strong and lusty, and therefore will run stoutly, and bellow loudly as it runneth : Therefore to such an *Heifer* may they be well likened which flie with all speed, and cry aloud for fear and grief, as they flie along.

*For by the mounting up of Luhith, with weeping shall they goe it up*] *i. e.* For they shall goe up to *Luhith*, with great weeping and lamentation, as they goe.

This Causall, *For* is to be referred to those words, *my heart shall cry for Moab*, as relating to them immediately : And so it must as often as it is repeated in this Chapter : For in every place where it is repeated, it sheweth a Cause, why the Prophets heart and every ones heart else, should cry for *Moab*.

*Shall they goe it up.*] This *Relative It*, is here redundant, after the *Hebrew* manner.

*By the mounting up of Luhith*] *i. e.* As they goe up by the ascent of *Luhith*.

The way which led to *Luhith* was on an

ascent, or mounting up ; For *Luhith* was a City scituate on a Hill, near unto *Heshbon*, not farre from *Arnon*.

*Shall they.*] *i. e.* Shall the people of *Moab*.

Although there is no formall Antecedent here to this Relative, yet it is easie to be understood.

*By the way of Horonaim*] *i. e.* By the way which leadeth to *Horonaim*, which also was a City of the *Moabites*.

*Shall they.*] *i. e.* Shall the *Moabites*, or People of *Moab*.

The meaning, is not all the People of *Moab* shall go up to *Luhith* and weep as they go : And that all the People of *Moab* shall go to *Horonaim*, and weep as they go : But the meaning is, that they that goe up to *Luhith*, shall weep as they goe, and they that goe to *Horonaim*, shall cry as they go, &c.

*A cry of Destruction.*] *i. e.* A grievous and lamentable cry, such as they use to make which see their Countrie and wives and Children, and whatsoever is near unto them, destroyed.

It may be that *Luhith* and *Horonaim*, were Cities of Defence and well fortified, whether those *Moabites*, that could, betook themselves in this Publique Calamity ; Or else there were high places there, whether they went to weep, as they were wont to *Baiith* and *Dibon*. *v. 2.*

*6. For the waters of Nimrim.*] We read of *Nimrah*, a City of the *Gadites*, *Numb. 32. 3.* which is also called, *Beth-nimrah*, *Numb. 32. 36.* and *Josh. 13. 27.* Which City although it appertained to the *Gadites*, yet was possessed by the *Moabites* at this time, this is that City which is here called *Nimrim*, or the waters of *Nimrim* : For by the waters of *Nimrim*, may be, meant *Nimrah*, or *Nimrim* it self ; And it may be called the waters of *Nimrim*, because it was scituate upon the waters, and therewith encompassed, as *Tire* is called the Sea, *Cap. 23. 3.* because it was scituate upon the Sea, and therewith girded.

*Shall be desolate.*] *i. e.* Shall be forsaken of its Inhabitants, and left desolate without any people in it.

Note, that this Conjunction, *For*, depends immediately upon these words, *My heart shall cry for Moab*.

*For the Hay is withered away.*] Note, that this also relates immediately unto those

wordes, *My heart shall cry for Moab.*

He puts *Hay* here for *Grasse*, of which they make *Hay*, per *Me:onymiam materie*.

How came the *hay* to wither away, and the *grasse* to faile, and every green thing to consume away in the land of *Moab*, at this time?

*Answer*, From the multitude of their enemies, which even with their multitude of horse and men, partly devoured the *grasse* and every green thing, and partly trod them down, and trampled them under feet.

You may observe here how the *Present*, or *Preterperfect* tense is confounded in this Verse with the *Future*, which is a thing usuall with the Prophets, because the things, which they speak of, though they are not yet come, shall as assuredly come, as if they were come already.

7. *Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willowes.* ] i. e. Therefore the abundance of cattle and wealth, which the *Moabites* have heretofore gotten, by their labour and industry, and the silver and gold, which they have heretofore laid up for themselves and their Children, shall these enemies of the *Moabites* which are now Masters of it (being they cannot quarter any longer in the land of *Moab* for want of provision) carry away to the brook of the Willowses. q. d. And because the *hay* in the Land of *Moab* is dried up, and the *grasse* faileth, and there is no green thing there, these enemies of the *Moabites*, (having eaten up and spoiled all the provision in the land of *Moab*) shall seek fresh Quarters, and goe with all the plunder which they have spoiled the *Moabites* of, to the Brooke of the Willowses.

Note that there be divers *Relatives* here without *Antecedents*, which is usuall with the *Hebrewes*, who leave the *Antecedents* to be gathered by the circumstances of the place.

As what the prophet saith in this Verse, may be an argument *ab effectu*, to make good what he saith of the failing of the *grasse* and the *hay*, and every green thing: So may it shew a new misery of the *Moabites*, for which he may justly cry and lament.

*To the brook of the Willowes.*] This was some noted *Brook*, about which grew great store of *Willowes*, which are wont to grow in watery grounds and delight therein.

About this brook, it is likely, that there were good store of rich Pastures and feedings, and therefore these enemies of the *Moabites* went out of the land of *Moab* (and carried all that they had plundered or taken) thither, there to refresh themselves, their horses, and Cattle.

This Place or Brook of the Willowses, was not in the Land of *Moab*. It is commonly thought to have been in a Valley of Arabia, and to have been in the way from the land of *Moab* to *Affyria*. Howsoever certainly it was the most convenient place, these enemies of the *Moabites* could chuse, for prosecuting of their Victories over the *Moabites*.

8. *For the cry is gone round about the borders of Moab.* ] i. e. For a grievous cry and lamentation, is heard in all the borders of *Moab* round about.

This relates also and depends upon those wordes, *My heart shall cry for Moab*, v. 5.

*The howling thereof unto Eglaim, and the howling thereof unto Beer-Elaim* ] i. e. The cry and lamentation of *Moab* is heard to *Eglaim*, it is heard to *Beer-Elaim*.

These two Townes *Eglaim* and *Beer-Elaim* were in the uttermost Coasts of the land of *Moab*.

*Thereof.* ] i. e. Of *Moab*, i. e. Of the *Moabites*.

*Moab* is put, by a *Metonymie*, for the *Moabites*, or Children of *Moab*.

9. *For the waters of Dimon shall be full of blood* ] The Prophet alludes to the name of *Dimon*, which is derived from *Bloud*, & signifieth *Bloudy*: And saith, that *Dimon* shall be filled with the blood of the *Moabites*, which shall be slaine at this time.

It is thought, by comparing this place with that of the second of *Kings*, Cap. 3. v. 20. &c. that this *Dimon* was that River, which came by the way of *Edom* into the Land of *Moab* by the meanes of *Elisba*, when the King of *Israel* and the King of *Judah*, and the King of *Edom* went together against *Moab* to battle, and they and their Armies were distressed for want of water: And that it was called *Dimon* (that is *Bloudy*)

First,



First, because the *Moabites*, when they saw the Sunne shine upon the water, as red as blood, said, this is *Blond*. Secondly, because the waters of that River, were coloured with the blood of the *Moabites*, which were slain there, close by that River or those waters at that time.

Note, that this sentence, must be referred (as the former were) to those words, *My heart shall cry for Moab, v. 5.*

*For I will bring more upon Dimon.] i. e.* For I the Lord will bring more streames of blood upon *Dimon* q. d. When the three Kings of *Israel*, *Judah*, and *Edom*, warred against *Moab*, The Lord slew so many of the *Moabites*, as that whole streames of their blood ran into *Dimon*, and raised the waters thereof, and as the Lord did then, so will he do now againe, he will slay so many of the *Moabites*, as that more streams of their blood, shall run into *Dimon*, and encrease the waters thereof, therewith.

Note that the Prophet speaks here in Person of God.

*Lions upon him that escapeth of Moab.] i. e.* I will also bring (for these words are here to be repeated or understood) *Lions* upon that *Moabite* which escapeth the sword, and they shall devour him.

*And upon the remnant of the Land.] i. e.* And upon them that remaine alive in the land of *Moab*, after the desolation and destruction here spoken of.

The like judgement of this by *Lions*, we read of, 2 *Kings*, 17. 25.

Note, that this Prophecie, and that which followeth in the next Chapter, were not delivered at one and the same time, but yet they concern one and the same judgement of the *Moabites*, for the Prophets did often repeat one and the same Prophecie, as they were moved thereunto, concerning the fulfilling therefore of this prophecie, we shall speak at the end of the next Chapter.



# ISAIAH.

## CHAP. XVI.



*Send ye the Lamb to the Ruler of the Land, &c.]*

For the understanding of this place, we must know, that *David* made warre upon the *Moabites*, and over-

came them, he put two parts of them to the sword, and one part of them he spared, upon this condition, that they should become his servants, and acknowledge him for their Lord, and pay him a yearely Tribute, 2 *Sam.* 8. 2. This Tribute was yearely to be an hundred thousand *Lambes*, and an hundred thousand *Ramms* with the wooll, 2 *Kings*, 3. 4. Now when the Kingdome of *David*, was rent in twaine, in the dayes of *Rehobo-*

*am* his grand-child, the *Moabites* payd this Tribute to the Kings of *Israel*, as having the greater part of that divided Kingdome and therefore being the strongest, as they thought: And the payment thereof they continued untill the dayes of *Ahaz*, 2 *Kings* 3. 4. But now the Prophet adviseth them to pay this Tribute to *Hezekiah*, as due to him (he being of the lineage of *David*, and his right Heire) and so much the rather, because now the Kingdome of *Israel*, was utterly ruined by *Salmaneser*, but the Kingdome of *Judah* did increase in power and strength, and flourish under *Hezekiah*.

*Send ye the Lamb.] q. d.* O ye *Moabites*, send ye the Tribute of *Lambes*, and of *Ramms*, which ye owe to *David* and his Successours.

He speaks here to the *Moabites*. And by

by the Lamb he meaneth the Lambes, putting a Singular number for a Plurall: And by the Lambes he meaneth, the whole Tribute of Lambes and Ramms, which the Moabites owed to David and his Successours, (by a *Synechdoche*) by part of the Tribute understanding the whole.

To the Ruler of the Land.] i. e. To Hezekiah King of Judah, who is the Supreme Lord of your Land, and so your Lord.

By the Land, he meaneth the Land in which they lived, that is, the Land of Moab.

But how could Hezekiah be called the Ruler or Lord of the Land of Moab?

Answer, Because he was the right Heire of David. For because he was the right Heir of David, he was by right of Inheritance, Lord and Ruler of the Land of Moab. For the Moabites covenanted with David to be his Servants, (and by consequence the Servants of his Heires and lawfull Successours) 2 Sam. 8. 2. And if they covenanted to be his Servants, then was he, by consequence, their Lord.

From Sala to the wilderness.] These words depend upon the Pronoun, *Ye*; So that the sence of the words, and order thereof is this. O ye Moabites, Supple, which dwell from Sala to the wilderness, send ye the Lambs to the Ruler of the Land.

Sala was a City situate on the South, and the wilderness here mentioned, was a wilderness lying on the North of the Land of Moab, (the west part of which wilderness bordered upon Jordan) these therefore were two of the bounds of that Land: And by these two bounds the whole Land of Moab is to be understood.

Unto the Mount of the daughter of Sion.] i. e. To Hierusalem which is the head City of the Kingdome of Judah, and where is the Throne of David, and Pallace of Hezekiah.

By the Mount of the daughter of Sion, he meaneth Hierusalem, see Chap. 1. vers. 8.

These words, Unto the Mount of the Daughter of Sion, depend upon the word, send, q. d. Send ye the Lambs unto the Mount of the Daughter of Sion.

When he bids them send the Lambs to the Ruler of the Land, he tells them the Person to whom, and when he bids them send them to the Mount of the Daughter of Sion:

He tells them the Place whether they should send them.

2. For it shall be, &c.] i. e. For otherwise it shall be.

Understand otherwise here.

A wandering bird cast out of the nest.] By a wandering bird cast out of the nest, he meaneth, a young Bird, (which while a man cometh to take the whole nest) getteth out of the nest; But when it is out of the nest, wandereth up and down peeping and crying, knowing not which way to take or what to do, having no Damme to feed it, and to guide it and tuteur it.

So the Daughter of Moab shall be.] i. e. So shall the Daughters of Moab wander up and down, crying and bemoaning themselves, and not knowing what to do, or which way to take.

By the Daughters of Moab he means, the Women of Moab, and by a *Sylepsis*, the Men to, but he mentioneth onely the Women, because they are most subject to fear and terrour, and soonest faint.

Or, by the Daughters of Moab, he means the Cities of Moab by an *Hebraisme*, of which Cap. 1. 8. And by the Cities of Moab, he meaneth the Inhabitants of those Cities, by a *Meronymie*.

At the ford of Arnon.] Arnon was a River which ran on the East of the Land of Moab, and divided the Land of Moab, from the Land of the Ammonites.

By the Ford of Arnon, therefore understand the East-borders of the Land of Moab, and by the East-borders, all the other borders thereof, by a *Sylepsis*.

3. Take counsel.] q. d. Take counsell together, and consider what ye are bound to do, to, or for the Kings of Judah, and their People, by that Covenant which ye made with David, when ye became his Servants, and Tributaries, 2 Sam. cap. 8. v. 2.

These words are to be joyned with the first Verse, as if the second were brought in by way of Parenthesis.

Executes judgement.] q. d. When ye know and have considered what ye are bound to doe by your Covenant, for the Kings of Judah, and their People, do it, for this is just, and justice requireth it to be done.

Judgement is put here, for that which is just, or that which justice requireth to be done.

Make

*Make thy shadow as the night in the midst of the noon day.*] q. d. It will not belong before the men of Judah will be persecuted, and faine to flie out of their own Countrey to strangers for relief: But when they are persecuted, and faine thus to flie, receive ye them and relieve them.

The Phrase is *Allegoricall*, wherein he compares *Persecution* to the *heat at noone day*, and the *relief* afforded to such as are persecuted, to the *shadow of a tree or tent*, which abates that heat.

The time when the men of Judah should be persecuted, and flie to save their lives, and had need of relief abroad, was when *Sennacherib* invaded the Land of Judah.

\* *Make thy shadow.*] i. e. Let thy shadow be.

He alludes to a tree or tent, which casts a shadow by the interposition of its leaves, or Curtaines between the Sunne and the earth.

*As the night.*] the night is nothing else but a *Shadow* caused by the interposition of the earth between the Sunne and us: But is a *great shadow*, and abateth the scorching heat of the day more than any shadow else.

*In the midst of the noone day.*] At which time the Sunne is at the highest, and the weather hottest, and by which is meant here, the *heat of persecution*.

*Hide the out-casts.*] i. e. Receive them, and hide them from the fury of their enemies, which are faine, for fear, to leave their owne homes.

By the *Out-casts*, he meaneth such *Jewes* as were constrained for fear of the *Assyrians*, under *Sennacherib* to flie out of their owne land.

*Bewray not him that wandereth.*] q. d. Bewray not that Jew to his enemies, which is faine to leave his house and home, and to steale or goe privately from place to place, to save his life.

4. *Let mine out-casts dwell with thee O Moab.*] q. d. Yea, entertaine my People, which are forced to flie from their house and home, and give them a safe and quiet dwelling among you, O ye *Moabites*.

This is spoken in the *Person of God*.

*Be thou a covert to them from the face of the spoiler.*] i. e. Be thou as a hiding place to hide them, in that the spoiler may not

see them, or find them out, to spoile them.

A *Metaphor* from a *Covert*, which keeps from *Storme* and *Raine*, as *Chapter 4. verse 6.*

That which the Prophet here adviseth the *Moabites* to, is not so much a piece of *mercy* as of *justice*, For being that they were by their *Covenant*, *Servants to the Kings of Judah*, and the *Kings of Judah* were their *Lords*, they were bound in *justice* to relieve their *Subjects* as they were able.

*For the Extortioner is at an end.*] i. e. For the *Assyrians*, which shall vex my people, shall not continue their cruelty long, but they shall be speedily cut off, and brought to an end.

He puts a *Singular* number here *Collective*, for a *Plural*, and by the *Extortioners*, he meaneth the *Assyrians*, which did extort and wring gold and silver, and whatsoever they liked, from, or out of them over whom they tyrannized; and particularly out of, or, from the *Jewes*, 2 *Kings*, 18. v. 14, 15, 16.

*The Spoiler ceaseth.*] i. e. They which will spoile the land of Judah, shall presently be destroyed.

*The Oppressours are consumed out of the Land.*] i. e. They which shall oppresse my people, shall be forthwith consumed, and clean ridd out of the Land of Judah againe.

These three last Phrases signifie all one and the same thing, and they are repeated for the more assurance of what is said, and the meaning of the phrases is this, that though the *Assyrians* shall cruelly vex and oppresse, and spoile the land of Judah, and the people thereof, for a while, yet it shall be but for a while, for after a while they shall be utterly destroyed, and consumed; so that not one of them shall be left in the land. And this came to passe when the *Angell* destroyed an hundred fourscore and fivethousand of the *Assyrian Army* in one night, 2 *Kings*. Chap. 19. Vers. 35.

He tells the *Moabites* here, that the *Assyrians* rage and cruelty shall last but a while in the Land of Judah, the better to persuade them to shew kindeesse to the men of Judah in their distresse. For the lesse burthensome men are like to be, the sooner will they find entertainment.

5. And



5. *And in mercy shall the Throne be established.*] *q. d.* And through the mercy of God, the Kingdome of Judah shall be established, and stand firme, and flourish againe, maugre all the cruelty of the *Assyrians*.

*In mercy.*] *i. e.* By mercy, *viz.* the mercy of God.

Note, that the Preposition *In*, is put for almost all other Prepositions among the *Hebrews*, and so used.

*The Throne.*] *The Throne*, which is the Kings Chaire of State, is put here *Metonymice*, for the Kingdome of Judah.

*And he shall sit upon it.*] And *Hezekiah* shall sit upon the Throne of the Kingdome of Judah after the destruction, which the *Assyrians* shall make in the Land of Judah.

He putts the *Relative*, *He* here, without an *Antecedent*; which yet may be easily understood.

And by *Hezekiah's sitting upon the Throne* he meanes, *Hezekiah's Raigne and rule over the Kingdome of Judah*.

*In truth.*] *i. e.* Certainly and without faile.

Or, *In truth*, *i. e.* According to the truth, *to wit*, of Gods promise made to *David*, *Psal.* 132. v. 11, 12.

*In the Tabernacle of David.*] *i. e.* In the House or Pallace of *David*.

He saith, *the Tabernacle of David*, for the House or Pallace of *David*: And he so saith; either in allusion to that, that *David* was once a *Shepherd*, and *Shepherds* live abroad in *Tents and Tabernacles*: Or he saith it to signifie, that the Pallace of *David* should be as a refuge to all that were oppressed with wrong, as a *Tabernacle* is a refuge to those which are beaten with a storm, or parched with the heat, *Cap.* 4. vers. 6. And indeed the Pallace of a righteous King should be a Sanctuary and refuge to all that are oppressed, see *Cap.* 32. v. 2.

Or he saith, *the Tabernacle of David*, for the House of *David*, because the most ancient dwellings were in *Tents and Tabernacles*.

*Of David.*] *David* may be taken here, per *Metonymiam Efficientis*, for the Kings of Judah, which were the Sonnes and Heires of *David*.

*Judging.*] *Supple*, All causes which are brought before him.

*And seeking judgement.*] *i. e.* And seeking the truth and uprightnesse of a Cause, that he may give sentence accordingly.

*And hastening righteousnesse.*] *i. e.* And hastening the decision of the Causes which are brought before him, and the administration of Justice: Not delaying or spinning out Sutes, to the vexation of the Poor.

*Righteousnesse* is taken here for that which we commonly call *Justice*, which consists in judging and deciding controversies, &c.

That *Hezekiah* should sit upon the Throne, administering Justice after this manner, was a sign, that he should be rid of the sword of the *Assyrians*; for—*Silent Leges inter Arma*, War makes Justice silent, and the Laws dumb: It was a sign also, that his Kingdome should be established and flourish again: For the Throne is established by *Righteousnesse*, *Prov.* 16. v. 12.

6. *We have heard of the pride of Moab.*] The sense is, as if he should say, *But I speak to them which are deaf: It is but lost labour to admonish them: For (according as we have heard) the Moabites are full of pride and wrath: And pride and wrath stop the eares against all good counsel.*

*Moab* is put here for the *Moabites*, or children of *Moab*,

*Even of his haughtinesse, and his pride, and his wrath.*] *q. d.* We have heard, I say, even of their haughtiness, and their pride, and their wrath.

Because of their haughtinesse and pride, the *Moabites* despised *Judah*: And therefore they would not hear to become *Hezekiah's* servants, and to pay Tribute to him. And because of their wrath against the people of *Judah*, they would not hear to relieve them when they were persecuted, or to let them dwell with them, when they were forced to flee from their own homes.

*But his lies shall not be so.*] *q. d.* But though they are now proud, and angry, and their speech is haughty and tumultuous, yet ere long be, their pride shall be pull'd down, and their wrath abated, and their speech shall be humble and calm.

The meaning is, that ere long be, they should fall into their enemies hands: And

And then their speech to them should be humble, and lowly, and meek, and calm.

The speech of Captives to their Conquerour is called *lies*, for Captives, which are taken in wars, use to invent *lies*, that they might please their Conquerours, and procure favour of them. Hence in the Hebrew Phrase, to tell a lie, signifieth to be subdued and overcome, as Deut. 33. 29. *Thine enemies shall be found liars unto thee.* Thou shalt subdue thine enemies, and Psal. 81. 15. Whereas we read, *the haters of the Lord should have submitted themselves unto him.* In the Hebrew it is, *they should have lied unto him,* and Psal. 66. vers. 3. Where we read, *through the greatness of thy power shall thine enemies submit themselves unto thee,* in the Hebrew it is, *shall lie unto thee.* And Captives when they tell their *lies*, they tell them with all lowliness and meekness, even to baseness: In allusion to which, the prophet may here say of Moab, *his lies shall not be such,* i. e. His lies shall not favour of haughtiness and pride, and wrath.

But yet these words may be otherwise expounded thus, q. d. But yet their great brags and threats, which they give out against the men of Judah shall not be so, that is, shall not fall out so as they would have them.

In this sense he puts *Lies*, for *Brags*, and *Threats*, which he calls *lies*, because their *brags* and *threats* shall not come to passe in reality, as they thunder them out in words.

This last exposition is most generally given of this place, but I leave the Reader to his choice, but for mine owne part, I approve most of the former exposition. we may read these words, *but his lies shall not be so*, as with a Parenthesis

*Therefore Moab shall howle for Moab.* i. e. Therefore because the Moabites are so proud, and haughty, and angrie, as that they will not hearken to my counsell nor follow it, therefore the miseries of the Moabites shall be such, as that one Moabite shall weep and lament for another Moabite by reason of the misery which shall come upon him; they shall mutually bewaile one anothers miseries.

*For the Foundations of Kirharseth.* i. e. For Kirharseth.

The part is put here for the whole.

Kirharseth was a City so strong, that the

Kings of Judah, Israel, and Edom besieged it, and yet could not take it, 2 Kings 3. v. 25.

He here sheweth the matter of their grief, and the cause why every Moabite shall howle.

*Shall ye mourn.* Supple, O ye Moabites.

Here is an Enallage of the person, for he changeth the Third into the Second person.

*Surely they are stricken.* Surely they shall be stricken, and so stricken, as that they shall be overthrown by Rams, and other warlike Engines.

He useth a Preterperfect tense here for a Future.

8. *For the fields of Heshbone languish.* i. e. Moreover the fields of Heshbone shall languish and faint away.

He puts *For*, for *Moreover*, as Cap. 7. Verse, 16. And a Present for a Future tense.

The fields of Heshbone are here said to languish, because all the grasse, and corn, and green hearbs, and plants thereof are broken or trodden down, and so withered.

Note, that the word *Languish* is a Metaphoricall word, taken from those who through infirmity of body pine, and are ready to faint away for want of Spirits.

What he spoke here of Heshbone, he would have us also to understand of Elealeh, (as appears by the next following Verse, by a Syllepsis. And these two Heshbone and Elealeh, he joynes together in the 15. Chapter, vers. 4. The like Syllepsis we have Matth. 5. v. 14. Where our Saviour saith to his Apostles, *Ye are the light of the world: A City that is set on a hill cannot be hid; neither do men light a Candle and put it under a bushell.* Where these words are omitted and left to be understood, by a Syllepsis: Viz. *Ye are a City set on a Hill:* For the full sentence should run thus. *Ye are the Light of the world, ye are a City set on a Hill: A City that is set on a Hill cannot be hid, &c.*

*And the Vine of Sibmah.* i. e. And as for the Vine of Sibmah.

Sibmah was a City once of the Reubenites, Numb. cap. 32. v. 38. but now of the Moabites.

By the *Vine of Sibmah*, he meanes *Sibmah* it self, which he here calls a *Vine*, because of the abundance of *Vines* which grew about it, as he calls *Nimrim*, the waters of *Nimrim*, because of the abundance of waters adjoyning thereto, *Cap. 14 v. 6.*

*The Lords of the Heathen.*] By the Lords of the heathen, he meanes those that subdued and destroyed *Moab* at the time here Prophesied of, which seems to have been many Lords of divers people, joyned together.

*Have broken down the principall Plants thereof.*] i. e. Shall destroy even the chief branches thereof.

By the *principall Plants*, or branches of the *Vine of Sibmah*, are meant the chiefest Citizens of *Sibmah*.

*Thereof.*] i. e. Of the *Vine of Sibmah*.

*They are come even unto Jazer.*] q. d. And this, that the Lords of the Heathen, shall break down and destroy the principall Plants of the *Vine of Sibmah* is worthy lamentation: For the branches of the *Vine of Sibmah* are gallant flourishing branches, they are come and sprouted out even to *Jazer*: They are wandered through the wilderness, &c.

I conceive that these words or the like, *Viz.* (And this, to wit, that the Lords of the Heathen shall break down and destroy the principall branches of the *Vine of Sibmah*, is worthy of lamentation, for the branches of *Sibmah* are gallant flourishing branches) are here to be understood. And that this latter part of the Verse sets out the flourishing condition of *Sibmah* before it was cut off. (as the *Psalmist* describes the flourishing estate of *Israel*, by the like Metaphor, *Psal. 80. v. 9, 10, 11.*) And this the Prophet doth, to make the misery the greater, which should befall *Sibmah* and her Inhabitants, for,

— Qui tolluntur in altum  
Lapsu graviore ruunt. —

I know that it is most generally thought, that the Prophet intends by this latter part of the Verse, to describe the flying of the Citizens of *Sibmah* into severall Quarters or parts of the earth, to save their lives, for fear of the enemy, but this agrees not so well with the Metaphor of the shooting or spreading out of branches from their stock,

which is here used. For the cause of Branches so shooting out, is the thriving of the *Vine*, not the decaying of it, but *Sibmah* is said here, to decay.

*Jazer.*] This *Jazer* was a City situate in the Eastern part of the Tribe of *Gad* near to the *Ammonites*: Of this *Jazer* we read, *Numb. 32. 35.* and *Iosb. 13. 25.*

*Thy wandered through the wilderness.*] i. e. They by running and bending to and fro are gone through the wilderness, to places beyond it.

He likeneth here, the shooting out of the branches of a *Vine*, (because they shoote not out directly in a streight line, but wide this way and that way, up and down) to the wandering of a man, which is out of his way and knowes not what way to take, who one while takes his way to the right hand, and another, that, to the left.

*Her branches are stretched out.*] That is the branches of the vine of *Sibmah* are farre stretched out.

*They are gone over the Sea.*] i. e. They are gone over the *Mediterranean Sea* to *Cyprus*, &c.

By this stretching, or shooting out of the Branches of the *Vine of Sibmah*, is meant, the traveling of her people into farre Countries for traffique, or for other ends, for which the Citizens of flourishing Cities use to travell.

9. *Therefore I will bewaile with the weeping of Jazer, the Vine of Sibmah.*] q. d. Therefore because the Princes of the heathen shall break down the Principall Plants of this goodly *Vine of Sibmah*, &c. I will bewail with the weeping of *Jazer* the *Vine of Sibmah*.

The Prophet may be here understood to speak in his own Person. Or else these words may be understood: *Viz.* Every one shall say, q. d. Therefore every one shall say I will bewaile with the weeping of *Jazer* the *Vine of Sibmah*, &c. See Notes *Cap. 15. 4.*

*With the weeping of Jazer.*] i. e. With a mighty weeping.

*To weep with the weeping of Jazer* seems to me to be a *Proverbiall* kind of speech, the ground of which *Proverbe* hath been some exceeding great weeping at *Jazer*, though when, and upon what occasion that weeping was, it is not now known.

*I will water thee with my teares, O Heshbone and Elealesh.*] i. e. I will shed even shoures



showers of teares, (to think of your misery) O Heshbone and Elealeh, wherewith I will water you, as I stand weeping over you.

He alludes to those words *vers. 8.* The fields of Heshbone languish; for fields used to be watered with showers of raine (if not also by the labour of man) to make them fruitfull.

For the shooting of thy summer fruits, and for thy harvest is fall'n.] i. e. At the ingathering of their fruit there was wont to be much shouting and rejoicing among those which gathered them in, and to this shouting doth the Prophet here allude.

Thy harvest.] Harvest is not taken here for the time, in which fruits are ripe and use to be gathered, but for the ripe fruits themselves.

Is fallen.] i. e. Is perished.

There shall be no shouting for the Summer fruit, and Harvest, because there shall be no corn and fruits to reap and gather in: And there shall be no fruits and corn to reap and gather in, because the enemy shall beat down their corn and their fruit, and trample them under their own and their Horses feet.

10. The plentiful field.] i. e. The field which was wont to be plentiful, and to abound with the abundance of corne and other fruits.

I have made their Vintage shouting to cease.] He speaks this in the person of God.

11. Wherefore my bowels shall sound.] This relates to the seventh Verse, and depends on that.

The prophet having set out the misery of Moab, and Kirharseth, and of Heshbone, and Elealeh, and of the Vine of Sibmah, particularly in the seventh and eighth Verses of this Chapter, expresseth here a particular grief of every one of these (by reason of their misery) in this and the two former Verses, beginning at the Ninth Verse with the last, and so going on (to the end of this Verse) to the very first, as the Hebrews use to do in their descants or repetitions, who begin with the last, which they repeat first, and so goe upward in a retrograde way.

My bowels shall sound like an Harpe for Moab.] i. e. I will out of pitty and compassion to Moab, utter sighes and grones, and make as mournfull a noise for him, as the Harpe doth upon funerall and sad occasions.

He puts the Bowells here for the whole

man. A part for the whole, by a Synecdoche: And therefore the bowells rather than any other part or parts, because the bowels were held to be the seat or subject of pitty and compassion.

Note that the Prophet speaketh here in his own person, as *vers. 9.* or else these words are heer to be understood, *Viz. everyone shall say, q. d.* Wherefore every one, which heareth of the misery of Moab and Kirharseth, shall say, my bowells shall sound like an Harpe for Moab, and my inward parts for Kirharseth.

And my inward parts.] i. e. And my Bowells, Supple, Shall sound like an Harpe.

This is a Repetition of the former words.

Note that, that which the Prophet saith here, to wit, my bowells shall sound like an harpe for Moab, and my inward parts for Kirharseth, the Prophet Jeremie expresseth thus. Mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for Kirharseth *Jer. 48. 36.* From whence you may understand what is chiefly meant by my bowells here.

12. And it shall come to passe.] This relates not to the Verse immediately going before, but rather to the eighth Verse, and in construction to follow that.

And it shall come to passe, when it is seen that Moab is weary on the high place, &c.] Here is somewhat to be understood by a Syllepsis: For the whole sentence should have been thus expressed. And Moab shall go to his ordinary high places, to pray to his Idols there, to deliver him out of his misery and calamity; and it shall come to passe when he is weary with praying on these high places, (because he sees no fruit of his prayer) that he shall attempt to come to his Sanctuary to pray there, &c.

Moab is to be taken here for the Moabites, which were the Children of Moab, by a Metonymie.

And the high place is to be taken, Collective, for the high places, and those ordinary ones.

What is meant by high places, See Cap. 15. 2.

He shall come to his Sanctuary to pray.] i. e. He shall attempt to come to his Sancturay to pray.

The thing it self is put here for the attempt of the thing, per Metonymiam.

*To his Sanctuary.]* By his Sanctuary is meant, that famous Temple of *Chemosh*, or *Baalpeor*, the Idol or God, (as they esteemed it) of the *Moabites*, which Temple is called, *Beth-Baal-Meon*, *Iosb.* 13. 17. and *Baal-Meon*, *Numb.* 32. 38. &c. See Notes *Cap.* 15. v. 2.

Note, that the word *Sanctuary*, was a word appropriated, by the People of God, first to the *Tabernacle* which was made by *Moses*, and afterwards to the *Temple* which was built by *Salomon*, (which succeeded in the place of the *Tabernacle*) which were the dwellings of the true God. Therefore it is attributed to the *Temple of Chemosh*, onely by a *Catacristicall Metaphor*, because the *Temple of Chemosh* was such among the *Moabites*, as the *Tabernacle of God* made by *Moses*, and the *Temple of God* built by *Salomon* was among the people of *Israel*.

Note that *Idolaters* were wont to build *Altars*, and to exercise their *Idolatry* in *Groves*, upon *high hills*, and there to erect and set up their *Graven Images*: But besides these, the *Moabites* had a fair built house or *Temple* for their God *Chemosh*, where *Chemosh* was graven and set up in a more stately manner, and of which place they had a more religious esteem, than of any other. And this place the Prophet calls here, *the Sanctuary of Moab*.

Note, that what is spoken here, and in the former Chapter, of the *Moabites*, is not to be understood *Collective*, but *Distributive*, not all of all the *Moabites*, or every thing of every one of them, but some things of some of them, and other of others of them: So though some went up to *Baiith* where their *Sanctuary* was, yet others, (though they attempted it) could not get thither.

*But he shall not prevail.]* *Supple*, To come thither, for the enemy shall hinder him.

13. *This is the word, &c.]* *q. d.* This which I have spoken from the first verse hitherto, is the word, &c.

*Which the Lord hath spoken.]* *Supple*, Unto me *Isaiah*, or by me *Isaiah*.

*Since that time.]* *q. d.* Since that time which he spoke the burden of *Moab*, contained in *Cap.* 15.

*That time.]* He puts a *Relative* here, without an *Antecedent*, And leaves the *Antecedent* to us, to gather.

From hence observe, that though the burden or calamity denounced against *Mo-*

*ab*, in this Chapter was the same with that which was denounced in the former Chapter; yet they were not spoken or revealed at the same time.

14. *But now the Lord hath spoken saying, &c.]* This speech is *defective*, and some words are left here to be understood by a *Synlepsis*: The sentence therefore compleate sounds thus. *q. d.* Now when he spoke first concerning *Moab*, and the miseries and calamities which should befall him. He made no mention of the time when they should befall him. But now when he spoke of him the second time, he revealed the time also, when they should befall him saying, &c.

*Within three yeares as the yeares of an hireling.]* That is within three precise years.

An *hireling* which is hired by the day, will see that he doth not work longer than he is hired: And he that hireth him, will see to it, that he shall work so long: Hence the time of an *hireling* signifies such, or such a time, precisely.

*And the glory of Moab.]* This Particle, *And*, is redundant.

*The glory of Moab.]* By the glory of *Moab*, I conceive that the *Nobles* of *Moab* are here meant.

*Moab* is put here for the *Moabites*. And *Glory* is put by a *Metonymie*, for the *Nobles* of which they gloried, or for which they were renowned.

*Shall be contemned.]* *i. e.* Shall be made contemptible.

*With all that great multitude.]* *Supple*, Of men, in which they trust.

They shall be made contemptible, because they shall be diminished and brought down.

*And the remnant.]* *Scil.* Of that great *Multitude*, which shall be left alive.

*Shall be small.]* *Supple*, For Number.

*And feeble.]* *Scil.* For strength.

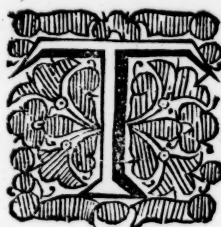
Concerning the fulfilling of this Prophecie, when or by whom it was fulfilled, and *Moab* thus laid waste, I can find no certainty, but certainly it was not fulfilled when *Sennacherib* first invaded *Judah*, yet it may be, that when *Sennacherib* had made a good progresse in the conquest of *Judah*, and had subdued most of the Townes and Citties thereof, he sent a great power of men into the land of *Moab* to subdue that, and appointed fresh forces newly raised, to joyne with them, and by them was *Moab* brought to the misery here Prophefied of.

ISAIAH.



# ISAIAH.

## CHAP. XVII.



**T**HE burden of *Damascus*.] i. e. The Vision of the miseries and calamities which God will bring upon *Damascus*. and upon the ten Tribes of *Israel*.

Note, that by *Damascus*, we must not understand here *Damascus* onely, but the ten Tribes of *Israel* also, by a *Sylepsis*, for the miseries and calamities of them both are here joyned together in this Chapter, because they were both joyned together in hostility against *Judah*, *Cap. 7. 1. 2. 2 Kings, 16. 5.* And the calamities of them both, befell them at the same time.

*Damascus* was the chief City of the Kingdome of *Syria*: and it was taken by *Tig-lah-Pileser*, *2 Kings, 16. 9.* but it was ruined by *Salmaneser*, because of the league which the *Syrians* had there with the ten Tribes, against *Assyria*, *2 Kings. 18. 9. &c.*

*Is taken away for being a City.*] i. e. Shall be destroyed and be no City, but an heap of rubbish.

He puts a *Preterperfect* for a *Future tense* as Prophets are wont.

*And it shall be a ruinous heape.*] i. e. And it shall be reduced to a heape of stones and rubbish.

2. *The Cityes of Aroer are forsaken.*] i. e. The Cityes of *Aroer* shall be forsaken, and left desolate, because the Inhabitants shall either flee away, or be slaine, or carried into Captivity.

*Aroer*] *Aroer* was a Tract of land by the brink of the River *Arnon*, which the *Reubenites*, and *Gadites*, and *Manassites*, did possesse, of which, *Deut. 2. 36.* And of this *Aroer* do some interpret this place thinking it to have been held by the *Syrians* at this

time: Others had rather take it of a Tract of land in *Syria*, called also by the Hebrews *Aroer*, by *Ptolomie Aroera*.

*They shall be for flocks.*] i. e. Sheep and other Cattle, shall feed and lodge there.

*They shall lie down.*] Supple, Quietly.

*And none shall make them afraid.*] Because there shall be left none of those Cityes to disquiet them.

3. *The fortress also shall cease from Ephraim.*] i. e. *Samaria* also shall be taken away from the ten Tribes of *Israel*, which was the Royall City of that Kingdome.

By the Fortresse is meant *Samaria*, which he calleth a Fortresse, from the strength and Fortifications thereof. For it was as strong and as well fortified, as if the whole City had been a Fortresse, so strong and well fortified it was, as that *Salmaneser* besieged it three yeares, before he took it, *2 Kings, 18. 9, 10.*

By *Ephraim* he meaneth the ten Tribes of *Israel*, See *Cap. 7. 2.*

Because *Ephraim* and *Syria* joyned in their sin, they are here joyned in their punishment, and are both so distressed, as that the one is not able to help the other.

*And the Kingdome from Damascus.*] So that *Damascus* shall not be a Royall City, and head of a Kingdome as before.

*And the remnant of Syria.*] Supple, So that none of the *Syrians*, which shall be left, shall come to be Kings of *Syria*, or of the *Syrians*.

*They shall be as the glory of the Children of Israel.*] i. e. The *Syrians*, though they are very many for number, & glory of their multitude yet they shall be as the glory or multitude of the Children of *Israel*; that is, they shall be brought low and diminished, as the Children of *Israel* shall. That is; *q. d.* The *Syrians*, and the Children of *Israel*, though now they are exceeding many



for number; yet both of them shall be brought low, they shall become few in number.

The glory of a Nation consisted in the multitude of a People: And that most commonly the prophet calls a Nations glory, either because they gloried in it themselves, or were renowned abroad for it, by others.

That therefore that the Prophet saith here is this (as I said) viz. that the great multitudes of the Syrians shall become as the great multitudes of the ten Tribes of Israel.

If you ask what became of the great multitudes of the ten Tribes of Israel, he will tell you in the next following verses, that they were diminished, and brought to a small number.

Note, that the Prophet gives a reason here, why he said, the remnant of Syria: q. d. I said the remnant of Syria, for the great multitudes and glory of the Syrians, shall be as the glory of the Children of Israel; it shall be diminished, and brought to a remnant, as they shall.

Note, that there is no formall Antecedent here going before this Relative, They, but the Antecedent may easily be understood.

4. And in that day it shall come to passe.] For in that day it shall come to passe, &c.

He puts And for For: For he sheweth here, in what he likened the Syrians, or the glory of Syria, to Children of Israel, or the glory of Israel.

In that day.] i. e. At that time, in which the Lord will scourge the Israelites by Salmaneser.

The glory of Jacob shall be made thinn.] i. e. The great multitude of the ten Tribes of Israel shall be diminished, and brought low, and left as but a remnant.

This is the sense of these words; but the Prophet useth a Metaphor here, and puts Jacob the Father, for the ten Tribes of Israel, which were the Children of Jacob, by a Metonymie. As Jacob therefore was a single man, so doth he here speak of all the ten Tribes, as if they were but one single man, yet a bigg, fat, and corpulent man, and the multitude and great numbers of the ten Tribes, he likeneth to the corpulency and fatnesse of that man: For as a man groweth big by his corpulency, and the fatnesse of his flesh: So doth a Nation or Kingdome by the multitude of its People: And as a

man groweth thin and slender, when the corpulency and fatnesse of his flesh abateth: So is a Kingdome or Nation diminished and brought low, when the multitude of its People is destroyed.

The glory of Jacob.] By the Glory of Jacob is here meant, the Corpulency and bignesse of the naturall body of Jacob, by which (as I said) is meant the multitude of the politique body of the people of Israel, which multitude is a Peoples glory.

And the fatnesse of his flesh.] i. e. And the fatnesse of Jacob's flesh, by which he meaneth, the multitude of the children of Israel, as he did by the glory of Jacob. For as man groweth big by the fatnesse of his flesh, so doth a people wax great by their multitude.

Shall be made lean.] i. e. Shall be diminished or brought low.

5. And it shall be as when the harvest man gathereth the Corn, and reapeth the eares with his arme:] i. e. And the glory, that is, the multitude of the Children of Israel, shall be as when the harvest man gathereth the corn and reapeth the eares with his arme: For as the harvest man gathereth the corn, and reapeth the eares with his arme, that he may carry them out of the field into the barn: So shall Salmaneser gather the great multitude of the Children of Israel, and fetch them from their severall dwellings to carry them out of their own land, into Assyria.

Note, that the Antecedent to this Relative It, is the glory or multitude of Israel, likened to the glory or fatnesse of Jacobs flesh: v. 4. For the Prophet often passeth from the thing signifying to the thing signified.

Note, that these two Phrases gathereth the Corn, and reapeth the Eares, Are but repetitions, and signifie the same thing, for the Prophet loves to repeat the same thing by diverse words. Or, if they signifie divers things, by gathering of the corn is meant, the gathering and grasping of the standing corn with the left hand (in reaping) that he may the better cut or reap it with the right hand. And by the reaping of the eares is meant, the cutting of the standing corn with his right hand, which he hath gathered and grasped in his left.

Or if we take the gathering of the corn, for

for the gathering of the Corn into *bundles*, or *sheaves*, or the gathering of it into the *barn*: then is there an ὕστερον πρότερον, and that is put first which was last, and that last which was first: For we reap the Corn before we thus gather it: The like ὕστερον πρότερον we observed Cap. I. v. 6.

*The eares.*] By the eares of the Corn we must understand the blade also.

*With his arme.*] i. e. The *Arme* may be taken here for the hand, which is but part of the *arme*, by a *Synechdoche*.

*And it shall be as he that gathereth eares in the valley of Rephaim.*] i. e. Yea, the glory, that is, the multitude of Israel, shall be as he that gathereth eares in the valley of Rephaim.

After the Corn and the Harvest is carried in, there be eares of Corn left here and there, which *Gleaners* gather; and when these eares are gathered, there is a *clean riddance* of the Corn out of the Field indeed: To this gathering or riddance of Corn out of the Field, doth the prophet here compare the gathering, or ridding of the People of Israel out of their own Land.

*And is put here for Yea.*

And by *It* is here meant, the glory or multitude of Israel, as before: for that is the *Antecedent* to this *Relative*.

But it may be here objected, that the glory or multitude of Israel, is rather, as the eares gathered in the valley of Rephaim, than, as he that gathereth them.

To this I answer, that in *Parables* and *Similitudes* we must look upon the whole body of the sentence, and take the whole meaning from the whole, not part from part, least when we divide it into pieces, we destroy the whole. For it is usuall in *Parables* and *Similitudes* (not that persons should answer to persons, or parts to parts, or words to words, but) that the whole should be compared, and answerable to the whole. And this will appear, if we scan some *Parables* or *Similitudes*. Matt. 11. v. 16. [Whereunto (saith our Saviour there) shall I like this generation? It is like unto Children sitting in the Markets, and calling to their fellows, saying, we have piped unto you, and yee have not danced, we have mourned unto you, and yee have not lamented.] Here, if we consider onely the words, our Saviour seemeth to compare the Scribes and Pharisees to Children

which piped and mourned, whereas he intended to compare them rather to them which would not dance when others piped, nor lament when others mourned. So *Matth.* 13. v. 24. The Kingdom of Heaven is like to a man which sowed good seed in his field. Now the Kingdom of Heaven is not like a man which sowed seed, but rather like the seed or ground itself which was sowed. And *Matth.* 13. v. 45. The Kingdom of Heaven is like a Merchant man seeking goodly Pearles, &c. Now the Kingdom of Heaven is not like a Merchant man, but rather like the Pearle. So that the sense of *Matth.* 13. v. 24. is, q. d. The case of the Scribes and Pharisees is, as if Children sitting in the market place should call to their fellows, and say, we have piped unto you, and yee have not danced, we have mourned unto you, and yee have not lamented. And of *Matth.* 13. v. 24. the sense is; q. d. It so happeneth and falls out in the Kingdom of Heaven, as if a man had sowed good seed in his field, &c. And *Matth.* 13. v. 45. The sense is, q. d. It so happens or falls out, as if a Merchant man should seek after goodly Pearles, &c. And the sense of the place in hand is, q. d. It shall be with the Children of Israel (who are now as the sand of the Sea shore for multitude) as when a man gathereth eares in the valley of Rephaim: For as he which gathereth and gleaneth the scattered eares of Corn, after the harvest man hath reaped and gathered the Corn into the Barn, leaves little behind him in the Field: So shall *Salmaueser* leave but very few of the Children of Israel in the Land of Israel, which he shall not carry away Captive.

*In the valley of Rephaim.*] The valley of Rephaim was a fruitfull valley near to Hierusalem.

6. Yet gleaning grapes shall be left in it.] i. e. Yet there shall be a few of the Children of Israel left in the Land of Israel: As few grapes (are left for the gleaners) after the gathering of the vintage.

The prophet doth as it were correct here his last speech.

In the gathering of the vintage they could not gather the grapes so clean, but that some of them would scape the hands of the gatherers: And they which so escaped

escaped at the first gathering, were to be left for the poor to glean, *Levit. 19. v. 10.* And therefore they were called *gleaning grapes*, q. d. Grapes left for the poor to glean.

*In it.] i. e.* In the Land of Israel.

Here is a *Relative* without an *Antecedent* expressed.

*As the shaking of an Olive tree.] q. d.* There shall be left in a few men, as a few Olives use to be left on the tree after the shaking of it.

*As the shaking of an Olive tree.]* And as the shaking of the Olive tree.

By the *shaking of an Olive tree* is meant, the few Olives which are left upon the tree after shaking.

*Two or three berries in the top of the uppermost bough.] q. d.* That is, as it were, two or three berries in the top of the uppermost bough, &c.

*Berries, i. e.* Olives.

*In the top of the uppermost boughs, in the outmost branches.]* If after the shaking of a tree, any fruit remaineth upon the tree, it is most commonly upon the uppermost boughs, and uttermost branches, because they are farthest from the body of the tree, which is first shaken, and the force of the shaker is abated before it cometh to them.

*7. At that day.] Supple,* In which these judgements and calamities shall befall the ten Tribes of Israel.

*Shall a man look to his Maker.]* Let the men of Israel look to God who made them (as a Servant looks to the hand of his Master) that he may have mercy upon them.

He puts here a *Future Tense* for an *Imperative Mood* (after the Hebrew manner) and adviseth the men of Israel what they should doe in their calamity. See the like, *Cap. 30. v. 20, 21, 22, &c.*

*And his eyes shall have respect.] i. e.* And let his eyes have respect

He puts the *Eyes* for the whole man, by a *Synecdoche*, and a *Future tense* for an *Imperative mood*.

*8. And he shall not look to the Altars.] i. e.* And let him not look to the Altars, *Supple,* of his Idols for help.

*The work of his hands.] i. e.* Which he himself hath made, and therefore are not like to help him.

*Neither shall respect.] i. e.* Neither let him respect.

*Either the groves.]* They were wont to worship and sacrifice to Idols in the groves, and therefore he would not have them have respect to them, as thinking to have any benefit by committing Idolatry therein.

But the Scripture doth sometimes take Groves also, for Images, See *Cap. 27. 9* and so may they be here taken.

*9. And in that day.]* See Verse 7.

*His strong Cities.] i. e.* The strong Cities of Jacob.

This Verse hath its immediate connexion with the *fift verse*, and is an amplification of what was there said: And the Prophet speaks particularly what shall befall the strong Cities, least any should think that what he spoke, might onely befall those which lived in Villages and weaker Townes.

*His strong Cities shall be as a forsaken bough and an uppermost branch, which they left.]* The meaning is, that the strong Cities of Israel, shall be laid desolate, and though they be full of Inhabitants, yet shall their Inhabitants be so consumed or carried away, as that there shall be few left therein: As [the fruitfull bough or uppermost branch of an Olive tree or the like, though it be full set with Olives or other fruit, when the gatherer cometh to gather the Olives or fruit thereof, yet there is but little fruit, and few Olives left thereon, when he leaves it, or forsakes it, and comes away.

*A forsaken bough.]* That is called a forsaken bough, which the gatherer forsakes when he hath gathered all the fruit thereof which well he can, or which he intendeth to gather.

*And an uppermost branch which they left.] i. e.* And as an uppermost branch of an Olive, or other fruit tree which they (which gathered the fruit thereof) left, when they had gathered it so near, as they could well gather it.

The utmost boughes, and uppermost branches of a tree, bear most, and most fair fruit, as having the most benefit of the Sunne: Therefore doth the Prophet make choice of these here, to intimate the most and best sort of people of Israel lived in the Cities.

*Because of the Children of Israel.] i. e.* Because of the iniquity of the Children of Israel.

The meaning is, that this desolation shall



shall befall the strong Cities of *Israel*, for the iniquity of the Children of *Israel* which dwelt therein, because they have forsaken their God.

*And there shall be desolation.*] *i. e.* For there shall be desolation throughout the whole Land, as well in the strong Cities, as in the Villages and weaker Townes.

*Because thou hast forsaken, &c.*] This relates not to what went before, but to what followeth.

10. *The God of thy Salvation.*] *i. e.* God thy Saviour, O *Israel*.

*Of the Rock of thy strength.*] *i. e.* Of thy Strong Rock.

A Substantive of the Genitive Case is put here for an Adjective.

A Rock is put here, Metaphorically; for a Protector or Defender; and that either because a Rock is a Refuge for the Dove (who hath her holes therein) when she is persecuted, *Psal.* 104. v. 18. Or because they which are on an high Rock, are safe from the assault of an enemy, *Psal.* 27. v. 5.

*Therefore shalt thou plant pleasant Plants.*] *i. e.* Therefore though thou shalt plant pleasant Plants, &c.

*And shall set it.*] *i. e.* And shall set thy ground.

Here is a Relative without an Antecedent.

*With strange Slips.*] *i. e.* With Slips or plants which are brought out of another Country.

We bring not out of foreign Countries any thing, but that which is rare and excellent: Wherefore strange Slips may be taken for choice, rare, and excellent Slips.

11. *In the day.*] *i. e.* And in the day, *supple*, in which thou shalt plant thy Slips and Plants.

*Thou shalt make the Plant to grow.*] *i. e.* Thou shalt water thy Plants which thou hast planted, that they may grow: And by this thy pains thou shalt make them grow.

He puts Plant for Plants, a Singular for a Plural number.

*And in the morning.*] *i. e.* And in the day following.

The morning is put here for the whole day, by a Synecdoche; and the day following, for a great while after.

*Shalt thou make thy seed to flourish*] *i.*

*e.* Shalt thou water thy seed, and use all care and diligence, that it may grow up and flourish: And by this thy pains and care thou shalt make it grow up and flourish.

*But the Harvest.*] *i. e.* Yet the fruit which cometh of the Plant, or of the seed, through thy labour.

The Harvest signifieth, not onely the time in which fruit useth to be ripe and gathered, but the fruit itself also, and so is it here taken.

*Shall be an heap.*] *i. e.* Shall be as an heap.

The note of Similitude is often left to be understood.

But why should the Harvest, or Fruit, coming of that Seed, or those Plants, be as an heap?

*Answer.* Because as an heap, *supple*, of dung, Corn, would be presently devoured by such an Army as *Salmaneser* had: So should the fruit or those plants be devoured.

Or Because as an heap, *supple*, of dung, is troden under the feet of those which walk in the streets: So should the Fruit coming of those plants, or Seeds, be beat down, and trod under the feet of the *Assyrians*.

*In the day of grief.*] *i. e.* In the day, in which *Salmaneser* shall cause thee to grieve, because of the miseries which he shall bring upon thee.

*And desperate sorrow*] He calls it desperate sorrow, because there was no hope of joy to succeed it, or lessen it.

12. *Woe to the multitude of many People.*] By these People understand those which joyed with the *Syrians*, at the time that *Salmaneser* made war against them: For no doubt, but the *Syrians* had many, which dwelt about them, to aid them at that time, and had many kind of People in their Army, and that they did put much confidence in the strength and greatnesse of these their Associates.

*Which make a noise like the noise of the Sea.*] The more men there be in an Army, the greater noise they make: This therefore sheweth the greatnesse of the *Syrians* Army.

*And to the rushing of Nations.*] *i. e.* And woe to the rushing Nations, *i. e.* to the Nations which make a great noise as they go or march along.

He putteth the rushing of Nations, for the Nations

*Nations that rush, or that make a rushing:*  
per Metonymiam adjuncti,

*That make a rushing like the rushing of many waters.] i. e.* That make a great noise as they goe or march along, like the noise of many waters, which are carried with a violent stream down some steep place.

Note, that this latter part of the verse is but a repetition of the former. And that to *rush*, or *make a rushing*, signifieth, to make a great noise as they goe or march along.

13. *The Nations shall rush, like the rushing of many waters.] i. e.* The Nations, which are gathered together in the *Syrians* Army, shall come on boldly upon their enemies, and set upon them with a noise, like the noise of many waters falling down a steep Rock, &c.

We may understand the twelfth verse, of the noise which this people made in their march, and this place we may understand, of the noise, or shout, or cry, which they were wont to make at the onset or joyning of battle, of which see *Cap. 5. v. 30.* and *Cap. 42. v. 13.*

He puts *Nations* here, not for whole *Nations*, but for many of severall *Nations*, which served the *Syrians* in their Army, by a *Synecdoche*.

*But God shall rebuke them.] i. e.* Yet God shall chide them, and beat them back, and make them flee.

Here is a *λύσις*, more meant than the word signifies. A rebuke signifieth onely a chiding. But here is more meant than a chiding, for there is beating back, and causing them to flee also: But it sheweth withall, the power of the chider, that he can doe this, that is, that he can beat back such an Army with the breath of his mouth onely, and cause it thus to flee.

*And they shall flee as farre off.] i. e.* And they shall be put to flight, and flee as fast, and as farre, as every mans feet can carry him.

*Like a rounling thing.] v. g.* As the Thistle-down, or the like.

14. *Behold at even-tide trouble, and before the morning he is not.]* By this he sheweth, in how short a time the *Syrians* shall be routed, and quite overcome by the *Assy-*

*rians*, after the *Assyrians* and they meet and joyn battle, in as short a time as is between the evening and the morning.

Or it may be, that when the *Assyrians* and *Syrians* first joyned battle, they fought with equall courage and force till towards evening, and at even-tide the *Syrians* were beaten back, and were forced to give ground, and so had the worst of it; but yet they were not quite vanquished, because of the night coming on: Yet fearing another Conflict, they took the benefit of the night, and fled out of the field before the morning, which the *Assyrians* perceiving, made after them, and pursued them with all the power they could.

*Trouble.]* Because of the meeting of their two Armies: and because they, to wit, the *Syrians*, had the worst of it.

*He is not.] i. e.* They are not, supple, to be seen in the field, because they are all fled.

He is put for *They*: A Singular for the Plurall number: And he meaneth thereby the *Syrians*, and those which served the *Syrians* in this Army.

*This is the portion of them that spoil us.]* By these *spoilers* he meanes, the *Syrians* of *Damascus*, and the ten Tribes of *Israel*, and other their neighbour-*Nations*, which were alwayes ill-affected towards the *Jewes*, and did alwayes infest them, when they espied their opportunity.

*And the Lot, &c.]* By a *Lot* he signifies, a portion, in allusion to the portion of the Land, which fell to every Tribe of *Israel* by *Lot*, *Josh. 14. v. 2* and *15. v. 1*, &c.

Note, that these last words are spoken in the person of the *Jewes*, and contain an *Epiphonema* of the whole prophesie.

Note, that many interpret this latter part of the Chapter, to wit, from the twelfth verse hieerto, of the overthrow which the Angel gave to the *Assyrians*, *2 Kings 19. v. 35.* and the words will very well fit thereto: But being that it may be as well understood of the overthrow of the *Syrians*, and those which were joyned with them, and it is knit with the burden of the *Syrians*, I had rather interpret it of the overthrow of the *Syrians* than the *Assyrians*.



# ISAIAH.

## CHAP. XVIII.



**V**OE to the Land shadowing with wings. ] i. e. Woe to Ethiopia, which is a land which shadoweth & defendeth her Children or Inhabitants, with her Mountaines, as it were with Wings.

Ethiopia was a Land environed with Mountaines, which are a great defence to the Inhabitants thereof, from forraign Invasions. These Mountaines he compares to wings, and because they are a Defence to the Inhabitants of the Land, He saith, that the Land shadoweth her Inhabitants therewith, alluding to a Hen which shadoweth her Chicken with her wings, and so defendeth them. See the like Phrase Psal. 17. 8. and 36. 7. and 57. 1.

This Prophecie was fulfilled, 2 Kings, 19. 9. when Tirakah King of Ethiopia denounced warre against Assyria, and went in expedition against it, whilst Sennacherib King of Assyria was absent, and busied in his wars against Judah and Hierusalem.

The Ethiopian came at this time against the Land of Ethiopia, but not against Sennacherib himself, who was at this time with his Army making warre in the Land of Judah, for the Lord suffered him not to come against Sennacherib, first because he would not use his help against Sennacherib: That his own immediate Providence for Hierusalem might the better and more clearly appeare: And Secondly, that the Ethiopians might not partake of the spoiles of the Assyrians, which God would give wholly to his own People.

Which is beyond the Rivers of Ethiopia. ] i. e. Which lyeth by the Rivers of Ethiopia. By this he describeth what Land he mean-

eth, for what Land lyeth by the Rivers of Ethiopia but Ethiopia?

Concerning the taking of the Preposition. Beyond, for By, or near to, See Cap. 9. 1.

2. That sendeth Embassadors. ] Supple, To Assyria, to denounce Warre against it.

By the Sea. ] i. e. By the Red Sea.

Even in vessells of Bulrushes. ] In Egypt and in Ethiopia, they were wont to make Barkes and Vessells of Bulrushes, as we may read in Plinie, Diodorus Siculus and others.

Upon the waters. ] Supple, Of the Sea.

Go ye swift messengers, &c. ] These are the words of the Land of Ethiopia (or rather of Tirakah King thereof) to the Embassadors, which she sends to denounce warre against Assyria. q. d. Goe make haste my messengers, and denounce warre against Assyria quickly, for now I am come and set upon her before she is well prepared for my comming, while Sennacherib and his Army are abroad warring in other Countries.

To a nation scattered and peeled. ] By this Nation he meaneth Assyria, which he call-eth a Nation scattered, because at this time the Assyrians were scattered and dispersed, some remaining at home, and others being upon service abroad, in an expedition against Judah, &c.

And he calls it, peeled, because at this time Sennacherib (as the Ethiopian thought at least) had picked out all the best Soldiers and ablest men thereof, to serve him in his warres abroad.

To a People terrible from their beginning hitherto. ] i. e. To a people which have been terrible of a long time to all Nations, which dwell near them.



For the *Assyrians* were a warlike people, and still adding some dominion or other to their *Empire*, by the sword.

*A Nation meted out and trodden down.]* q. d. But now no longer a terrible People, but a People *meted out* for present destruction, and a People which shall be trodden under feet, &c.

This the *Ethiopian* speaks out of confidence (of the occasion and opportunity which he had got) that he should destroy *Assyria*.

*A nation meted out.]* Supple, For destruction, that is, q. d. which God hath appointed to destroy. Or rather which I *Tirakah* have determined to destroy, for it is not like that the *Ethiopian* would speak so religiously of Gods providence. Or (to speak as *Heathens* use to speak) which the *Fates* or *Destiny* have appointed to destruction.

This he speaks, as I said, because of the great opportunity which he had got to goe against *Assyria*, whilst *Sennacherib* and all his men of warre, were abroad, as though heaven had given him this opportunity for no other end, than that he should destroy *Assyria*.

Note, that this, *meted out*, is used here *Metaphorically*, for appointed to destruction. By a *Metaphor* from *Architects*, who when they are to pull down part of a building, they mete, or measure with a line or rule so much as they are to pull down.

As for the Phrase you may read the like, 2 Sam. 8. 2.

*And trodden down.]* i. e. And subdued or vanquished.

He alludes to the manner of *Conquerours*, who were wont to tread upon the necks of those which they have vanquished. Or to straw upon the *Dunghill*, or dirt in the streets which is trodden of every foot.

And note, that he useth here, a *Preterperfect* tense for a *Future*, because he made himself as sure to destroy them and vanquish them, as if he had done it already.

*Whose land the Rivers have spoiled.]* *Assyria* lay low (a great part of it) and was washed, as with other, so with those great and violent Rivers *Tigris* and *Euphrates*, which washed away much ground from *Assyria*, and did it much hurt certainly, by its overflowings and breaking downe

the banks thereof, which were made by the labour and industry of men, to preserve their ground, and Cities from the violence of the waters.

And it is probable that at this time, some great hurt and desolation was made in *Assyria*, by the inundation of the Rivers there, that makes him to call it a *Land which the Rivers had spoiled*.

Note, that the *Embassage* or *Message* it self, which was given to these *Messengers*, is not here expressed but left to be understood: And the circumstances of the Place shew that the Substance of the *Embassage* was, to denounce warre, in the name of *Tirakah* King of *Ethiopia* against *Assyria*.

3. *All ye Inhabitants of the world, &c.]* These are the words of the Prophet in his own Person, exhorting the world to observe what the event will be of the *Ethiopians* boasting and great confidence.

*See ye when he lifteth up an Ensigne on the Mountaines.]* i. e. When *Tirakah* King of *Ethiopia* lifteth up an *Ensigne* upon the *Mountaines*, for his Souldiers to come together into a body, that they may march into *Assyria*, then observe what the event will be.

*When he bloweth a Trumpet hear ye.]* This is a Repetition of the former words.

Perhaps he refers the lifting up of an *Ensigne*, to the Foot: And the blowing a *Trumpet* to the Horse forces.

4. *For so the Lord said unto me.]* i. e. For thus hath the Lord spoken unto me.

*I will take my rest.]* q. d. I will tarry at home and take my ease, I will not goe with *Tirakah* King of *Ethiopia* and his Army to *Assyria*.

This *Rest* is a *Rest secundum quid*. And the Prophet brings in God speaking here, as a man.

*And I will consider in my dwelling place.]* Supple, What the *Assyrians* doe there against that, and against my People which dwell before me.

By Gods dwelling place, understand *Hierusalem*, where God dwelt in the Temple which was his house.

At this time *Sennacherib*, King of *Assyria*, had sent his Lieutenants to besiege, or block up *Hierusalem*, intending himself to follow with the rest of his Army, when he

he had cleared all other places, therefore the Lord saith, *I will consider in my dwelling place.*

*Like a clear heat upon the hearbs, and like a Cloud of dew in the heat of harvest.]* q. d. To which dwelling place of mine, and the People which dwell there before me, I will be a comfort, and refreshing against the Assyrians.

A clear heat upon the hearbs is comfortable to the hearbs, and refresheth them after a great and cold raine, And a mist or a dewie Cloud refresheth the harvest man, as he is labouring in the field, in a hot harvest day, hence a clear heat upon hearbs, (Supple, after a great raine) and a Cloud of dew in the heat of harvest, are put Metaphorically for a comfort and refreshing.

*A Cloud of dew.]* i. e. A dewie Cloud.

A Substantive of the Genitive case is put here for an Adjective.

Note here, that when the Prophet saith, that God said, *He would take his rest and would not goe along with Tirakah King of Ethiopia, in that long expedition against Assyria,* He prophesieth that Tirakah shall be beaten by the Assyrians, and his Army destroyed; For they prosper not with whom God will not goe along. And when he saith, that God said, *he would be to Hierusalem like a clear heat upon hearbs: and like a Cloud of dew in the heat of harvest.* He prophesieth that Sennacherib and his Army (which warred against Hierusalem) should be overthrown, by the hand of God.

*5. For afore the harvest.]* i. e. But yet afore the harvest.

For is put here, for But, or But yet.

*Afore the harvest.]* i. e. Before the great hopes which Tirakah, King of Ethiopia, hath of destroying Assyria, be accomplished.

The harvest literally taken, signifies here, the ripe Grapes, or fruit of the Vine. q. d. But before the Grapes are full ripe, and fit to be gathered: But Allegorically, it signifieth, the accomplishment of Tirakah's hopes.

Note, that this and the next verse consisteth altogether of Allegories, where Tirakah King of Ethiopia is likened to a Vine, his Army to the spriggs and branches of that Vine, the hopes which he had of subduing

and destroying Assyria, to the perfect budd<sup>a</sup> and flower of the Vine: The full accomplishment of his hopes, to the harvest or ripe fruit of the Vine: The Assyrian to a Gardener, which useth to cut down the sprigs and branches of his Vines, yea, and the Vines themselves to, when he sees good, &c.

*When the budd is perfect.]* i. e. When the bud of the Vine is perfect, that is, when it is full and ready to blow into a flower, that is, when Tirakah's hopes are at the height.

By this bud is meant Allegorically the great hopes which Tirakah, the King of Ethiopia had, of subduing and destroying Assyria: which hopes grew after the advantage he took of Sennacherib's absence, from the greatnesse of his own Army, for from thence these his hopes sprang, as the bud and the grapes spring from the branch of the Vine, &c.

*And the sowre Grape is ripening in the flower.]* Grapes when they are young and small are sowre, hence he saith *sowre grapes*, for grapes which are young.

And grapes when they are first in the flower, are grapes onely in potentia, though they begin actually to knot in the flower and to encrease in the flower as the flower, doth decrease.

By sowre grapes in the flower are meant, the aforesaid hopes of Tirakah King of Ethiopia: And the ripening of these grapes signifieth, his endeavours of bringing his hopes to passe.

*He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.]* By this He is meant Allegorically, Esarhaddon, the Sonne, or the Lieutenant of Sennacherib King of Assyria, who made head against Tirakah King of Ethiopia (when he invaded Assyria) whom he here compareth to a Gardener.

And a Relative is put here, without an Antecedent.

By the Sprigs are meant the mean men and Common Souldiers of Tirakah's Army.

By the Branches the great men and Commanders and Officers thereof.

*6. They shall be left together.]* i. e. And they, both sprigs and branches shall be left all of them, &c.

*Together.]* i. e. All of them as Chap. i. v. 28.

*They shall be left together unto the sonles of the*

the Mountaines, and to the Beast of the earth.] For what end, they shall be left to them, the next wordes signifie.

And the fowles shall summer upon them.] Birds use to feed upon the sprigs and branches of trees, that therefore which he saith here, is this, that the Birds shall find meat for themselves upon the sprigs and branches of this Vine, (when they shall be cut down) all the summer following.

And all the beasts of the earth shall winter upon them.] Beasts use to browse upon the sprigs and branches of trees, especially in Winter, when grasse is short. That therefore which he saith here is this, that the beasts of Assyria shall brouse and feed upon the sprigs and branches of this Vine all the Winter.

And the meaning of these two Phrases is this, that the Carkases of the Ethiopians shall be meat for the fowles of the Mountaines, and the beasts of the field, a Summer and a Winter, that is, a whole year.

Where note, that the Assyrians did cast out the Ethiopians which they had slaine, and would not give them a buriall.

In that time.] i. e. Yet in that time.

He meaneth the time in which the afore-said things should be done in Assyria, that is, in which the Army of Tirakah should be destroyed in Assyria (in the absence of Sennacherib) by the Assyrians.

Shall the present be brought unto the Lord of Hosts of a people scattered and peeled, &c.] q. d. The Assyrians, which are abroad with Sennacherib warring against Hierusalem shall be overthrown, and part of their spoiles shall be brought by the men of Judah and Hierusalem, as a Present to the Lord of Hosts.

He alludes here to the gift or present which was wont to be offered to the Lord out of the Spoiles and Prey which was taken in warre, of which read Numb. 31. 28. and 2 Sam. 8. 11.

Of a people scattered and peeled.] That is, of the Assyrians, See v. 2.

The Prophet here repeateth all those contumelious words, which Tirakah King of Ethiopia used in the description of the Assyrians, v. 2. approving them as true, but yet such as might be better used by others than by the Ethiopians: Therefore he repeates them with a kind of *Sarcasme*, deriding thereby Tirakah and Ethiopia, who first used them.

A Nation meted out.] These words are governed of those, from a people terrible, by Apposition.

Meted out.] i. e. Appointed by God himself to destruction.

Whose land the Rivers have spoiled.] See v. 2.

To the place of the name of the Lord of Hosts.] i. e. To the Temple of God, which is his place.

The name of the Lord, is put here, Periphrastically, or Metonymically, for the Lord himself.

Or, To the place of the Name of the Lord of Hosts, may signifie, To the place which is called by the name of the Lord of Hosts, which place is his Temple, and is called the Temple of the Lord of Hosts.

The Mount Sion.] This is governed of the former words, by Apposition.

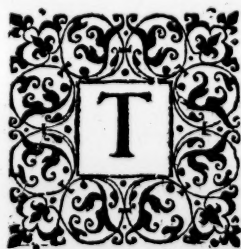
Mount Sion was a Mount in Hierusalem, upon which the Temple of God was built, and may here be put for the Temple it self by a Metonymie.





# IS A I A H.

## CHAP. XIX.



*HE Burden*] See Chap. 13. 1.

*The Lord rideth upon a swift Cloud*] i. e. The Lord will ride upon a swift Cloud, as upon an Horse. That is, The Lord will

come with speed into Egypt.

*And the Idols of Egypt shall be moved at his presence.*] i. e. And the Idols of Egypt shall be moved with fear and trembling, to see him come,

He speaks of Idols, though they be but stocks and stones, as of men, by a *Metaphor* or *Prosopopœia*.

*And the heart of Egypt.*] i. e. And the heart of the Egyptians.

Egypt is put by a *Metonymie*, for the Egyptians, the Inhabitants of Egypt.

*The heart of Egypt shall melt.*] See the meaning and reason of this Phrase, Chap. 13. v. 7.

*In the midst of it.*] i. e. In it, or them.

A *Periphrasis* of the Hebrews.

2. *And I will set the Egyptians against the Egyptians.*] i. e. I will set the Egyptians at variance, and at fighting one with the other.

The Prophet speaks here in the Person of God.

This Prophecie relates near unto the same times to which the former Prophecies did. For *Sethon* (the Priest of *Vulcan*) King of Egypt was Contemporary with *Sennacherib* King of *Assyria*, for *Sennacherib* waged warre against *Sethon*. After the death of *Sethon*, Egypt was divided under twelve Kings, whereof *Psammitichus* was one, which *Psammitichus* the other eleven expelled, and banished into the Marshes of Egypt, but he at length got a power of men, and made warre against all the other eleven Kings, and overcame them, and slew them, and so came to rule all Egypt, over which he ruled *Lordly at first*, that he might be feared (as many Conquerours use to do) and that he might suppress them, which had a hand in his banishment, though the latter part of his Raigne was with much *Clemency*.

*And Kingdome against Kingdome.*] He speaks this by *Anticipation*, for as yet Egypt was in one Kingdome.

3. *And the spirit of Egypt shall faile.*] i. e. And the judgement or counsell of the Egyptians shall faile.

By the Spirit is meant here, sound judgement or counsell: For the Hebrewes among many significations, which they have of this word *spirit*, any habit or quality of the mind they call by the name of *Spirit*.

By Egypt is meant the Egyptians, by a *Metonymie*.

*In-*

*In the midst thereof.]* See v. 1.

*And they shall seek to Idols.]* Supple, For Counsell and direction in these their streights.

The Devils were wont to be in the Idols of the Heathen, and give Answers to those that came to aske counsell of the Idols: Hence Saint Paul speaking of *Sacrificing to Idols*, saith, that *the things which the Gentiles sacrifice to Devils, they sacrifice to Devils*, 1 Cor. 10. 20.

*And to the charmers, and to them which have familiar spirits, and to wizards.]* Happily by these he meaneth the Priests and Mystics of the Idols: But see Chap. 8. verse, 19.

4. *And the Egyptians will I give over into the hand of a cruel Lord.]* By this Lord is meant *Psammitichus*, who when he was in subduing the eleven Kings and their Party, Lorded it with cruelty, though when he had quieted all, he *Raigned mildly*.

5. *And the waters shall faile from the Sea, &c.]* That which the Prophet saith from this to the eleventh Verse, is an *amplification* of one and the same thing, which is this, to wit, that it should be so with the *Egyptians* as if there were no water in the Sea: in regard of traffique and commerce, by sea. For as if there were no water in the Sea; there could no Ships goe, and so there would be no traffique and commerce between People and People, Port and port: So should there be no traffique for the *Egyptians* by Sea at this time.

The reason why there was no traffique by sea at this time, was because the *Carians* and *Ionians* took part with *Psammitichus* in his warres with the eleven Kings, who being strong by sea took all the Vessells and Ships of *Egypt* which stirred out, and made them Prize, so that few durst stirre abroad.

*And the River.]* He meanes the River *Nilus*, which was navigable in all parts of it.

*Shall be waisted and dried up.]* What he meaneth by these you may understand by the Notes, or these words, *The waters shall faile from the Sea*.

6. *And they shall turne the Rivers farre away.]* i. e. And *Nilus*, and other Rivers of *Egypt* shall be turned away out of their wonted Channels, and their Channels left dry.

The meaning of this place is, that there

should be no more traffique upon the Rivers with Boates and Barks, than if the Rivers were quite dried up, and turned out of their Channels.

*The Brooks of defence.]* i. e. The Brooks which defend, Supple, *Egypt*.

The Brooks being many in *Egypt* were a defence to it, so that it could not be so easily over-runne by an *Enemy*, as other Countreys might: Hence the Brooks of *Egypt* might be called Brooks of defence, taking defence actively.

Or they may be called *Brookes of defence*, q. d. fenced Brooks, or Brooks which have a defence, because they were fenced and kept in with banks and heapes of earth, that their waters might not easily overflow: and so defence is taken passively.

7. *The reeds and flags shall wither.]* Supple, For lack of water.

The prophet doth here *Rhetorically* amplify the matter which he hath in hand, and say over againe, what he said before.

*The Paper Reeds by the Brooks.]* i. e. The Paper Reeds which grow by the Brooks.

Of these Reeds was *writing-paper* at the first made, and from thence hath our Paper also its name.

*By the mouth of the brooks.]* i. e. By the brinks or banks of the Brooks.

He puts here the *month*, by a *Synechdoche*, for the *lipps*, which are part of the *month*: And by the *lipps* he meaneth *Metaphorically* the brinks of the Rivers or Brooks, because as the *month* hath two *lipps*, so hath a *Brooke* or *River* two *brinks* or *banks*, on each side one.

*Be driven away.]* i. e. Wither or dry away.

This is a *Metaphor* taken from *castles* which are driven away by *Theeves* and *Robbers*, from the place where they fed.

Or from *Birds* which are driven away from their food or prey, and not suffered there to be.

8. *The Fishers also shall mourn.]* Viz. Because the waters shall be dried up. For the waters being dried up, their trade faileth, there are no more fish for them to take.

*And all they that cast Angle into the brooks.]* i. e. And all they that were wont to angle for fish in the Brooks.

*And they that spread nets upon the waters.]*

ters.] *i. e.* And they which use to spread nets upon the waters to catch fish thereby.

*Shall languish.*] *i. e.* Shall pine away and even faint, *supple*, For grief of mind, that their trade of *fishing*, by which they live, failes them.

9. *Shall be confounded.*] *i. e.* Shall be ashamed, *Sulpe*, because they have no *flax* to make their *works* of : For the Rivers and Brooks being dried up, the *flax*, which was fed by them, must needs *dye*.

*They are said* (in the Scripture phrase) to be *ashamed* or *confounded* who are *frustrate* of their hope : These men therefore being *frustrate* of the *flax*, which they hoped for, that they might make their wonted workes of it, are said to be *confounded* or *ashamed* when the waters faile, whose failing causeth the *flax* to wither away.

10. *And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.*] *i. e.* And all which make *sluices* to let in waters out of the Rivers into *fish-ponds*, and all that make *Ponds* to keep fish in, either for pleasure or profit, shall be broken in the purposes of your work, because the waters shall be dried up, for which they made their *sluices*, and digged their *ponds*.

*Shall be broken in their purposes.*] *i. e.* Shall faile and come short of the intents and purposes, of what they take in hand.

*Thereof.*] *i. e.* Of their works, that is of the *Sluices* and the *Ponds*, which they make and intend for fish.

11. *Surely the Princes of Zoan are fooles*] *Zoan* was an ancient City of *Egypt*, *Numb. Chap. 13. vers. 22.* called also *Tanais*.

The sence is, *q. d.* the Counsellours of that King, which shall be the King of *Zoan* or King of *Tanais* at that time, here prophesied of, shall be *fooles* in that day, in which the Lord shall punish *Egypt* with civil wars.

He puts a *present* tense for a *future*, and speakes here of the Princes of *Zoan*, and *Noph* and the Kings, as though the *Kingdome* of *Egypt* were already divided into twelve Kingdoms, which was not so divided at the time in which he prophesied, though it was at the time of which he Prophecieth.

*The Counsell of the wise Counsellors of Pharaoh is become brutish.*] *i. e.* The Counsell of the Counsellors of that King of the twelve which ruled in *Zoan*, shall be as the

Counsell of a *fool*, which is no wiser than a brute beast.

The meaning is, that the Counsell, which their Counsellors shall give, shall be no wiser to prevent the judgements which God shall bring upon *Egypt*, than the counsell of a *foole*.

He derides the State Counsellors and wise men of *Egypt*, because the *Egyptians* had a high conceit of themselves for wisdom and policie, and were highly esteemed for them abroad by others : And calls *Pharaohs* Counsellors, wise Counsellors by an *Ironie*.

*Of Pharaoh.*] *Pharaoh* was a common name of all the Kings of *Egypt*, as *Cesar* was of all the *Roman* Emperours.

*How say ye unto Pharaoh, I am the sonne of the wise.*] *q. d.* With what face can you say unto your King (glorying and boasting as you do) that ye are *wise*.

He useth an *Apostrophe* to *Pharaoh's* State Counsellors.

*I am the sonne of the wise.*] This he speakes in the person of one of *Pharaoh's* privie Counsellors, or Counsellors of State, by a *Mimesis*.

*I am the sonne of the wise.*] By this he would shew that *Pharaoh's* Counsellors thought they had wisdom and Policie, as it were by *inheritance*.

*The sonne of ancient Kings.*] The chief Counsellors of the Kings of *Egypt* were the *Egyptian* Priests. And they derived their Pedegree from the Ancient Kings, of that Country: who (therefore because they were accounted wise and Politique) would be accounted wise and politique too.

*Ancient Kings.*] The *Egyptians* boasted much of their Antiquity, and the antiquity of their Kings.

*Where are they? where are thy wise men?*] *q. d.* Where are they which brag thus of their wisdom.

He useth an *Apostrophe* here to the King.

*And let them tell thee now, and let them know what the Lord of Hosts hath purposed*] Here is an *ὕψιστος ἀντιστοιχία*, or a transposition of sentences. The Order is this, let them know what the Lord hath purposed upon *Egypt*, and let them tell thee now : And the sence is this, Let them hearken to me, and let them know what the Lord of Hosts hath purposed to do upon *Egypt*, and when they know, let them tell thee, I pray, what course thou



were best to take, to avoid what he hath purposed.

The first *And*, is here Redundant.

When he saith, *let them tell thee now*: It is as if he should say, let them tell thee, I pray, and the words are spoken with a *Sarcasme*.

That a ὑστέρων πρότερον, or a *transposition of Sentences* is not unusuall in Scripture, see *Chap. 28. vers. 1.* and *Hebrews, Chap. 2. v. 9.*

Note, that what the Prophet speaks here to the King of *Zian*, (*i. e.* to one of the eleven Kings of *Egypt* which expelled *Psammitichus*) and his Counsellours, must be understood of the King of *Noph* also, and of all other the Kings of *Egypt*, (which reigned at that time) and their Counsellors, as spoken to them also.

13. *The Princes of Zoan are become fools.*]

The Prophet speaks this, as though he had heard what Counsell the Princes or State-Counsellours of the severall Kings of *Egypt*, had given to their respective Kings, when he had told them, what the Lord of Hosts had purposed to do upon *Egypt*.

The Counsell which these Counsellors gave every one to his King, was to look to his own, one in this, and another in that manner: They never thought or advised that the eleven Kings should joyne together in one, as one, against *Psammitichus*: So whilst every one fought singlie in his own defence, they were at length all overcome by their common enemy.

*The Princes of Noph are deceived.*]

*i. e.* The State-Counsellors of the King of *Noph* are deceived in their Counsels, giving that for good counsell to their King which is pernicious.

*Noph* was a famous City in *Egypt* called once *Memphis*, now *Grand Cairo*.

By the Princes of *Noph*, he meaneth the State-Counsellors of one of the eleven Kings of *Egypt*, *Viz.* that King who had *Noph* in his Kingdome, where the board of this Councell was.

And what he saith of the Counsellors of this King must be understood of the Counsellors of all the other Kings of *Egypt* also.

*They have also seduced Egypt.*]

*q. d.* Not onely men of the common sort, but they also (who are of the *Grande*es and *Oracles* of the land) have seduced the *Egyptians* by giving unto them pernicious Counsell.

*Even they that are the stay of the Tribes thereof.*]

*i. e.* Even the Princes and Counsellors which are, by their places, the stay of the respective Kingdomes, in which they live, even they have seduced the Kingdomes in which they lived, by their Counsels and brought them to ruine.

*The stay*]

These Princes are called the stay of their Countrey, because they are so by their places, and should be so by their Actions and Counsels.

Note that this word, *stay*, is a *Metaphoricall* word, of which *Chap. 3. 1.*

*Of the Tribes.*]

*i. e.* Of the severall divisions, or severall Kingdomes of *Egypt*.

14. *The Lord hath mingled a perverse spirit in the midst thereof.*]

*i. e.* The Lord hath mingled folly with the drink in *Egypt*, and hath made the Princes and state-Counsellors of *Egypt* to drink thereof.

I said, *verse 3.* that the *Hebrewes* call any habit or quality or act of the mind (be it good or bad) by the name of Spirit, by reason whereof he puts a *perverse spirit* here for folly, and he calls it a *perverse spirit*, because it was contrary to sound counsell.

When he saith, the Lord hath mingled a *perverse spirit* in the midst thereof, he compareth the *perverse spirit*, either to some poyson, or to some intoxicating drink which is mingled with ordinary drink: and he would have us by *mingling* of this *perverse spirit*, to understand also that the Lord gave the Princes and state-Counsellors of *Egypt*, the Cup which he mingled with that *perverse spirit*, and made them to drink of it. For they which mingle a Cup after that manner, mingle it, that it may be drunk.

The meaning of this place is, that the Lord had insatuated the Counsels of the Princes and State-Counsellors of *Egypt*.

*And they have caused Egypt to erre in every word thereof.*]

That is, and they, to wit, the Princes of *Zoan*, and the Princes of *Noph*, the stay of the Tribes of *Egypt*, (being made drunk with the Cup of this *perverse spirit*) have made the common *Egyptians* (which were ready to do what they advised them to) to erre in whatsoever they did, as if they were drunk also with the same Cup.

*To erre in every work.*]

To erre in the work

work which they undertake, signifieth here, to run to and fro, backward and forward, and to be very busie in a work, but so, as that they cannot get out of it, or bring it to a good end.

That this is the meaning of these words, both the next words & the verse next following shew.

*As a drunken man staggereth in his vomit* ] A drunkard in his drunkenesse, being not able to stand, falls down upon the ground where he disgorgeth his filthy stomach : From whence while he strives to rise, he staggers and falls back againe into his beastlie vomite : and thus doth he often strive to rise, and often staggers and falls back againe, into his vomit, which the Prophet calls, *staggering in his vomit*.

This place might hapily seem more plain if it had been thus rendered. And they have caused Egypt to stagger in every work thereof, as a drunken man staggereth in his vomit.

15. *Nither shall there be any worke for Egypt.* ] i. e. Neither shall there be any work which shall be profitable for Egypt.

*Which the head or taile branch or rush may do.* ] i. e. Which the highest or the lowest, strongest or the weakest shall be able to perfect, or bring to passe, q. d. none of all the Egyptians shall be able to do that, which is profitable for their wellfare.

Concerning those *Metaphoricall words The head or taile, branch or rush.* See Cap. 9. 14. *May do.* ] i. e. Can do.

16. *In that day.* ] i. e. At that time in which God shall afflict the land of Judah by Sennacherib.

Here is a *Relative* put without an *Antecedent*.

And this is the beginning of a new Sermon.

*Shall Egypt be like unto women.* ] i. e. The Egyptians shall be very much afraid, and in that like women, for women are naturally timorous and fearfull.

*Because of the shaking of the hand of the Lord of Hosts which he shaketh over it.* ] i. e. Because of the judgements of God, with which he shall threaten them.

This Phrase is *Metaphoricall*, and is borrowed from a man which shaketh his rod over his Child, or Servant when he threatens him, and makes as though he would whip him, though he whips him not.

The judgements with which he threatned them, & of which they were afraid at this

time, was an invasion or warre to be made upon them by Sennacherib : for the Egyptians, when they heard that Sennacherib had invaded Judah, were afraid of themselves, least Sennacherib, when he had subdued and destroyed Judah, should invade Egypt and lay that waste also : And this fear was not a causelesse fear : For when our neighbours house is on fire, we had need to look to our own, the judgements inflicted upon our neighbours, are our admonitions and threatnings to us. And besides this, it is likely that Sennacherib had threatned the Egyptians by word of mouth, that he would fall upon them, so soon as they had conquered all Judah.

17. *And the land of Judah shall be a terror unto Egypt.* ] i. e. And the men of Judah shall terrifie the Egyptians and make them afraid.

Why the Land of Judah should be a terror unto Egypt, and how, he sheweth in the latter part of this Verse.

*Every one.* ] i. e. Every Egyptian.

*Which maketh mention thereof.* ] i. e. Which makes mention of the land of Judah.

*Because of the counsell of the Lord of Hosts which he hath already determined, against it.* ] i. e. Because of the Counsell of the Lord of Hosts which he hath already determined, and would then execute upon the land of Judah, or because of those judgements which the Lord should then execute upon the land of Judah according to his determinate counsell.

He puts the Counsell of the Lord which he had determined to execute, for the judgements and punishments which he would execute according to his counsell and determination, per *Metonymiam causae*.

The judgements and punishments here spoken of were executed upon the Land of Judah by Sennacherib, and his mighty hoste, which the Egyptians hearing of by certain reports, were afraid, least that Sennacherib and his hoste when they had done with the Land of Judah, would begin with Egypt, and when they had once begun would make an end with it. Yea, likely it is, that the Assyrians threatned to warre against Egypt so soon as they had vanquished the land of Judah.

18. *In that day.* ] i. e. At that time, *Supple*, in which Sennacherib shall invade and oppresse the land of Judah.

*Shall five Cistyes in the land of Egypt speak the*

the language of Canaan.] i. e. Many Cities in the Land of Egypt, shall speak the Hebrew language.

As upon other occasions before, so when Sennacherib first invaded the Land of Judah, many of the men of Judah ran away out of their own land, for fear of the Assyrians, and betook themselves into Egypt, Cap. II. v. 11, 15. And while they were in Egypt, they lived religiously, observing the Jewes religion, By whose holy example many of the Egyptians were won to forsake their Idols, and to cleave to the Lord of Hosts, which proved happy to Egypt; For by reason of this did the Lord in his mercy spare Egypt.

Because of these Jewes which ran thus into Egypt, and those Egyptians which were converted by them, and learned of them the Hebrew language, doth the Prophet say That five Cities in the Land of Egypt should speak the language of Canaan.

Five Cities] i. e. Many Cities.

He puts a certaine number for an uncertaine.

Shall speak the Language of Canaan] i. e. Shall speake the Language of the Hebrews, which lived in the Land of Canaan

By this is meant not onely that the Hebrews, which fled out of the Land of Judah (which was part of the Land of Canaan) but that some Egyptians also should speak the Language of Canaan, which they should learn of the Hebrews, which fled for fear of Sennacherib into Egypt.

And by this we must also understand that the Hebrews and Egyptians should confesse and praise God together in those Cities of Egypt. And that the Egyptians should have knowledge of the Law of God, which was written in the Hebrew tongue.

In a more sublime sense, the Prophet prophesieth here of the calling of the Gentiles by the Gospel.

And swear to the Lord of Hosts.] Supple, That they will serve him, and that he shall be their God.

One shall be called the City of destruction] Whatsoever this City was, or for whatsoever reason it was so called, surely this was the name thereof, Viz. Ir-heres,

which is here interpreted, the City of destruction.

Some, and they not few, render Ir-heres, the City of the Sun; and think that that famous City Heliopolis (which signifieth the City of the Sun) was the City here meant, but most likely it is, that the Prophet here meant some famous City of Egypt, and perhaps famous for the Idolatrie there exercised: And the Prophet nameth this City by name, as a thing which should be strange that the Jewes should live in such a City after their own Law, and openly professe the true God there, where so much false worship and worshipping of Idols was practised, and that many of the Egyptians there, should serve the Lord with them.

19. In that day there shall be an Altar to the Lord in the midst of the Land of Egypt.] i. e. In that day there shall be many in the Land of Egypt, which shall openly worship the Lord and serve him, both Hebrewes and Egyptians.

The Altar, which he here speakes of, was not an Altar for Sacrifice (for that was unlawful) but an Altar for a memoriall, that they which built it did acknowledge and testifie thereby, that the God of Israel was their God.

Nor must we think that there was any such Altar indeed built in Egypt: But the Prophet alludeth to that Altar which the Reubenites, and the Gadites, and the half Tribe of Manasseh built for this purpose in the borders of Jordan, Josh. 22. v. 21, 22. &c. and thereby would expresse that there were such in Egypt as should publicly worship God, and give such sufficient testimonies thereof as the Reubenites, and Gadites, and the half Tribe of Manasses did by the Altar which they built: For it is usuall with the prophet to expresse like things by like.

And a Pillar in the border thereof to the Lord.] These are the same for sense with the former words: And the Prophet seemeth here to allude to that Pillar or that Stone which Joshua set up Josh. 24. vers. 26. &c.

20. And it shall be for a signe, and for a witnesse to the Lord of Hosts in the midst of the Land of Egypt.] Supple, That there be many in the Land of Egypt which are ad-  
dicted



dicted to the worship of God, and serve him.

He sheweth here the end why that Altar, which he mentioned in v. 19. should be erected. And shewing for what end that Altar was erected; he would have us to understand by that, for what end the Pillar also was erected; for both were erected for one end.

*For they shall cry unto the Lord.] i. e. And they shall cry unto the Lord.*

He puts *For* for *And*.

*They.] i. e. Those five Cities, that is, the Inhabitants of those five Cities, which shall speak the language of Canaan in Egypt, and which shall erect an Altar in the midst of the Land of Egypt, and a Pillar in the borders thereof.*

*Shall cry unto the Lord because of the Oppressors.] i. e. Shall cry unto the Lord for his help against the Assyrians, that he would keep the Assyrians off from Egypt, who were likely, & perhaps, had threatned to invade it, and destroy it, so soon as they had laid waste the land of Judah.*

*Because of the Oppressors.] i. e. Because of the Assyrians, who were likely, and perhaps, had threatned to make warre upon Egypt, so soon as they had vanquished the Land of Judah.*

The Assyrians deserved the name of Oppressors, because they did oppress all adjoining Nations with Tribute, with the sword, or with some one kind of oppression or other: And therefore is the Assyrian called the Oppressor, Cap. 14. 4. And the treacherous dealer, Cap. 21. 2. And the Leviathan, and the piercing Serpent, Cap. 27. 1. And the Lyon, and the ravenous beast, Cap. 35. v. 9. And the Spoiler, Cap. 33. v. 1.

*He shall send them a Saviour and a great one, and shall deliver them.]* By this Saviour is meant the Angel which destroyed in the Campe of the Assyrians an hundred fourscore and five thousand in one night, Cap. 37. 36. By which destruction of the Assyrians, the Egyptians were delivered from the fear which they were in of the Assyrians.

This Angel he may well call a great one, for it was a great work of Salvation and deliverance which he wrought, and the power and strength of an Angel is by many degrees greater than the power and strength of any man.

*And a great one.] i. e. And that a great one to.*

21. *And the Lord shall be known unto Egypt.]* And the Lord shall be yet farther known unto Egypt, and more Egyptians shall serve him: For when it shall be heard in Egypt that the Lord destroyed an hundred fourscore and five thousand of the Assyrians in one night, by his Angel, the Egyptians shall begin to consider who the Lord is, which is able to do this, and so, many knowing his power shall cleave to him and serve him, who before worshipped Idols.

The word, *known*, is not so to be taken here, as though the Lord should now be first known to Egypt, (for he was known to Egypt before this Saviour was sent, as appeareth vers. 18, 19, 20.) But it signifieth a farther knowledge which Egypt should have of the Lord, and that more particular Egyptians should come to have knowledge of him.

*And the Egyptians shall know the Lord.]* This is a Repetition of the former sentence.

*And shall do sacrifice and oblation.]* No Sacrifice and oblation could be lawfully done or offered but in Hierusalem, thither therefore they should have come, if they would have offered to the Lord, as the Eunuch of the Queen of Candace did Act. 8. v. 27.

But by doing Sacrifice and Oblation to the Lord, we may, by a Synecdoche, understand the worship of God in generall. And then to do Sacrifice and Oblation to the Lord, will signifie any kind of worship of the Lord whatsoever.

*Yea, they shall vow a vow unto the Lord.]*

A vow made unto the Lord was an Act of Religion, and shewed him to be the Lord's Servant who made it, yea, it argued more devotion towards God, than barely to do Sacrifice and Oblation: For many Sacrifices and oblations were of bounden duty, but a Vow was left to the liberty and choice of him that vowed it.

*And performe it.]* This he adds, because it is better that thou shouldest not vow, than thou shouldest vow and not pay. Eccles. cap. 5. vers. 5.

22. *And the Lord shall smite Egypt.] q. d. And in those daies, or after those daies, the Lord shall smite Egypt, and vex it with civill warres.*

The smiting which he here speaks of, is the burden or calamity which he prophesied of against *Egypt*, from the first verse to the fifteenth.

*He shall smite and heal it.*] *q. d.* But though he shall smite *Egypt*, yet he shall heal it againe.

He speaks of the calamities and miseries which the Lord would send upon *Egypt* under the Metaphor of a wound made by striking : And of the deliverance from those calamities under a Metaphor of healing that wound.

*And they shall return.*] *i. e.* For they shall return : And for *For*.

*They.*] *i. e.* The *Egyptians*, yet not all the *Egyptians*, but they which shall know the Lord. &c.

Here is a Relative againe without any formall Antecedent.

*Return.*] Supple, With weeping, fasting, and prayer.

*Even to the Lord.*] He saith even to the Lord *Emphatically*. Because there might otherwise be some doubt of the *Egyptians* returning to him from whom they had gone so farre, by worshipping such base things as they had worshipped.

*And he shall be intreated of them.*] *i. e.* And he shall hear their prayer.

*And shall heal them.*] *i. e.* And shall deliver them from their affliction and calamity.

A Metaphor, of which we spoke but now.

23. *In that day.*] About the time that these things shall come to passe, or somewhat after.

*There shall be an high-way out of Egypt to Assyria*] *q. d.* There shall be such travelling of the *Egyptians* into *Assyria*, and of the *Assyrians* into *Egypt*, as that they shall make an high-way or beaten road, by their travelling to and fro, from *Egypt* to *Assyria*.

The meaning is, that when *Psammitichus* should have full possession of *Egypt*, there should be a firme peace, and great Commerce, between the *Assyrians* and *Egyptians*, though they had been long enemies before.

*And the Egyptians shall serve with the Assyrians.*] Who the *Egyptians* and *Assyrians* should serve is not here expressed, but may be understood by the next verse : They

should serve *Israel* that is, the men of *Judah*, which were the Children of *Israel*.

And this is a great wonder that the *Egyptians* and *Assyrians*, which had been so great enemies to *Israel*, should now serve *Israel*.

*They shall serve.*] To serve signifies here, to do well to, and to endeavour to pleasure and to exercise acts of civillity and love to. See *Gal* 5. 13.

24. *In that day shall Israel be the third with Egypt and with Assyria.*] *i. e.* For in that day *Israel* shall be the third with *Egypt*, and with *Assyria*.

He gives a reason here why he said, that the *Egyptians* should serve *Israel* with the *Assyrians*.

*Israel shall be the third with Egypt and with Assyria.*] *i. e.* *Israel* shall be joyned in league and amity with the two People of *Egypt* and *Assyria*.

By *Israel* understand the *Jewes*, the sons of *Israel*, as *Cap*. 1. 3.

This league and amity of *Israel* with *Assyria* lasted all *Hezekiah's* time, See *2 Kings*, 20. v. 12. 19.

*Even a blessing in the midst of the land.*] *q. d.* And these three shall be blessed, yea, even a blessing in the midst of the land : an Ellipsis.

A blessing, when the Abstract, blessing, is put for the Concrete, blessed, (after the manner as it is here put, and used) it signifieth exceeding blessed.

*In the midst of the land.*] The midst of the Land is put Periphrastically, for the Land. And by the Land is understood the Earth in generall : Or the Land in which each of these three, the *Assyrians*, *Egyptians*, and the *Israelites* dwelt in particular.

25. *Whom the Lord of Hosts shall bless saying, &c.*] He gives a reason here why he said, that they should be a blessing, which reason is, because God should bless them saying, &c.

*Saying blessed be Egypt, &c.*] *Dei benedicere, est benefacere*, Who God saith is blessed, is blessed and happy indeed, made happy and blessed by God's word.

*Egypt*

*Egypt my people.*] *Egypt* is put here for the *Egyptians*, whom God calleth his *People*, because at this time many *Egyptians* did worship God truly. See *verse*, 18, 19, 20. &c.

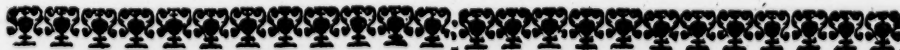
*And Assyria the work of my hands.*] By *Assyria* he meaneth the Inhabitants of *Assyria*, by a *Metonymie*. And these

he calleth *the works of his hands*, because he had made them so great a nation as they were.

*And Israel mine inheritance.*] By *Israel* are meant the Children of *Israel*, which God calleth *His Inheritance*, because he took them to be a *Peculiar people* to himself, *Deut.* 14. *vers.* 2.



ISAIAH





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# ISAIAH.

## CHAP. XX.



*N* the yeare that Tartan came unto *Ashdod* &c. ] Tartan was one of Sennacherib's Captaines, 2 Kings 18. 17. *Ashdod* was a Towne or Citie of the Philistines in which Da-

gon had a Temple. 1 Sam. 5. 1.

By the comning of Tartan unto *Ashdod*, is meant his comning to besiege *Ashdod*, whom Sennacherib his Master sent thither for that purpose.

At this time *Ashdod* (as it is probable) was under the Power of Hezekiah King of Judah, 2 Kings 18. 8. to which Tribe it did of right belong, Josh. 15. 47.

When Sargon King of Assyria, ] When Sennacherib King of Assyria, for the Kings of Assyria were wont to have many names.

Sent him, ] Supple, Against it, to besiege it.

2. At the same time spake the Lord by *Isaiah* the Sonne of *Amos*, saying, ] Note, that these words are suspended here, and taken up againe in the third verse: For, what the Lord spake by *Isaiah* the Sonne of *Amos*, is not here set downe; but it is set downe in the third verse, after those words, *And the Lord said*.

Go and loose the Sackcloth from off thy loines, ] Note here, that these words God spoke not by *Isaiah*, but to *Isaiah*, and upon occasion of those words which he spoke to *Isaiah*, (and *Isaiah*'s doing according to them.) He spoke by *Isaiah*, to the men of Judah and Jerusalem, that which followeth in the next verse: So that those words, namely, *At the same time spake the Lord by Isaiah the Sonne of Amos, saying*; are suspended (as I said) untill the third verse.

And here ye must understand these or the like words, *For the Lord had said to Isaiah, q. d. For the Lord had said to Isaiah, Go and loose the Sackcloth from off thy loines.*

Loose the Sackcloth from off thy loines, ] He

speakes thus, not because they wore this Sackcloth only about their loines (for their whole Garment was of Sackcloth) but because this Garment of Sackcloth being a loose Garment, was girded about them with a Girdle, which they wore upon their loines.

The Sackcloth, ] This Sackcloth was made of Camels haire or the like.

Sackcloth doth often signifie in Scripture a mourning Garment, and so some take it; to signifie in this place, saying, that *Isaiah* mourned at this time, because of the Miserie and Captivitie of the ten Tribes of *Israel*, which were carried away by *Salmazer*; but others thinke that it signifies such a garment as the Prophets did usually wear. For Prophets were wont to weare Sackcloth which was made of haire, *Zach. 13. 4.* Such a one did *Elias* weare, 2 Kings 1. 8. And such a one did *John Baptist* weare *Matth.*

3. 4.

Naked, ] It is not to be thought that the Prophet walked about *starke naked*, but onely that he walked without his Sackcloth, though he wore a lower Garment, or a Shirt. The Prophet therefore was naked only *secundum quid*; and when he saith that he was naked, he useth a *Synecdoche Integri*, putting naked (which properly signifieth to be destitute of all Clothes) for, being without some certaine Clothes, this same word is used after the same manner, 1 Sam. 19.

24.

By this, *His walking naked and bare-foot*, the Prophet might well signifie the Captivitie of the Egyptians and Ethiopians; for Captives used to be stript of their uppermost Garments by the Conquerors, and left in their poor under Clothes; yea, and they were often taken away too, and worse were given they to weare.

3. And the Lord said, ] Here the Prophet resumeth those words, *viz. At the same time spake the Lord by Isaiah the Sonne of Amos,*

A a say-

saying, &c. verse 2. q. d. But as I said, At that time spake the Lord by *Isaiah the Sonne of Amos*, saying.

Like as my *Servant Isaiah*, &c.] This is that which the Lord spake at the time aforesaid by *Isaiah the Sonne of Amos*.

For a *signe and a wonder upon Egypt and Ethiopia*,] i. e. For a *Signe* of what shall come upon the *Egyptians* and the *Ethiopi-ans*.

A *wonder*.] This word *Wonder*, is here of the same signification with the word *Signe*.

4. So] i. e. According to that *signe*, and in the same habit and fashion, viz. *naked and bare-foot*; yea, in a farre worse fashion and habit.

So shall the *King of Assyria* lead away the *Egyptians prisoners*, and the *Ethiopians Captives*,] The *King of Assyria* here spoken of was *Esharaddon*, who was *Vice-Roy*, or *Deputy-King* in his father *Sennacherib's* absence, and ruled in *Assyria* as *King*, while *Sennacherib* was waging warre against the *Jewes* in the Land of *Judah*.

Or, we may take this *King* for *Sennacherib* himself, for that a *King* may be said to do, which he doth by his *Deputies* or *Ministers*.

The *Ethiopians*, which he here speaks of, were they which marched along with *Tirakah* their *King* against *Assyria*, 2 *Kings* 19. 9. And the *Egyptians* were they which joyned themselves with the *Ethiopians* in that expedition.

Even with their *buttocks uncovered*,] i. e. Even with short *Garments* that shall not be long enough to cover their *buttocks* and *privie members*.

To the *shame of Egypt*.] To have the *buttocks* and *privie parts* naked and uncovered causeth *shame* in any people which have any thing of *civilitie* in them.

What is here spoken of *Egypt* or the *Egyptians*, may be understood also of *Ethiopia* or the *Ethiopians*.

5. And they shall be afraid,] i. e. Those *Jewes* which trusted in the *Ethiopians* and *Egyptians* for help against *Sennacherib* *King of Assyria* shall be afraid; *Supple*, of *Sennacherib* and his *Armie*.

He puts here an *Antecedent* without a *Relative*, as though he pointed at them of whom he spoke; and he speaks especially of those *Jewes* which dwelt out of *Jerusalem*: for, they were alwayes most distrustfull

of *God*, and sought for help from the *Arme of Man*.

They were no doubt afraid of *Sennacherib* and his *Armie* before this, but now their fear was much encreased.

And ashamed of *Ethiopia*.] i. e. And ashamed that they relied upon the *Ethiopians* for help.

Note, that these words of *Ethiopia*, relate not to those words, *shall be afraid*, but onely to these, *shall be ashamed*.

When we expect and hope for great matters from any, and come short of our hope and expectation, we wax ashamed.

*Ethiopia their expectation*.] i. e. *Ethiopia* from which they expected aide against *Sennacherib* and his *Armie*.

He puts expectation for them from whom they expected aide. The *Act* of the *Object* by a *Metonymy*.

It is likely that the unbeleeving and distrustful *Jewes*, when they heard of *Sennacherib's* expedition against *Judah*, sent to *Ethiopia* for aide, aswell as to *Egypt*: Or, that when they heard that *Tirakah* *King of Ethiopia*, came up to warre against *Assyria*, *Cap. 37. 2*. They expected that his making warre against the *Assyrians* would prove their peace, and *Sennacherib's* overthrow.

And of *Egypt their glory*,] i. e. And of the *Egyptians* of whose friendship and aide they gloried or boasted.

He puts *glory* here for the object in which they gloried.

That the unbeleeving or distrustful *Jewes* sent for aide to *Egypt*, against the *Assyrians*, See *Cap. 30.* and *31.*

6. And the *Inhabitant of this Isle*] i. e. And the *Inhabitants* of this *City*, viz. *Jerusalem*.

The *Inhabitants* of *Jerusalem* did at this time put more confidence in *God*, and build more upon his promises then the other *Jewes* did.

The *Inhabitant*] He puts the *Inhabitant* *Collective*, for the *Inhabitants*.

Of this *Isle*,] i. e. Of this *Citie*, to wit, *Jerusalem*.

An *Isle* or *Island*, as it is most commonly taken, signifies a piece of land environed on every side with water; yet the *Hebrews* do call not onely such lands *Islands*, but even such also as lie upon the sea-coasts, though they are part of the *Continent*; yea, they call any *Countrey* in general an *Isle* or *Island*, (as *Cap. 41. v. 1, 5. &c.*) though it be not

neer



neer to any *Seas* or *Waters*: And that because as *Isles* or *Islands* are severed from the Continent by waters; so is every particular Countrey and Land severed from other Lands and Countries by the peculiar Laws and Customs which it hath; and not only Countries and Lands, but a single house also which stands alone, dis-joyned and separated from other houses, and hath an empty space of ground about it on every side, whereon no building stands, is called *Insula*, that is, an *Isle* or an *Island*, because such a house is like an *Island* which stands in the sea, or in some lake, and is encompassed with waters, and by them severed from other parts of the earth: And if for this reason a lone house may be called an *Isle* or *Island*, much more may a *Citie*.

But another reason there is for which *Jerusalem* may be called an *Isle* here, *to wit*, because God was to it at this time a place of broad rivers and streames, *Cap. 33. verse 21*. And did encompass it so that none could approach to it on any side, because of those rivers and streames, and that which is so encompassed with rivers and streames, may well be called an *Isle*.

*Shall say*] *Supple*, In derision of them which trusted in *Egypt* and *Ethiopia*.

*In that day,*] *Supple*, In which the King of *Assyria* shall lead away the *Egyptians* and the *Ethiopians* Captives; and in which they (which are mentioned in the former verse) shall be afraid and ashamed of *Ethiopia* their expectation, and *Egypt* their glory.

*Such is our expectation*] What the Inhabitants of *Jerusalem*, (which trusted in God more then in man) say here; they say in the person of those which trusted in man more then in God, by a *Mimesis*, that they might the more deride them.

*Such is our expectation,*] *i. e.* Such are they become from whom we expected aide, viz. Prisoners and Captives, &c.

*Whither we flee for help,*] *i. e.* To which or to whom we flee for help at this time.

*To be delivered,*] *i. e.* For this end that we may be delivered out of the hands of the *Assyrians*.

*And how shall we escape?*] *i. e.* And how shall we escape the hand of the King of *Assyria*, when as the *Ethiopians* and *Egyptians* which were stronger then we, and on whom we relied, could not escape it.

We have interpreted this speech, as spoken *sarcotically* and in *derision*; yet it may be interpreted also, as spoken in *grief* and in *earnest*; for though God promised to defend *Jerusalem* at this time, and many godly men which were in *Jerusalem* did beleeve that promise and relye upon it, yet there were many ungodly men also in *Jerusalem* at this time, *Cap. 22. 13*. which did not beleeve the promise of God, but relied more upon the help of man, such as were the *Egyptians* and the *Ethiopians*, and of these may this place be understood, as spoken by them.

There be that by the *Inhabitant* of this *Isle*, understand those *Jews* which were in *Ashdod*, who were besieged at this time by the *Assyrians*, and there is some probability for this their opinion, because the Prophet makes special mention of the *Assyrians* fighting against *Ashdod*, verse 1. And they which dwelt in *Ashdod* might be called the *Inhabitants* of the *Isle*, as the word *Isle* signifieth the *Sea-coast*; for *Ashdod* stood on the sea-coast, and the *inhabitant* of this *Isle*, because the Prophet might point as it were at *Ashdod*, when he said *This Isle*.



## ISAIAH,

## CHAP. XXI.



*He burden of the desert of the Sea,* i. e. The heave calamitie and affliction which shall befall those people which dwell in the Wilderness, which is by the Red sea, as it was revealed to me by a vision.

He puts the *desert*, for the people which dwelt in the Desert, by a *Metonymy*; and by the *Sea*, he means the red Sea, by a *Synecdoche*.

By the *desert of the sea*, therefore are meant the *Edomites* which dwelt in the Desert or Wilderness of *Sur* or *Etham*, which was neer to the Red sea.

*As whirlwindes in the South passe thorow*] i. e. As whirlwindes, which arise in the South, passe thorow the Wilderness from the one end thereof to another.

He speaks of the *South*, in respect of *Judah* where he lived, where were great *Deserts* and *Wildernesses* without wood or tree to break or hinder the force of the winde; there therefore a high and great winde: must needs be speedie and rush with a mighty force, where there was nothing to hinder or break the force thereof.

*So it cometh*] i. e. So an heave calamitie, or destruction, or declaration shall come upon those which dwell in the desert of the sea, it shall come speedily and with a mighty force.

*From the Desert*] By the *Desert*, here he meaneth not the Wilderness of *Shur*, or the Wilderness of *Etham*, which were by the Red sea, as he did in the first words of this verse; But he means that Desert which lay neer to *Media*, through which the *Medes* marched when they came first against *Babylon*, and then against *Edom*.

*From a terrible Land.*] This may be a repetition of the former words; and by the terrible Land he may mean the Desert or Wilderness next before said, which was terrible, because of the wild beasts which were

therein. Or, by this terrible Land he may mean *Media* it selfe, which proved terrible to *Edom* and many other people; and so this terrible Land may signifie the place from which this calamitie first came, and the Desert the place through which it came.

This is the direct burthen of the desert of the sea, to wit, the great calamitie, or destruction and desolation which shall come upon it by the Desert from a terrible Land.

2. *A grievous vision is declared unto me,*] i. e. Grievous things are declared to me in a vision concerning *Babylon*, &c.

He puts a vision here per *Metonymiam Accusatus*, for the things declared by a vision: And note, that he makes the object of these visions, not onely things seen, but also things heard.

It may be here asked, of what and of whom this vision is meant: But the answer to this is plain, it was of *Babylon*, and her calamitie and fall, as appears verse 9.

A second question will be, Whether this vision of the fall and calamitie of *Babylon*, is to be taken as a new burthen distinct from the burthen of the Desert of the sea mentioned in the first verse, or as a part of that burthen?

*Answer.* If any one vwill take it for a new burthen, I quarrel him not; but yet I take it as a part of the former burthen, to wit, as part of the burthen of the Desert of the Sea.

A third question therefore vwill be, How the burthen or fall of *Babylon*, will concern the burthen of those which lived in the Desert of the sea.

*Answer.* It will concern them, as the burthen of *Rezin* and *Syria*, concerned the burthen or calamitie of the ten Tribes of *Israel*, Cap. 9. verse 11. For as it was a great part of the calamitie of the ten Tribes, that *Rezin* and *Syria* which were their confederates,

rates, should be engaged in a Warre; yea, overcome when they had need of their help. So it was to Edom, that Babylon should be overcome, from whom they expected aide against all that did oppose them, or make War upon them when they had need of her help.

Again, it is very likely that many of the Desert of the sea did serve the Babylonians in their martiall affairs, and therefore the fall of Babylon must needs be their calamitie.

Again, the fall of Babylon was a forerunner of the calamitie of the Edomites; for in that day that Babylon should be destroyed by the Medes, the Lord would beat off from the channel of the River, unto the streame of Egypt, saith our Prophet, *Cap. 37. 12.* That is, he would make all Lands desolate which were in league with the Assyrians from Euphrates in Assyria, to Nilus in Egypt.

For the connexion therefore of these words with the former, it may be this, *q. d.* Neither can Babylon or the Assyrians your confederates help you, for a grievous vision is declared unto me, &c.

*The treacherous dealer dealeth treacherously,*] Here begins the relation of the vision, and these words concern the reason why such miseries should befall Babylon.

By the treacherous dealer he meaneth the Assyrian, which was treacherous in all his dealings, making leagues and covenants and contracts with other Nations, but keeping none of them longer then he could get advantage by them, and breaking them when it was advantageous for him. Thus dealt he with other Nations, thus dealt he with the Jewes, *Cap. 33. 8.* and *2 Kings 18. vers. 14, 15, 16, 17. &c.* Where he took a great price to leave his hostility and to return out of Judah, and yet he returned not, but waited it, and besieged Jerusalem.

*Dealeth treacherously.*] *i. e.* Hath dealt treacherously with all nations, and especially with the Jewes, and so continueth.

Note, that whereas treacherous dealing is one part of hostility (for *dolus an virtus quis in hoste requirit?*) it may be put here by a Synecdoche, for all manner of hostility.

*The spoiler,*] *i. e.* The Assyrian which is wholly given to spoile Nations, *Cap. 10.*

7.

*Spoileth,*] Hath and doth continue to

spoile Nations, and among them the Jewes which are my people.

Note, that these words are spoken in the Person of God.

*Go up O Elam,*] *q. d.* Therefore go up O Elam, and fight against Babylon the royal Citie of the Assyrian, that treacherous dealer and spoiler.

*O Elam,*] Elam is put here for the Elamites which were the children of Elam, mentioned *Gen. 10. 22.* per metonymiam efficientis.

The Elamites were next neighbors to the Medes, and therefore they joyned with the Medes in their expedition against Babylon.

*Besiege*] *Supple, Babylon.*

*O Media,*] O ye Medes.

He puts the Land of Media here for the Inhabitants of the Land of Media.

Note, that that which is here prophesied against Babylon, is the same with that which is prophesied against it, *Cap. 13. 17.* For the same Prophecies are often repeated.

*All the sighing thereof,*] *i. e.* All the sighing which Babylon hath made (by her oppression) in the nations which live about her.

This is Genitivus Efficientis.

*Have I made to cease,*] *i. e.* I will make to cease by destroying Babylon.

He puts a Praterperfect tense for a Future.

*3. Therefore are my loines filled with pain,*]

Note, that these words are not part of the vision; but the Prophet in the midst of his narration of the vision, inserts these words, to shew the greatness of the miserie which should befall Babylon, which was such as that he himself at the hearing of it and every one which heard of it, was sorely afflicted at the hearing thereof.

We may say with some, that the Prophet speaks these words in his own person: Or, with others, that here are these words to be understood, *viz.* Every one which seeth it, or heareth of it, especially they which dwell in the desert of the Sea shall say, *q. d.* Therefore every one which seeth the miserie of Babylon, or heareth of it, especially they which dwell in the desert of the sea shall say, my loines are filled with paine, &c. so great shall the miserie thereof be.

*My loines are filled with pain,*] These words are allegorical, alluding to a woman



man in travile, as *Cap. 13. v. 8.* And by the pains of a woman in travaile; he would signifie the grief of the minde, by a *Metaphor.*

*I was bowed down*] Yea, I was pained as a Woman when she is in her strongest travel.

He alludes to the gesture of travelling Women when they are in their strongest travel. See *1 Sam. 4. 19.*

*At the hearing of it.*] *i. e.* At the hearing of this dreadfull news of *Babylon.*

*4. My heart panted,*] *Supple,* for fear.

*The night of my pleasure*] *i. e.* The night which was wont to be pleasant to me, in giving me rest from my toile and labor.

He puts here a *Subjunctive* of the *Genitive Case* for an *Adjective*, as the *Hebrews* often do.

*Hath he turned into fear unto me.*] *i. e.* He hath made terrible and fearfull unto me so that I cannot sleep; or, if I do sleep I am troubled and afrighted with fearful dreames.

Note, that by *He*, is meant *God*, vvho shewed this vision to *Isaiah*, and vvho was the chief Author and Commander of *Babylons* destruction; or, else vve may understand this place indefinitely, *q. d.* The night of my pleasure is turned into fear unto me.

*5. Prepare the table,*] *q. d.* Lay the cloth, and get all things readie for dinner.

Note, that this is part of the vision which the Prophet interrupted upon the occasion aforesaid, and novv resumeth and goeth on vvith.

This is spoken in the person of the King of *Babylon* to his servants, with a kinde of *Sarcasme*, to shew hovv secure the *Babylonians* should be vvhen the *Medes* came upon them, but it vvvas spoken in the vision.

*Watch in the watch-tower,*] This is spoken in the person of the King of *Babylon*, to one of the Watchmen of the Citie or Pallace of *Babylon*, vvho vvvas wont to watch in some eminent place or Tower of the Citie or Pallace, that he might give notice of what companie he espyed a farre off drawing nigh towards the Citie or Court, lest an enemy should come upon them unawares.

This manner of vvatching hath bin used of a long time in some of our Port-Towns.

*Eat, drink,*] This is spoken in the person of the King of *Babylon* to his Princes, as they sat with him at Dinner.

*Arise ye Princes*] *i. e.* Arise from the Table, O ye Princes.

This is spoken in the person of a Messenger to the King of *Babylon* and his Princes, as they sat at dinner, who bringeth in word from the Watchman, of the approach of a great Army of an enemy: at which time many others also run hastily in with the news, and bid them arise from dinner, to withstand their enemy and defend themselves.

*And anoint the shield.*] *i. e.* And make every one his shield ready to defend himself and fight for his Country.

They were wont when they were to go out to battle, to scoure their shields and anoint them with oile, and that for two reasons; first, that they may be bright and resplendent to dazle the eyes of their enemies; secondly, that they might the better keep off the blow of a Sword, or the falling down of a Dart, which have more advantage upon a rugged and rusty, then upon a smooth and slipperie Shield; and to this doth the Prophet allude when he saith, *Anoint the shield.*

Here ends this vision.

*6. For thus the Lord said unto me, &c.*] Moreover, thus the Lord said unto me.

*For,* is put here for *Moreover*, as it is in many other places.

*Go set a Watchman,*] *Supple,* to watch in a Tower.

The Lord that he might give the greater testimony of the fall of *Babylon*, bids the Prophet set some one as a Watchman (when he himself would) in a Watch-tower, and there (he saith) he would confirme the fall of *Babylon* by another vision, which he vvould shew to that Watchman.

I do not conceive that the Watch-tower in which this Watchman was set by *Isaiah*, was in *Babylon*, but in some part of *Judea*, from vvhence the Lord shewed him *Babylon*, and the approach of these Charets-towards *Babylon*, in a vision.

*Let him declare what he seeth.*] *Supple,* In that vision which I vvill shew him vvwhile he stands to vvatch.

*And he saw a Charet, &c.*] *q. d.* And I *Isaiah* set one as a Watchman in the Watch-tower, and he in a vision saw a Chariot, &c.

In

He puts here a *Singular* for a *Plural number*; a *Charet*, for *Charets*, by an *Enallage*.

The *Charets* which he speaks of were such *Charets* as they vvere vront to use in Warre.

With a couple of *horsesmen*,] *i. e.* With a couple of *Riders* in each *Charet*.

In vvarlike *Charets* there were vront to ride *two men*, one vvhwhereof *drove* the *horses*, or vvhathsoever *beast* drew the *Chariot*, the other fought in the *Chariot*, and these two he calls a couple of *horsesmen*; taking *horsesmen* in opposition to *footmen*, as they are usually taken, especially in Military affaires.

A *Charet* of *Asses* and a *Charet* of *Camels*,] *q. d.* One of these *Charets* is drawn by *Asses*, the other of these *Charets* is drawn by *Camels*.

By the *Charet* of *Asses* are signified the Forces of the *Elamites*, who made use of *Mules* and *Asses*, as their Neighbours the *Persians* did.

By the *Charet* of *Camels* are signified the Forces of the *Medes*, who made use of *Camels*, as their neighbours the *Bactrians* did.

The *Elamites* joyned with the *Medes* in their expedition against *Babylon*, as vvas observed *verse 2.*

And he hearkened diligently.] *to wit*, Whether God would speak to him and reveale what these two *Charets* and men meant.

8. And He cryed a *Lion*,] *i. e.* And he whom *Isaiah* set in the *Watch-tower*, when he had seen two *Charets*, and hearkened diligently to hear from God what those two *Charets* meant, and God spoke not, at length cryed out as a *Lion*, *that is*, He cryed out with a loud voice, *that is*, earnestly, saying, &c.

A *Lion*] *i. e.* As a *Lion*, *that is*, aloud; for a *Lion* vvhhen he roares, roares aloud.

Note, that the *Hebrews* do often leave the note of *similitude* to be understood, and so it is left here.

My Lord,] *q. d.* O God my Lord.

I stand continually upon the *Watch-tower*, in the day time, and I am set in my ward whole nights.] *q. d.* I have stood continually day and night in the *Watch-tower*, in which thy servant *Isaiah* hath set me; *Supple*, And hath seen nothing.

It seemeth that the Lord did not presently shew this vision to this *Watchman*, but kept him a while in expectation, to exercise his

patience, and to see how diligent and vigilant he would be in his place; and he mentioneth his diligence and vigilance, because God is most ready to reveale himself to such as be diligent and faithful in their calling, and to hear them.

In my ward,] *i. e.* In my *Watch-tower*.

Here one word is repeated by another.

9. And behold] *i. e.* But now behold, *Supple*, on a sudden.

Here comes a *Charet* of men, with a couple of *horsesmen*,] *q. d.* Here come two *Charets* vwith men in them, a couple of *horsesmen* in each *Charet*; *Supple*, And thou hast not told me vvhath these *Charets* and men mean, but yet tell me I beseech thee.

And he answered and said,] *i. e.* And the Lord answered and said to the *Watchman*.

*Babylon is fallen, is fallen, &c.*] *q. d.* *Babylon* shall be destroyed, it shall certainly be destroyed by those *charets* and *horsesmen*; *that is*, by those which are signified by those *Charets* and *Riders*, *that is*, by the *Medes* and the *Elamites* their associates.

He puts here a *Preterperfect* for a *Future tense*.

He hath broken into the ground.] *i. e.* I the Lord will break into the ground.

The Lord speaks here of himself in the third person by an *Enallage*, and useth the *Preterperfect* tense for a *Future*.

10. O my threshing and the corne of my floor,] The Prophet speaks here in his own person, and useth this *Apostrophe* to the *Jewes*, whom he calls *threshing* and *corn in the floor*, because of their divers afflictions with which they had been, and were, and should be afflicted by the *Assyrians*.

The word *threshing* is to be taken here passively, for the thing threshed; and by the *threshing* & the *corn in the floor*, he meaneth one and the same thing, *viz.* the corn of the *floor*, vvhich is laid on the *floor* to be threshed.

It is usual in the Scripture to call *Affliction* metaphorically by the name of *threshing*, and those which are afflicted *threshed*. See *Cap. 41. 15.* *Jer. 51. 33.* *Mich. 4. 13.* And so doth the Prophet call them here.

But why doth he call them his *threshing*, and the corn of his floor?

Answer. Because they were his brethren and kinsmen of the same blood and nation, and living in the same Land with him; so that by saying thus, it is as if he should say,

O my afflicted brethren, or, O the persecuted and oppressed men of my country.

That which I have heard of the Lord of Hosts, the God of Israel] *Supple*, Concerning Babylon and those which live in the Wilderness neer unto the Red Sea, which are your deadly enemies, and which have threshed you as the corn is threshed on the floor, &c.

Have I declared unto you.] *Supple*, For this end, that you may receive comfort thereby, when you hear that they which afflict you are your deadly enemies, shall be themselves afflicted and destroyed.

11. The burthen of Dumah,] i. e. The burthen of the *Ismaelites* which descended from *Ismael* by *Dumah*.

*Dumah* was the Son of *Ismael*, Gen. 25. 14. and is put here by a Metonymy for the Sons of *Dumah*, which were *Ismaelites*.

He called to me out of Seir,] i. e. A certain Edomite of Mount *Seir*, called to me who am an *Ismaelite*, out of Mount *Seir*, as I passed along thereby, saying, &c.

They which dwelt in Mount *Seir* were Edomites the Sons of *Esau*, who was called *Edom*, Gen. 36. verse 7, 8, 9.

Mount *Seir* was either directly in the way from *Babylon* to the Land of the *Ismaelites*; or, else this *Ismaelite* took his way by Mount *Seir* homeward, because he thought it the safest way.

That which the Prophet here tells of was shewed to him by the Lord in a vision, and what he saw or was represented to him in that vision, was an *Ismaelite* descended from *Ismael* by *Dumah*, speaking as he here speaks in these two verses.

That therefore which is here spoken, is spoken in the person of a Son of *Dumah* an *Ismaelite*, who being in *Babylon* as a Souldier when *Babylon* was taken and destroyed by the *Medes*, made an escape, and hasted as for life homeward, travelling night and day; he took his way from *Babylon* to his own Country by Mount *Seir*, where a certain Edomite of Mount *Seir* seeing him travelling thus in the night, and guessing him to be a Souldier by his habit, and somewhat marvelling why he travelled so late in the night, and imagining that it was upon more than an ordinary occasion that he thus travelled, asked him the cause of his so late travelling; the *Ismaelite* tells him that he was a Souldier in *Babylon*, and that *Babylon* was taken and destroyed by the

*Medes*, and that the *Medes* had sent out armies to subdue not onely *Babylon*, but all that had any confederacy with *Babylon*, from the River *Euphrates*, even to the River *Nilus*; and that he escaped and ran for his life to his own Country. The Edomite (& some that were with him) hearing him tell that the *Medes* had taken and destroyed *Babylon*, and had sent out Armies to subdue all the confederates of *Babylon*, from *Euphrates* even to *Nilus*, would not altogether beleieve him, but made as if they would go towards *Babylon* to enquire the truth of the *Ismaelites* words; whereupon the *Ismaelite* saith unto them, if ye will enquire, enquire; But the Edomites were not gone far, but they fall into a doubt, whether they should go or no; which the *Ismaelite* perceiving, calls to them to return, saying, Return, come; intimating thereby, that it was true which he had told them, and that all was lost, they were undone.

To me] i. e. To me who am an *Ismaelite*, and a son of *Dumah*, as I passed by Mount *Seir* homewards from *Babylon*, where I was a Souldier, and from whence I escaped when *Babylon* was taken and destroyed by the *Medes*.

Watchman,] i. e. Souldier.

Souldiers may be called *Watchmen*, in an honourable way, because they lie abroad in the fields and observe the motions of the enemy, and watch over the City or Land which they fight for, that they may preserve it.

What of the night? ] i. e. Why or what is the reason that thou travellest thus in the night?

This phrase is curt and short, and thus to be understood.

Note, that the Particle *Of*, is not here a note or signe of the Genitive Case, but a Preposition, and answereth to the Hebrew Prefix *Mem*, and to the Latin Preposition *De*, and as the Hebrew Prefix *Mem*, doth sometimes signifie *In*, as *Job. 19. vers. 26*. And the Latin Preposition *De*, doth sometimes signifie the like; as when *Plautus* saith *de die*, in the day; and *Iuvenal* *de nocte*, in the night; so doth *Of*, in this place, and of the night is as much as *in the night*.

What of the night?] The Edomite doubteth his question here, out of the great desire he had to know why this Souldier travelled so late, for he guessed it to be an extraordinary occasion which made him tra-



travel so in the night, and perhaps he asketh as one that had heard of the Medes expedition against Babylon, and desired to know what the event thereof was, and thought that this Souldier could resolve him; therefore seeing the Souldier travelling so fast on his way, he asketh him the question twice out of earnestness, as we use to double our question in the like case.

12. *The Watchman said,*] i. e. I said.

The Souldier speaks of himself in the third person.

*The morning cometh and also the night.*] q. d. The morning cometh to some, and the night to others; that is, Some rise and some fall, and in particular the Medes they rise, having got a great victorie over Babylon, and Babylon is fallen, and we and all that were confederates with her are undone, and shall fall with her.

The morning signifieth prosperity rising and encreasing; Prosperity as I may call it in its spring, & the night adversity; adversity after a time or state of prosperity.

But secondly, the morning may not onely signify prosperity, but it may signify Gods judgements also, and so it signifieth Ezech. 7. 7. in these words; *The morning is come unto Thee, O Thou that dwellest in the Land.* Where the morning is put for judgements in allusion to that, that judgement was wont to be executed in the morning, Psal. 101. 8. *Je. 21. 12.* Being therefore the morning may be put for judgements, and the night doth commonly signify calamities, as Micah. 3. 6. The fence of this place may be this, judgements and calamities are come upon Babylon, and they are coming upon us; for note, that the words of this place may be rendered out of the original word for word, thus: *the morning and the night are come.*

But thirdly, may not the morning be taken for the East, because it dawneth from the East, and riseth in the East? And may not the night be taken for the West, because the Sun (which causeth the night by its setting) setteth in the West? And may not the morning and the night, that is, the East and the West be taken for the people of the East, and the people of the West? If so, then the sense of this place may be this, The people of the East, and also of the West (having joyned themselves with the Medes, and overthrown Babylon) are coming against us. And this might the souldier conceive of the Army of the Medes, that it consisted of all

people of the world through fear: for if fame speak that Army great, fear would speake it greater. *Quisque pavendo dat vires Fame.* Lucan.

*If ye will enquire, enquire ye,*] When the Ismaelite or Souldier which came from Babylon, told the Edomite and those which were with him, that Babylon was destroyed by the Medes, and that the Medes had sent out their Armies to conquer all which were confederates with Babylon, from the River Euphrates, to the River Nilus, they would not beleve it, but made as if they would go towards Babylon to enquire whether it were so or no; which when the Ismaelite understood, he bid them in a kind of Ironical manner go and enquire if they would, saying, if ye will not beleve me, but will enquire whether it be so or no what I have told you; *Go, enquire.*

*Return,*] When the Edomite and they that were with him, had gone a little way towards Babylon, as though they would have gone to enquire the truth of what the Ismaelite told them, they stood at a stand, as men doubting whether they should go any further or no; which the Ismaelite perceiving, calls to them to come back again, saying, *Return, come.*

*Come*] This word may be taken as a word of exhortation, and he may exhort them to return, lest the Medes should meet with them by the way and slay them; Or, he may hereby exhort the Edomites to joyn with the Ismaelites in a common defence, so that they might (if possible) defend themselves against their common enemies, seeing Babylon was destroyed, and the Assyrians in whom they trusted were overcome.

13. *The burthen upon Arabia,*] i. e. The burthen which shall fall or be laid upon Arabia. What is meant by the burthen, See verse 1.

By Arabia is meant Arabia Petraea.

*In the Forrest in Arabia shall ye lodge, O ye travelling companies of Dedanim.*] Some take Dedanim for a City of Arabia Petraea; others (and they the greatest part) for a people called Dedanim, or the Dedanites which were the children of Dedan, which was the son of Jockhan, the son of Abraham by Keturah, Gen. 25. 3.

Those Dedanim or Dedanites the children of Dedan, inhabited part of Arabia Petraea, and are here put by a Synecdoche for all the Arabians of that Arabia. And that which

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the Prophet here saith of them is, that they shall be faine to fly away out of their Cities and dwellings, and to lodge and sculke in the Forrests of *Arabia Deserta*, among the trees and woods, and rocks and holes thereof, to hide themselves there from the fury of the *Assyrians* under *Sennacherib* who shall persecute them and destroy their Cities.

It is beleaved that when *Sennacherib* intended to march against *Judah*, he took *Arabia Petraea* in his way, and did first subdue that, and make it desolate, and that is that which *Isaiah* doth here prophesie of.

In *Arabia*,] i. e. In *Arabia Deserta*, whither they shall flee out of *Arabia Petraea* to save themselves.

O ye travelling companies of *Dedanim*.] I conceive that he calls them travelling companies, because they were given to merchandize, and to travel in companies from one noted place of traffique to another, as the *Ismaelites* and *Midianites* did, of which we read, *Gen. 37. vers. 25. 28.* Or, he may call them travelling companies from this occasion, that they were faine to flee away in companies, and to travel through Forrests and desolate places, to save their lives from the *Assyrians*, by a prolepsis.

14. The inhabitants of the land of *Tema* brought water to him that was thirstie, &c.] q. d. Ye shall be oppressed with hunger and thirst, while ye flee through *Arabia Deserta*, and be glad if the inhabitants of that land will bring you bread to eat, and water to drink, lest otherwise ye perish.

Note here the Enallage of the person and number, for the Prophet changeth the person here, speaking of the travelling companies in the third person, whereas he spoke to them in the second person just before: He speaks also here as of *One* in the Singular Number, whereas in the former verse he spoke to them as to many in the Plural Number.

Note also, that he useth here a *Praterperfect* tense for a Future.

The inhabitants of the land of *Tema*.] The Land of *Tema* was in *Arabia Deserta*, and had its denomination from *Tema* the Son of *Ismael*, which was the Son of *Abraham* by *Agar*, *Gen. 25. 15.* And by the Land of *Tema*, is meant all *Arabia Deserta*, by a Synecdoche.

The inhabitants of the Land of *Tema*, brought water to him that was thirstie, they

prevented with bread him that fled.] Note, that the Prophet intends not by these words to commend the charity of the *Arabians* of *Arabia Deserta*, but to set forth the misery of the *Arabians* of *Arabia Petraea*, which should be such, as that if it were not for the *Arabians* of *Arabia Deserta* (which were a poor people in respect of them, and whose countrey was barren in respect of theirs) they should perish by Famine, and therefore should be glad of a little bread, and a little water from their hands.

They prevented with their bread him that fled.] They shall meet you with bread when ye flee from the face of the *Assyrians*, lest otherwise ye should perish for want of food before ye could come to ask it.

15. For they fled from the sword.] i. e. For ye shall flee from the sword of the *Assyrians*, &c.

He continues still the third person, but changeth the Singular number again into a Plural, and useth a *Praterperfect* tense for a Future as before.

He gives a reason here why he said, *Him that fled*, and shews withall, that the travelling companies of *Dedanim* shall have need of bread and water, because they shall be forced to flee from the sword, and shall take no victuals with them to sustain them in their flight, as having not time to make provision for themselves.

16. For thus hath the Lord said unto me,] i. e. Moreover, thus hath the Lord said unto me.

For, is put here for Moreover, as verse 6.

Within a year according to the years of an Hireling.] i. e. Within one precise year. See *cap. 16. v. 14.*

From what time this year should begin, whether from the time of the Prophets delivering this Prophecie; or, whether from the time that they should come to passe which he prophesied against *Arabia Petraea*, is doubtful: I think it probable, that it takes its beginning from the time that the *Assyrians* invaded *Arabia Petraea*, and laid it wast; for within a year after that, it is probable that the *Ethiopians* did wage Warre upon and destroyed the *Kedarens*. So that within a year, is as if he had said, within a year after this.

And all the glory of *Kedar* shall faile,] i. e. All the glory of *Kedar* shall be cut off.

The Particle *And*, is here redundant, as it

it is also in *Cap. 16. 14.*

*The glory*] i. e. The great multitude in which they glory, *Metonymia Effecti.*

*Of Kedar.*] i. e. Of the *Kedarens* the children of *Kedar.*

*Kedar* was the son of *Ismael*, *Gen. 25. 13.* Whose posterity from him were called *Kedarens*: These *Kedarens* dwelt in *Arabia Deserta*, and dwelt in Tents, *Psal. 120. 5.* And they may be taken here for all the *Arabians* of that *Arabia* by a *Synecdoche.*

*17. And the residue of the number of Archers*] It appears by this, that these *Kedarens* had most of their Soldiers slain before the time here prophesied of; but by whom they were slain it is not certain, yet it may be that they were slain by the *Affyrians* which wasted *Arabia Petraa*, while they followed

those *Arabians* into *Arabia Deserta*, who yet destroyed not all the Inhabitants of *Arabia Deserta*, but having greater employments elsewhere, admitted of their submission, and yeelding themselves and so departed: for which submission and yeelding of themselves to the *Affyrians*, it is not unlikely that the *Ethiopians* set upon the *Kedarens* or *Arabians* of *Arabia Deserta* in the way as they marched against *Affyria*, and that by them was this prophesie fulfilled.

*Of Archers.*] It seemes that the chiefest strength of the *Kedarens* or *Arabians* of *Arabia Deserta*, consisted in their Bow-men or Archers.

*Shall be diminished.*] viz. By the *Ethiopians*, as *Tirakab* King of *Ethiopia* marcheth against *Affyria*, *2 Kings 19. 9.*



# ISAIAH,

## CHAP. XXII.



*He burthen of the valley of vision,*] i. e. The miserie or a Prophesie of that miserie which shall befall *Jerusalem.*

*Jerusalem* is here called the valley of vision, because it did abound with visions, which the Lord sent to it by his Prophets (though few did regard those visions) as a fruitful valley abounds with corn.

He puts *vision* here for *visions*; a singular for a plural number.

Or, therefore it is called the valley, because *Jerusalem* was scituate in a valley (at least a great part of it) for a great part of it was scituate at the foot of Mount *Sion*, and the *Psalmist* saith, that the Mountains stood round about *Jerusalem*, *Psal. 125. 2.* And therefore the valley of visions, because it abounded with visions of the Lord, as was said before.

*What aileth thee now*] i. e.] What is the matter with thee now?

These are the words of the Prophet himself (though in a vision) to *Jerusalem*, which though it were a Citie consisting of many of all ages, yet he speaks to it here as one single person, by a *Prosopopæia.*

*What aileth now?*] The Prophet saw in a vision all the people of *Jerusalem* weeping and wailing upon their house tops, about the time that *Salmaneser* invaded the Land of *Israel*, and made such havock of the people thereof; and seeing them so to weep and waile upon their house-tops, he expostulates with them in a vision, to know what was the reason of that their weeping; and when they tell him the cause of their weeping, he taking occasion from their answer, prophesieth that they shall have the same cause of weeping themselves, for themselves ere long were.

*That thou art wholly gone up to the house tops?*] i. e. That thou art wholly (men, women, and children) gone up to the house tops to weep.

The houses of *Jerusalem* and of the Eastern people, were built flat on the tops, so that a man might walk on the tops thereof, and do many things thereon: thither were they wont to go up to lament and weep, every one in the dayes of publique calamitie, *Cap. 15. 3. Jer. 48. 38.*

*2. Thou that art full of stirs,*] i. e. Thou that art usually full of stirs, proceeding from mirth.



*A tumultuous City,]* i. e. A City where there is usually much meeting, and much noise of Pipes and Viols, and all manner of musick, and dancing and revelling.

*A joyous City,]* i. e. A City in which there is wont to be shown much joy.

*The slain men are not slain with the sword, nor dead in battel,]* q. d. If there should be War in thy Land, and thy children within thee should be slain with the sword, or dye in battel, I would not wonder that thou art wholly gone up to the house-tops to weep and lament: But now because there is no such matter, but they which dye in thee, dye not by the sword, nor are slain in battel, I much wonder that thou art gone up thither and dost so lament.

3. *All thy Rulers are fled together,]* Between this and the former Verse I conceive that these words are to be understood, viz. *And what aileth thy Rulers?* for &c. q. d. And what aileth thy Rulers? for all thy Rulers are fled together.

*All thy Rulers]* i. e. All the Rulers and chief men of thy Land which lived in several places of the Land for the good of the people, especially they which lived in the utmost part thereof towards the Land of Israel.

*Are fled,]* Supple, From their own dwellings into thee, as into a strong hold, for safety.

Therefore did these Rulers flee to Jerusalem for safety, because they were afraid of Salmaneser and his Army, lest they should come and fight against the Cities of Judah, and destroy them, as they had fought against the Cities of the ten Tribes of Israel, and destroyed them.

Note, that what the Prophet asketh here, he asketh not out of ignorance, but that he might take occasion from Jerusalem's answer, to prophecy what he had to prophecy against her.

*Together,]* i. e. Every one of them. See Cap. 1. 28.

This relates to the word all: q. d. All thy Rulers, every one of them.

*They are bound by the Archers,]* i. e. They are as men which are taken and bound by the Soldiers of their Enemies to be carryed away into captivity; for as such men look pitifully, and weep and lament, so do they.

The note of similitude, viz. *As,* is

here to be understood. See cap. 21. 8.

By the Archers understand any kinde of Soldiers.

If the Rulers of the Land were thus fearful, and did look so pitifully, and so lament, what must be thought of the common people?

*Are bound]* i. e. Are as bound.

This is a repetition of the former sentence.

*Together]* i. e. Every one of them.

This relates to the word All, as before.

*Which have fled from far,]* i. e. Which have fled from the farthest parts of thy Land, the Land of Judah, into thee, because thou art the strongest City of the Land, encompassed with strong walls, and fortified with good bulwarks.

4. *Therefore said I, look away from me,]* Hitherto the Prophet spoke in his own person to Jerusalem: now Jerusalem answereth the Prophet in her person: For this is as it were a Dialogue between the Prophet and Jerusalem, yet all in a Vision.

The answer which Jerusalem gives for her going up to the house-tops is *this*, that she went thither to weep and lament, because the daughter of her people was spoyled.

*Therefore said I, look away from me, I will weep bitterly,]* q. d. Therefore went I wholly up to the house-tops, because I said, look away from me, I will weep bitterly, labor not to comfort me: and therefore I said, look away from me, I will weep bitterly, labor not to comfort me, because of the spoyling of the daughter of my people, &c.

Here is a *Brachylogy*, a great deal contained in a little.

*Therefore]* This relates to that which follows, namely to that, *because of the spoyling, &c.*

*Said I,]* Supple, To those which would fain comfort me.

*Look away from me,]* i. e. Think not to comfort me; and therefore come not to me, neither look upon me or visit me for that end.

*I will weep bitterly, labor not to comfort me, because of the spoyling of the daughter of my people,]* i. e. For I will weep bitterly, and will not be comforted, because the daughter of my people is spoyled.

Note, that by the daughter of my people may be meant Samaria onely, which was the

the chief City of the ten Tribes; for the Hebrews use to call a City by the name of a daughter or virgin, as was observed *Cap. 1. 8.* And the *spoyling* here spoken of, was that which was made by *Salmaneser* and his Army, *2 King. 17. 5.* at which time they besieged *Samaria*, and vexed it with all hostility three years, and then overcame it. Or the daughter of her people may be taken *collectivè* for the daughters, and thereby may be meant, not *Samaria* onely, but also all the Cities of *Israel*, which were all spoyled by *Salmaneser's* Army.

*Jerusalem* calls the people of the ten Tribes, her people, because of the nearness of kindred and blood which was between them two; for the Jews and the ten Tribes of *Israel* were all the children of one man, even *Jacob*, who was also called *Israel*.

It may be here objected, That it is a thing unlikely that the men of *Jerusalem* should lament thus at the spoyling of the ten Tribes of *Israel* (when they were spoyled by *Salmaneser*) who would rather rejoyce at it, and comfort themselves in it, because they were their bitter Enemies.

*Ans.* That which is here spoken of *Jerusalem* weeping, because of the spoyling of the daughter of her people, was represented onely in a Vision; and that which is represented in a Vision, is not to be conceived always as a thing really and actually done.

But suppose this to have been actually done, there would be no absurdity in the supposition: For though the men of *Judah* and *Jerusalem* might comfort themselves in the thoughts of the destruction of the ten Tribes, before this destruction came, yet might they lament it when it did come. So did the people of *Israel* desire to cut off the Tribe of *Benjamin*, who when they had neer cut it off, were sorry, and wept for what was done, *Judg. 21. 6.*

Again, *Jerusalem* might lament and weep, because of the spoyling of the daughter of her people, because she her self was in fear of being spoyled, while the daughter of her people was in spoyling.

5. It is a day of trouble,] *Supple,* To the daughter of my people.

And of treading down,] i. e. And a day in which the *Affyrians* under *Salmaneser* do tread her down.

And of perplexity,] *Supple,* To her the daughter of my people.

By the Lord God of Hosts,] The *Affyrians* were but Gods rod and instrument in this trouble, treading down and perplexity of the ten Tribes; but God himself was the chief cause thereof; and therefore he saith, it was done by the Lord God of Hosts.

In the valley of Vision,] These words relate to those which went immediately before; q. d. By the Lord God of Hosts, which dwelleth in the valley of Vision, that is, in *Jerusalem*.

By the valley of Vision is meant *Jerusalem*: see *vers. 1.* And the Lord is said to dwell in *Jerusalem*, *Psal. 135. 21.* and that because of his especial presence in the Temple which was there.

Breaking down the walls,] i. e. And a day of breaking down the walls, *Supple,* of *Samaria*, &c. by the *Affyrians*.

And of crying to the mountains,] i. e. And a day of the crying (of the men of *Samaria* and *Israel*) to the mountains.

Of crying to the mountains,] i. e. Of the crying of the men of *Samaria* and *Israel* one to another, to fly unto the mountains, there to hide themselves, because the *Affyrians* had broken down their Cities.

Perhaps To the mountains were the words of their cry, as if they should say and cry one to another, To the mountains, To the mountains, &c. Or by crying to the mountains may be understood loud crying, whereby their cry went unto the mountains, and did echo again from thence.

6. *Elam*] See *cap. 21. 3.*

At this time the *Elamites* were at the command of the *Affyrians*, though afterwards they would not obey them, but helped to ruine them.

Bare the quiver,] i. e. Beareth the quiver, *Supple,* against *Israel*; q. d. The *Elamites* war against the daughter of my people with Bow and Arrows.

A preterperfect tense is put here for a present.

With charrets of men and horsemen,] q. d. Coming against her with Charets of men and horsemen.

With charrets of men] He calls those charrets of men here, which military men used to ride and to fight in: and he calls them charrets of men, to distinguish them from Charets or Waggon, which were to carry provisions in, and other necessities for War.

Kir

*Kir*] By *Kir* he meaneth the *Medes*.

We read of one *Kir*, a chief Citie of *Moab*, *Isa. cap. 15. 1.* But this is not that *Kir*, but the *Kir* here meant was *Kir* a chief Citie of the *Medes*, of which *2 Kings 16. 9.* which City by a *Metonymy* signifies the *Medes* of *Kir*; and the *Medes* the inhabitants of *Kir* are taken by a *Synecdoche* for the *Medes* in general.

Note, that the *Medes* were under the *Assyrians* at this time, though afterwards they revolted and became their masters.

*Uncovered the shield.*] i. e. Maketh use of the shield against her.

The shield is a defensive peece of Arms, but by it understand offensive Arms also.

He saith, *uncovered the shield*, for made use of the shield, alluding thereby to the cases and covers wherein they were wont to put their Shields or Bucklers when they had no use of them, and out of which they took them, when they made use thereof.

7. And it shall come to passe that thy choicest vallies shall be full of Charets, &c. i. e. And it shall come to passe, that thy Suburbs and thy Vallies which are without thy walls shall be full of the Charets of the *Assyrians*,  
 O *Jerusalem*.

Here the Prophet speaks again to *Jerusalem* in his own person, and fore-tells the doome which shall befall her, by *Sennacherib*.

And note, that the Prophet did here interrupt *Jerusalem* before she could give a full answer to the doubts or questions which he moved to her in the first, second, and third verses; and upon occasion of those words; *And Elam bare the Quiver with Charets of men, and with horsemen, &c.* Foretold that the *Assyrians* should bring the like misery upon her under *Sennacherib*, as they and their complices the *Medes* and *Elamites* had done upon the Kingdom of *Israel* under *Salmaneser*.

*At the gate.*] i. e. At thy gates.

A Singular for a Plural number.

He seemeth to have pointed to the gates of *Jerusalem* when he said, *The gate*, shewing thereby what gate he meant.

8. And he discovered the covering of *Judah*,] i. e. And *Sennacherib* King of *Assyria*, shall demolish and beat down the fenced Cities of *Judah*.

See this fulfilled, *2 Chron. 32. 1.* And *2 Kings cap. 18. vers. 13.*

He puts here a Relative without an An-

tecedent, and a *Praterperfect* or *Praterimperfect* tense for a Future.

*The covering of Judah*] By the covering may be meant any wall, or fort, or fortification, or place of defence, whereby men defended themselves from their enemies in the time of War, and that by a Metaphor from a covering which is spread over any thing to keep it safe from dust and soile, and any thing which may marre it: And to discover the covering signifieth properly to take away the covering from off the thing which is therewith covered; and metaphorically to beat down any wall, or fort, or fortification, or place of defence, which metaphorically signification is the signification of this place.

But being that by the covering may be meant any wall, or fort, or fortification, or place of defence; what is that which is called the covering of *Judah*?

Answer. By the covering of *Judah* is meant the walls and fortifications of the fenced Cities of *Judah*, which were broken down and laid waste by *Sennacherib*, *2 Kin. 18. 13.*

The covering therefore is put for the coverings, a singular for a plural number.

*The discovering of the covering of Judah, that is,* The beating down and taking of the fenced Cities of *Judah*, did neerly concern *Jerusalem*; wherefore *Jerusalem* when *Sennacherib* began to encamp against them, and to take them, began to look and provide for her self, as it is here prophesied, *2 Chron. 32. vers. 2, 3. &c.*

*And thou didst look in that day to the Armour of the house of the Forrest.*] i. e. And at that time when *Sennacherib* shall begin to discover the coverings of *Judah*, that is, To fight against the fenced Cities of *Judah*, and to take them, thou wilt look to the Armour which thou hast laid up in thy Armorie or Magazin of Arms, to see that it be in good plight, and in a readines, that thou maist use it to defend thy self.

He puts a *Praterimperfect* tense for a Future.

*Of the house of the Forrest*] i. e. Of the house of the Forrest of *Lebanon*.

This house of the Forrest of *Lebanon* was the Armorie of the Kings of *Judah*, and it was scituate in *Jerusalem*, *1 Kings 7. 2.* Here were the golden Targets and Shields kept which *Solomon* made, *1 Kings 10. 17.* And hence were those Targets & Shields taken by



by *Shishak* King of Egypt, when he came up against *Jerusalem*. 1 Kings 14. vers. 25. 26.

It was called the house of the Forrest of *Lebanon*, either from that house which (some affirm from 2 Chron. 3. 6.) *Solomon* built in the Forrest of *Lebanon*, for the same use as this was built, viz. to be an Armorie or Magazine; or, because of the great number of Cedar-pillars, and great store of Cedar-wood which were used about that house, which Cedars and Wood were brought from *Lebanon* (which was famous for Cedars) which pillars were so many, and store of Wood so great, as that the whole Forrest of *Lebanon* seemed to have been cut down to make pillars, and yeeld materials for that house. See 1 Kings 7. 2. Or, it might be called the house of the Forrest of *Lebanon*, because it was pleasantly seated and planted about with trees and groves (Eccles. 2. v. 4. 5. 6.) which were no lesse pleasant then the Forrest of *Lebanon* it self; for it is not unusuall for a like place to give denomination to a like: Wherefore as all Universities were called *Academies*, from that famous place of Learning in or neer to *Athens* called the *Academie*, so might every pleasant grove or place of trees be called *Lebanon*, from that renowned Forrest of *Lebanon*; and this house because it stood among such trees, might be called the house of the Forrest of *Lebanon*.

9. Ye have seen also the breaches of the City of *David* that they are many,] q. d. Ye will also view the City of *David*, to see what reparations it wanteth, and ye shall finde that the breaches thereof are many, and that it wanteth much repaire.

Of the City of *David*] The fort or strong hold which was built upon Mount *Sion* in *Jerusalem*, which the *Iebusites* hold, and which *David* won from them, was called the City of *David*, 2 Sam. 5. 7. 9. In this Fort or strong Hold there were many breaches and ruinous places, which came by the neglect which long peace bringeth with it.

And ye gathered together the water of the lower poole] i. e. And ye will gather together the waters of the lower poole into hollow places and ditches, which ye shall make for that end.

They gathered together these waters that they might have plenty of waters neer at hand, wherewith to temper the mortar

which they should use in building and repairing the breaches of the City of *David*, and for such other ends as the waters of the old poole were gathered for, of which verse 10.

10. And ye have numbred the houses of *Jerusalem*,] i. e. And ye will make choice of a certain number of houses in *Jerusalem*, (as many as will serve your turn) that you may pull them down, and have the materials thereof, wherewith to repaire the City of *David*.

It was a case of necessity which made them to pull down houses for the materials thereof, because the materials thereof were neer at hand, and ready fitted in a manner for the building, which they could not have elsewhere in so short a time, the *Assyrian* being in the Land, when the counsell of the King of *Hezekiah* advised him to repaire the City of *David*, 2 Chron. 32. 2, 3.

Of *Jerusalem*] *Jerusalem* seemeth to be opposed here to the City of *David*, and therefore to be taken for the lower Citie of *Jerusalem*; for there was an upper and a lower City thereof.

And the houses] i. e. The houses of *Jerusalem* which ye shall make choice of to pull down for their materials.

Have ye broken down] i. e. Will ye break down?

Note, that in all this place he puts a *Preterimperfect* and *Preterperfect* tense for a *Future*, after the Prophetique manner.

To fortifie the wall.] i. e. To repaire and fortifie the wall, *Supple*, of the City of *David*, wherein were many breaches through the long neglect which peace causeth.

He puts wall, for walls; a singular, for a plural number.

11. Ye made also a ditch between the two walls for the water of the old poole,] i. e. Ye will also make a deep trench or ditch between the two walls, therein to receive the water of the old poole.

The reason why they gathered these waters into a ditch or trench was, that they might have plenty of waters themselves when they were besieged, and that they might debarre the *Assyrians* the besiegers, of as much water as they could. See 2 Chron. 32. verse 3, 4.

Between the two walls] These two walls may happily be those which we read of, 2 Kings 25. 4.

Of the old poole,] This old poole was that

that which is also called the upper Poole. cap. 7. 3. and cap. 36. 2.

*But ye have not looked unto the maker thereof.* ] q. d. But ye will not look up unto him that is the author of that, that is, of *Sennacherib's* discovering the coverings of *Judah*, and fighting against him.

Note, that these words, *But ye have not looked to the maker thereof*, relate to those, *Tbou didst look in that day to the Armour of the house of the Forrest, &c.* and they contain an *Antithesis* to them, as if he should say, when ye shall hear that *Sennacherib* is come against *Judah*, and discovereth the covering of *Judah*, ye will look in that day to the Armour of the house of the Forrest, &c. But ye will not look to him which is the cause or author of *Sennacherib's* coming against *Judah*, to humble your selves before him, and request his help; yet will look unto your weapons and fortifications, that ye may strengthen your selves by them. But ye will not look to the Lord, to make him your strength, who is able to turne *Sennacherib* and his Host back (as being the author of their coming) and to preserve you against his whole Armie.

*Unto the maker thereof* ] i. e. Unto him which is the cause thereof, and which made *Sennacherib* and his Armie to come against *Judah*, and to discover the coverings thereof.

He borroweth this word *Maker*, from a Potter, and useth it here *metaphorically* for the cause or author of a thing.

*Thereof* ] That is, of *Sennacherib's* coming into *Judah*, and discovering the coverings thereof.

This sentence is the Antecedent to this Relative thereof, which is not yet here formally set down, but to be gathered from the eight verse.

That the *Hebrews* do often leave the Antecedent of the Relative to be understood, is not unknown, and here it is so left, but not hard (as you see) to be understood.

*The maker thereof* ] That the Lord was the author of *Sennacherib's* and his *Assyrians* coming into the Land of *Judah*, and fighting against the Cities thereof, and discovering the coverings thereof; you may see cap. 10. v. 5, 6. cap. 37. 26.

By saying *The Maker thereof*, The Prophet intimates that the Lord was able to preserve them from *Sennacherib* and his Army: For if he was the author of their

coming, he might be the cause of their going back again.

*That fashioned it long agoe,* ] i. e. That contrived it in his minde, and decreed it long agoe, v. 2. that *Sennacherib* and the *Assyrians* should invade *Judah*, and fight against it, and discover the covering thereof.

He alludes here in the word *fashioned*, to a Potter fashioning his pots upon his wheel, as he did to a Potter, in the word *maker*.

See the like manner of *Allusion* or *Metaphor* for the same purpose. Cap. 37. 26.

Note, that what the Prophet speaks here, he speaks not of all the Inhabitants of *Jerusalem*, but of some of them; for many of them were good and godly, and sought the Lord, and relied upon him for preservation against the *Assyrians*, though many were such as he here describeth, and looked not to the Lord for help, but trusted in their Armor, and in their wals and fortifications; and because there were in *Jerusalem* good and bad; he speaks of *Jerusalem* sometimes as of a good, and sometimes as of a wicked person; as he hath occasion to speak sometimes of the good, sometimes of the evil of her Inhabitants.

12. *And in that day* ] i. e. And in that day in which the fore-mentioned things shall come to passe.

*Did the Lord of Hosts call to weeping* ] i. e. Shal the Lord of Hosts call you to weeping.

God called them to weeping at that time by his Prophets whom he sent opportunely to exhort them to bewaile their sins, when his judgements were upon them; yea when he sends his judgements upon a people, he may be said to call them to weeping by his very judgement; for the judgements of God are to humble us, and make us sorry for our offences.

*To baldness* ] i. e. To shave their heads.

To shave the head was a sign of great sorrow, and used in the dayes of publick calamity.

But you will say, that God did forbid his people to shave their heads, *Levit. 19. vers. 27. and Deut. 14. 1.*

*Answer.* God did forbid his people to shave their heads, and to make themselves bald for the dead, as those alledged places testify; but he did not utterly forbid them so to do in all cases; for they might lawfully shave their heads, and make themselves bald in the case of a common or publick calamity, as appeareth, *Micah. 1. 16.* And

at such a time did they make themselves bald, and shave off their haire, because the haire is a great ornament, and in time of publick calamitie they laid aside all ornaments.

*And to girding with sackcloth.* ] i.e. And to put on sackcloth, and to gird it to you with a girdle of leather, or the like.

In the time of mourning, they were wont to put on sackcloth, as appeareth, *Psal. 30. 11. and 35. 13. and 1 Chron. 21. 16.*

*13. And behold,* ] i.e. But behold.

*And for But.*

*Slaying of Oxen,* ] *Supple, For Feasts.*

*Let us eat and drink* ] i.e. And crying one to another, and saying, *let us eat and drink, that is,* let us be merry while we have time to live.

*For to morrow* ] i.e. For after a little while.

*We shall dye.* ] *Supple, By the hand of the Assyrians.*

These are the words of most desperate wicked men.

Note, that these sinners seem not to be the same with those which he spoke of before, *v. 11.* for though they looked not to God, yet they looked to the house of their armour, and to their fortifications, and trusted in them against their enemy; - But these men trusted neither in God, nor in their armoury, and fortifications, but made account, that as the *Assyrians* had vanquished all places that they fought against, so they would vanquish *Jerusalem*, & therefore they thought to rejoyce whilst they might, and to recompence the shortness of their life with the fill they intended to take in pleasure.

*14. And it was revealed,* ] Therefore it was revealed.

*And, for Therefore.*

*It was revealed in mine ears by the Lord of Hosts,* ] *q. d.* This which followeth was spoken by the Lord of Hosts in my hearing, saying.

The Prophet speaks here in his own person.

*This iniquity* ] That is, this iniquity which is mentioned, *v. 11, 12, 13.*

*Shall not be purged from you* ] i.e. Shall not be forgiven you.

He alludes to the legal purgations for expiation of offences.

*Till ye dye.* ] *That is,* so long as ye live, for plagues shall follow you after plagues,

and miserie after miserie, and crosse after crosse, to your dying day.

It may be objected against what is here said, that the Prophet saith, that the Inhabitants of *Jerusalem* which shall be in *Jerusalem* when *Sennacherib's* Army besiegeth it, shall be forgiven their iniquities, *Cap. 33. 24.* How therefore doth he here say, *That their iniquities shall not be purged from them.*

For answer to this, see notes on *cap. 33. 24.*

*15. Thus saith the Lord God of Hosts,* ] *Supple, to me Isaiah.*

Here beginneth a new Sermon, or at least a new matter.

*Unto this Treasurer,* ] i.e. Unto this man which is the Treasurer of the Kings Treasure.

*Even to Shebna* ] This *Shebna* was not that *Shebna* of which we read, *Cap. 36. 22.* but another, though of the same name.

*Which is over the house* ] *Supple, Of the Kings,* to govern and rule all the Kings family.

It is believed, that the reason why the Lord denounced that which is here written against *Shebna*, was because *Shebna* distrusting the providence of God, and his Word concerning *Judah*, when *Salmaneser* (was depopulating and destroying the Ten Tribes) thought it best for the men of *Judah* to send to *Salmaneser*, and to render themselves to him, lest otherwise he should come and destroy them, as he had done the men of the Kingdom of *Israel*, and to this he would have persuaded the men of *Judah* and *Jerusalem*.

*16. What hast thou here?* ] i.e. What Land of inheritance hast thou here?

No stranger, which was not of the seed of *Jacob*, could by right inherit or possess any of that Land which was given to the sons of *Jacob*.

*And whom hast thou here?* ] i.e. And whom hast thou here of kin to thee? *q. d.* Thou hast no inheritance here, nor hast thou any kinred here; for thou art a stranger (as *Doeg* was, *1 Sam. 21. 7.*) therefore thou shouldst not have made thee such a magnificent sepulcher here as thou hast made.

It seemeth that *Shebna*, being of great honor in the Kings Court in his life-time, was desirous of a glorious and magnificent Monument, in or neer to *Jerusalem*, after his death; but knowing that the wills of



he dead are not so punctually performed as they intended, would make himself such a Monument while he himself was living, a Monument too too glorious and magnificent for him, considering what he was by birth, a *stranger*, and a *stranger of base parentage* (as is thought) though his wit and natural parts raised him.

*That thou hast hewed thee out a sepulcher here,*] i. e. That thou hast caused so magnificent and glorious a sepulcher to be hewn out for thee here, out of a Rock in such an eminent place.

*Here,*] i. e. In or about Jerusalem, the chief City of the Land.

*As he that keweth himself a sepulcher on high,*] i. e. As a King, or some great man of the Land, who causeth his sepulcher to be hewn out of some eminent rock.

*And that graveth, &c.*] This is a repetition of the former sentence: and from these two sentences I guess, that among the men of Judah, ordinary men had their sepulchers ordinarily on the plain ground; but the Kings and Nobles and great men had their sepulchers in eminent rocks and places.

*That graveth*] i. e. That heweth, or cutteth out, or causeth to be hewed or cut out.

*An habitation*] i. e. A sepulcher: For a sepulcher is as an house or place of habitation to the dead.

*For himself*] *Supple,* To dwell in when he is dead.

*In a rock,*] Whereof there were many in Judah.

17. *Behold the Lord will carry thee away with a mighty captivity,*] q. d. It seemeth by thy hewing out for thyself such a sepulcher, in or neer to Jerusalem, that thou believest, that as thou livest here, so thou shalt dye here; but *behold the Lord will carry thee away with a mighty captivity; he will surely violently turn and toss thee like a ball into a large Country, and there shalt thou dye.*

*With a mighty captivity,*] So that thou shalt not escape out of their hands which carry thee away captive.

*And will surely cover thee,*] i. e. And then he will clothe thee with a witness.

*To cover* signifieth here to clothe.

*Shebna* was at this time adorned with a robe of honor, a robe befitting the chiefest man in the Kings Court, *vers. 21.* A long

robe which happily had a long train appendant to it, in which *Shebna* did pride himself, and with which he was puffed up above all that were in the Kings Court.

The fence therefore is, q. d. Thou art now clothed with a robe of honor, and a long robe, with a train appendant to it, which makes thee proud and high-minded; but then when the Lord shall carry thee away captive, he shall clothe thee with a witness: for he shall clothe thee as captives are clothed, *that is*, with base and ragged garments, and garments of disgrace, garments which shall scarce cover thy buttocks, and that shall pull down thy proud and haughty minde.

But yet it may be that it is not this robe which the Prophet jerks at, but some mantle or covering, which *Shebna* out of his pride and stateliness might use, which might be gorgeous and as rich as could be bought or made, for the matter of it; and unusual, and altogether affected, for the fashion of it.

These words, *And will surely cover thee*, are to be read as it were with a parenthesis, and were occasioned by that word *captivity* going next before them: For captives used to wear clothes so short, as would scarce cover their buttocks. See *cap. 20. 4.*

18. *He will surely violently turn and toss thee like a ball into a large Country,*] q. d. As a ball is tossed to and fro in play, and is easily struck or banded afar off; so shalt thou be tossed to and fro, and shalt be carried away afar off into a large Country.

Captives are tossed to and fro from one place to another, and delivered from one hand to another, as the Army marches, or as their Convoy are employed in service, now one way, now another.

*Violently*] i. e. This signifieth, that they shall drive *Shebna* before them, perhaps with knocks and blows, as hard-hearted Soldiers drive their prisoners which draw back, or are unwilling to go of themselves, or make no such haste as they would have them.

*Into a large Country,*] i. e. Into Assyria, which was a large Country, and of vast Dominions.

By these words he signifieth the place into which *Shebna* shall be carried away captive, and intimates that he should endure

dure an hard and cruel captivity ; for the *Affyrians* were cruel, and without mercy to their captives, *Cap. 14.*

The question will be here, How and when this *Shebna* was carryed away captive ?

It is likely that this *Shebna* was put out of Court, and banished the Land (being a stranger) or the City at least, for some displeasure or other which the King conceived against him, probably for the reason mentioned in Notes, *vers. 15.* And that the *Affyrians* under *Sennacherib*, meeting with him when they came into *Judah*, took him, and sent him away captive, among other captives which they had, into *Affyria*, or the Dominions thereof.

*There shalt thou dye,*] Hence may that appear which I said before, That this *Shebna* was not that *Shebna* which was Secretary to *Hezekiah*, *Cap. 36. vers. 22.* though he were of the same name.

*And there*] *i. e.* And when thou art there, or then; for Adverbs of Place be sometimes put for Adverbs of Time.

*The Charets of thy glory,*] *i. e.* Thy Charets which now thy glory forsooth rideth in, in *Jerusalem*.

*Of thy glory,*] *i. e.* Of thee which art now so glorious.

A mans glory may be sometimes put, by a *Metonymical Periphrasis*, for a man himself; as a Kings Majesty, for a King: and so may it be put here, yet not without a *Sarcasm* or *Irony*.

Again, a substantive of the Genitive case is put often by the *Hebrews* for an adjective; and so *Of thy glory* may be put for glorious: *q. d.* Thy glorious Charets.

By his glorious Charets is meant the great honor which he received from the King; for such was *Shebna's* honor, as that he was the chief of all the Kings Court, and so next to the King: And the Eastern Kings were wont to honor their Favorites, and to shew their love and respect to them by the horses and charets which they gave them to ride in, or upon, as appears *Gen. 41. 43. Esth. 6. 8.*

*Shall be the shame of thy Lords house,*] *q. d.* Shall be a blot to *Hezekiah* and his house, because he so much honored thee, whom the Lord himself shall so abase and dishonor, and as it were stigmatize and mark out for thy unworthiness.

19. *I will drive thee from thy station,*] *i. e.* I will drive thee from that honorable place in which thou art set.

He speaks here in the person of God.

*Thy station,*] A station signifies sometimes an Harbor for ships, sometimes a place appointed for Soldiers to stand and watch in; here it is taken metaphorically for a Place or Office.

*Shall be*] *i. e.* The King *Hezekiah*. A Relative is put here without an Antecedent, after the manner of the *Hebrews*: or else the Lord speaketh here of himself in the third person.

In this pulling down of *Shebna* from his honor, God was the principal Cause, *Hezekiah* (if yet *Hezekiah* be here meant) was but his instrument.

20. *In that day*] *Supple.* In which I shall drive thee from thy station, &c.

He speaks still in the person of God.

*I will call my servant Eliakim, &c.*] That which is here spoken of *Eliakim*, you may see fulfilled *2 King. 18. 18, 37.*

*I will clothe him with thy robe,*] *i. e.* I will place him in thy Office, and honor him with that honor which thou now hast in thy Masters the Kings house.

The robe was an Ensign of an honor, and a badge of some eminent place: and it is likely that he that was over the Kings house, had a peculiar robe appertaining to his Office.

*Thy robe*] He meaneth either the same individual robe which he wore, as though that robe was to pass from hand to hand; or else he meaneth a robe like to him, and the same every way for fashion, to signify the same Office in which he was.

*And strengthen him with thy girdle,*] As Nobles and men in place had gallant robes according to their place; so had they also girdles suitable to their robes, wherewith they were girded.

He saith, *And strengthen him with thy girdle*, for *And gird him with thy girdle*, because it is a strength to the back to be girded about the loyns.

He may also allude to the strength, that is, to the power which a great man hath by his Office, whereof the girdle is here a badge.

*I will commit thy Government into his hands,*] He speaks that plainly here which he spoke in a Figure before.

*Thy Government,*] *i. e.* The Government

ment which thou hast.

*And he shall be a Father to the inhabitants of Jerusalem,] i. e.* And he shall be a Prince and Ruler over the inhabitants of Jerusalem.

He saith, *He shall be a Father to the inhabitants of Jerusalem,* for *He shall be a Prince and a Ruler to the inhabitants of Jerusalem,* to shew, that he shall be a good Prince and a good Ruler over the inhabitants of Jerusalem and the house of Judah; for a good Prince and a good Ruler ruleth after a fatherly manner, and with the like affection to the people as a father beareth to his children.

It seemeth that he who was the Kings Treasurer, and which was over his house, was by his place a Prince also, and a Magistrate and Ruler over all the people of the Land, as the Kings Treasurer and other great Officers heretofore had great authority in our Land, by vertue of their places in the Court.

*The house of Judah,] i. e.* The children of Judah which was the son of Jacob.

Concerning the fence of the word *house*, and the reason thereof, see cap. 3. 6.

22. *And the key of the house of David will I lay upon his shoulder,] q. d.* And I will give him the chiefest power and authority in the Kings Court.

The key or keys are a Symbol or Ensign of the chiefest Power and Authority; for he which hath the keys of an house can open and shut the doors thereof, and go in and out at his pleasure, and let in and keep out whom he will: And hence it is, that Kings and Conquerors, when they take possession of Cities, have the keys thereof delivered to them, by which Ceremony they are known to be, yea they are actually made Lords thereof, and the City is become subject to them.

*The Key] i. e.* The Keys. A singular for a plural number.

*Of the house of David] i. e.* Of the house of Hezekiah the King, who was the son of David.

David is put here, *per Metonymiam Efficentis*, for the son of David: Or else every King of Judah might be called David, from David that pious King and Prophet, as every Emperor of Rome was called Cæsar, from Julius Cæsar the first Emperor thereof.

*Will I lay upon his shoulder,] This he saith,* either in allusion to Porters of Cities, and of great mens houses; who having many (and those heavy keyes) to carry, cast them over their shoulders, and so carry them for their greater ease: Or in allusion to the Government signified here by the Keys, which is indeed a burden, and burdens are usually layd upon the shoulders, and so born.

*So he shall open and none shall shut, and he shall shut and none shall open.] Supple,* The doors of Davids house.

By this is Allegorically meant the absolute power which Eliakim should have in the Kings Court, which should be such, as whatsoever he commanded should be done, and whatsoever he forbids should not be medled with.

23. *I will fasten him as a nail in a sure place, &c.*

A nail is to be taken here for a peg or pin which is driven into a post or wall, and whereon they use to hang Cups and Pots and Flagons, and the like.

Eliakim is here likened to a nail fastened in a sure place; first, in regard of that high place which he had in the Kings Court; for as such nails use to be fastened on high, over the heads of men; so Eliakim was advanced above all the servants of the King. Secondly, in regard of the tenancy of his place; For as a nail which is fastened in a sure place, holds its own, and doth not fall; so did Eliakim keep his place, and lost it not, nor was removed from it, as Shebna was. But thirdly and lastly, He is likened to a nail fastened in a sure place, chiefly in respect of that power which he had to advance his kinned, as appears by the next Verse: For as a nail, which is droven in, and fastened in a sure place, bears whatsoever cups or vessels hang upon it, and breaks not; and whatsoever is hanged upon it, hangs aloft; so had Eliakim power to advance all his kinned to honor, and to sustain them and keep them in it; and his power did not fail in advancing any one of them, or keeping them in their place to which he advanced them.

*In a sure place,] This he saith,* because many walls moulder, and many posts fail, into which such nails or pins are driven.

*And he shall be a glorious throne to his fathers house,] i. e.* And I will make him



as a glorious Throne to all his kindred.

This signifieth the same thing as a nail fastened in a sure place did: For first, Being that a throne is a stately seat, and elevated and lifted up aloft from the ground, it signifies the honor and high place that Eliakim should have in the Kings Court. Secondly, Being that the throne is never wanting to the Palace, or the Kings Palace is never without the Throne; it signifies that Eliakim should never be removed from the place which he had in the Kings Court. But thirdly, and that chiefly, As a throne sustaineth him that sitteth thereon, and he that sitteth thereon sitteth on high, because a Throne is mounted aloft; it signifies, that Eliakims kindred should rest upon him for honor and preferment, and he should advance them every one: And for this chiefly was he said to be a glorious throne to his fathers house.

But you will say, that thrones are onely the seats of Kings; and if Eliakim should be as a throne to his kindred, it would imply, that he should make them Kings.

Ans. As thrones are the seats, so crowns are the wearing onely of Kings; yet, by a Metaphor, crowns are attributed to meaner men, as Prov. 12. 4. and 14. 24. and 16. 31. and 17. 6. And as the Crown, so may the Throne also be attributed to them by a Metaphor.

To his fathers house.] i. e. To his Fathers family, that is, to his kindred.

24. And they shall hang upon him all the vessels of his fathers house.] i. e. All the vessels of his fathers house shall hang on him. For the Verb is to be taken here indefinitely.

These words relate immediately to those, I will fasten him as a Nail in a sure place, and shew in what Eliakim shall be like a Nail: he shall be farther like a Nail in this; That as the vessels which are hung upon a nail depend upon the nail, and the nail bears them up aloft; so shall all the kindred of Eliakim depend upon Eliakim for honor and advancement; and they shall have honor and advancement by him.

Upon him] He speaks of Eliakim as of a nail or pin, by a Metaphor.

All the glory of his fathers house.] By the glory of his fathers house, he meaneth, first, the glorious cups and flaggons, and such

like vessels, which belonged to his Fathers house.

But secondly, he meaneth all his kindred, which he here signifieth under the Metaphor of Cups and Flaggons, &c. And these may he call the glory of his fathers house or family, not onely because they are signified by those glorious vessels, but also because a family hath cause to glory of such as they were, because they were virtuous before Eliakim preferred them, and were honorable by his preferment.

The off-spring and the issue.] q. d. Yea, the off-spring and the issue of that off-spring, that is, sons and sons sons, the least and youngest of his kin.

He speaks of the off-spring and of the issue here, as of vessels which are hung upon a pin or nail.

He mentioneth these particularly, to shew, that Eliakim shall advance all his kindred; for if any of them should be neglected, and not advanced, it would be such as these are.

Note how the Prophet in this Allegory passeth from his Allegory to the thing meant by the Allegory, and returns from the thing meant to his Allegory again.

All the vessels of small quantity.] He expresseth here, under terms of his first Allegory, what he said plainly just before, to wit, the off-spring and the issue; that is, even Nephews and Nieces of his kindred: q. d. Not onely the Brothers and Sisters, and the Sons and the Daughters, but also the off-spring and issue of them.

From the vessels of Cups to all the vessels of Flagons.] Here is an Elleipsis thus to be made up: q. d. All the vessels of his fathers house shall they hang upon him, from the vessels of Cups (which are the smallest) to the vessels of Flagons (which are the greatest vessels which used to be hang-ed upon a nail,) that is, He shall advance all his fathers kindred, from the highest to the lowest, from the youngest to the eldest.

The vessels of Cups] i. e. Cups which are vessels.

This is such a manner of phrase as was observed Cap. 14. 32.

To all the vessels of Flagons.] i. e. To the greatest vessels, the vessels of Flagons.

All signifieth here the greatest, the most for number, the greatest for quantity: Not much

much unlike to this is the acception of this word, *Ephes. 1. 3.*

*The vessels of Flagons.] i. e. Flagons which are vessels.*

The like phrase as a little before.

What is said of the Nail in this Verse, the like is left here to be understood of the Throne : *q. d.* And upon him shall sit all the glorious persons of his Fathers house, from the childe to the old man. But the Prophet seems to leave it to be understood, because it may be easily understood, by what he had said ; and because he was to take occasion, by the *Metaphor* of the nail, of another matter, which he prosecuteth in the next Verse.

25. *The Nail that is fastened in the sure place,]* By this is meant *Shebna*, whom he calls *the Nail fastened in the sure place*, by an *Irony*, because he accounted himself as a *Nail fastened in a sure place* : for he did believe that he should never be put out of his place or office, much less that he should be banished, ( whereupon he built for

himself such a stately sepulcher in *Jerusalem*, *vers. 16.*) though afterwards he was put out of his place, and banished.

*And the burthen that was upon it shall be cut off.] Supple, And fall with it.*

By the Burthen he means the vessels which hung upon that Nail.

The meaning is, That *Shebna* should have a fall from the place of honor in which he stood ; and when he fell, all those which he had advanced to honor, and relyed upon him, should fall with him.

All Court-Creatures, which are made by any Favorite, observe the Favorite more then they do the King ; and are ready to hear him in whatsoever he shall say, though it be prejudicial to King and Kingdom : It is likely therefore that all that were advanced by *Shebna*, were drawn by *Shebna* to partake with him in that for which he was expelled the Court, and banished ; and therefore they all lost their places when he lost his.



# ISAIAH,

## CHAP. XXIII.



*He burthen of Tyre,*] i. e. The calamity, or the Prophecie of that calamity which shall befall Tyre. See cap. 13. 1.

Tyre was a Colony of the Sidonians, and a famous City of Phœnicia, famous for riches and for traffique. It is reported to have been an Island in antient times, and encompassed round about with the Sea, untill the dayes of Alexander the Great; who when he went about to conquer it, by casting huge heaps of earth and stones into the Sea, which was between that and the continent, joyned it to the Continent, and of an Island made it a Peninsula.

This Prophecie was fulfilled by Nebuchadnezzar, at or about the time that he vanquished Judah, and carried away the Inhabitants thereof captive to Babylon.

*Howe ye ships of Tarshish,*] i. e. Ye shall lament and mourn O ye Merchants of Tartessus, which passe over the Sea in Ships.

He puts an Imperative Mood for a Future Tense:

*Ye ships*] i. e. Ye Merchants which travel in ships. *Metonymia Subiecti.*

*Of Tarshish,*] By Tarshish is meant Tartessus in Spain, (which is now called Tarrusa) a City which used and had great commerce and traffique with Tyre.

*For it*] i. e. For Tyre.

*Is laid wast*] i. e. Shall be laid wast and desolate.

A *Præterperfectum* for a Future Tense.

*So that there is no house,*] i. e. So that there shall be no house, *Supple,* to entertain strangers, but every house shall either be broken down or shut up for fear. See Cap. 24. 10.

*No entering in,*] *Supple,* For any strangers into any house to be entertained or lodge there, so that ye Tartessians cannot lodge in Tyre, as ye were wont, to follow your Trade there.

*From the Land of Chittim it is revealed to them,*] q. d. Ye shall hear from the Land of Chittim these news of Tyre.

He prevents an objection; for it might be asked, how the ships of Tarshish should come to hear this of Tyre: to which he answers, that they shall hear of it from Chittim.

Note here the Enallage of the person, for he passeth from the second to the third person, speaking of the Merchants of Tartessus in the third, to whom he spoke in the second person just before.

*From the Land of Chittim*] i. e. From the Land of the Chittimites, that is, from Cyprus.

Chittim was the Son of Javan, which was the Son of Japhet, the Son of Noah, Gen. 10. 4. And he is put here by a Metonymy for his Sons the Chittimites, which inhabited Cyprus.

The men of Cyprus living not farre from Tyre, might quickly make it known in Spaine, (as being great Sea-faring men, and having great commerce and dayly voyages into Spaine) that Tyre was distressed.

*2. Be still ye Inhabitants of the Isle*] q. d. Ye have bin very tumultuous and full of stirs of joy and mirth, but now ye shall be still and quiet, O ye Inhabitants of Tyre.

He saith *be still*, for ye shall be still, after the Prophetique manner, using an Imperative Mood for the Future Tense.

He makes an *Apojotrophe* here to the men of Tyre.

*Of the Isle,*] He saith of the Isle, for of Tyre, because Tyre was then an Isle or Island, as was observed in the first verse; Moreover the Hebrews call all Maritime places, Isles or Islands.

*Thou whom the Merchants of Sidon have replenished,*] i. e. Thou Tyre whom the Merchants of Sidon have filled with riches, and made rich by their Merchandize and com-



commerce with thee.

Note what an *Enallage* the Prophet here useth, speaking to the Inhabitants of Tyre as to one single person, whereas he spoke to them as many in the very next words before; Or, else the Prophet may be understood to convert his speech from the Inhabitants of Tyre to Tyre her self, *q. d.* And be still O Tyre, thou whom the Merchants, &c.

*Zidon*] *Zidon* was a famous Mart-town in *Phœnicia*, not far from Tyre.

*That passe over the sea*] *i. e.* Which travel by sea from place to place, and Countrey to Countrey, for Merchandize.

*Have replenished.*] *Supple*, With Merchandize or Riches.

In this and the next verse, the Prophet intimates the great riches and happiness of Tyre, that her miserie prophesied of, may appear the greater.

3. *And by great waters the seed of Sihor, the harvest of the River of her revenue,*] Here is another *Enallage*, viz. An *Enallage* of the person, where he speaks of Tyre in the third person, whereas he spoke to her just before in the second.

The sence therefore is, *q. d.* And whose revenue is the seed of *Sihor*, even the harvest of the River which is brought to thee by great waters.

*By the great waters*] *i. e.* By the Sea.

*The seed of Sihor*] *i. e.* The Corn or whatsoever growth of seed in Egypt. *Metonymia Materia.*

*By Sihor* is meant *Nilus*, that famous river of Egypt, which by its overflowing made Egypt so fruitfull, and was to it instead of rain, which was rare there, *Deut. 11. v. 10, 11, &c.*

The Corn, &c. of Egypt is called the seed of *Sihor*, that is, of *Nilus*, either because it sprung up and grew by reason of the fertility which *Sihor*, that is, *Nilus* caused in Egypt by its overflowing, or because *Sihor* or *Nilus* is put here for Egypt it selfe, the river of Egypt, for the land of Egypt through which it passeth.

*The harvest of the River*] *That is*, Of the River *Nilus*.

The word *harvest* signifieth here the ripe fruits and corn, not the time of harvest; and this is a repetition of the former words.

*Is her revenue,*] He calls the Corn of Egypt the revenue of Tyre, by a *Metaphor*, be-

cause it was as duly brought into Tyre when it was ripe (and there sold) as the rent or revenue of land is to the Landlord. Or, therefore it might be called the *Revenue* of Tyre, because Tyre had land of her own in Egypt, from which she had a great return of corn yearly.

*And she is a Mart of Nations.*] *q. d.* Thou who art a Mart of Nations.

He calls Tyre a *Mart of Nations*, because all the Inhabitants of the known world came there to traffique.

4. *Bethou ashamed O Zidon,*] *q. d.* Blush ye and be ashamed, O ye *Sidonians* (which were the builders of Tyre, and which did people it at first) to see the misery of Tyre, and to hear her moans and not to be able to help her.

Men are then ashamed when they have hopes of a thing and cannot attain to their hopes, when therefore the Prophet bids the *Sidonians* be ashamed, or tells them that they shall be ashamed; he intimates that the *Sidonians* should hope, and perhaps attempt to relieve Tyre, but should not be able to do it.

Here the Prophet useth an *Apostrophe* to the *Sidonians*.

*The sea bath spoken, even the strength of the sea,*] By the sea and the strength of the sea, he meaneth Tyre, which he calleth the sea, per *Metonymiam Adjuncti*: because it was situate in the sea, and compassed about by the sea, as being an Island. And he calls it the strength of the sea, because it was the strongest of all Maritime places, and the *Tyrians* were stronger by sea then any other people whatsoever, that dwelt upon the *Mediterranean*.

*I travel not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.*] Note, that the *Hebrews* have neither *Optative*, nor *Potential*, nor *Subjunctive* Mood; here therefore is used an *Indicative* for an *Optative*, and the sence is, *q. d.* would to God I travelled not, nor brought up children, nor nourished up young men, nor brought up virgins.

This Tyre speaks, and thus she wisheth, because of the miserie which was like to befall her Children, that is, her Inhabitants.

5. *As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.*] *q. d.* As the nations were afraid and troubled when they heard what befell the *Egyptians*,

*Egyptians*, when they were drowned in the red sea, *Exod. 15. v. 14, 15, &c.* So shall they be troubled and grieved at the report which they shall hear of the miseries of *Tyre*, as many as shall hear of it.

Note, that the *Suppositum*, or *Nominative case*, *Nations*, is here left to be understood. See the like *cap. 24. 22.*

*Be sorely pained*] He speaks of such pains as a Woman hath in her travel; but transfers these paines to the grief and anguish of the minde, by a *Metaphor*.

This grief and anguish of minde did proceed from a fear which they had, lest their turn should be next, or out of the apprehension which they had of the losse of trade which they should suffer by this desolation of *Tyre*.

6. *Pass ye over to Tarshish*] This is an *Apoptrophe* to the *Tyrians*, and he counsells them here to passe over the Sea to *Tartessus*, that they may be out of danger there, which they could not be at home; and no doubt but many *Tyrians* as they had opportunity fled thither at this time.

*To Tarshish*] *Tartessus* was (as was said) a City of *Spain* which had great commerce and correspondency with *Tyre*; thither therefore he wisth them to fly, both because they were their friends, and because it was remote from *Tyre*, the whole length of the *Mediterranian sea* being between.

*Howe ye Inhabitants of the Isle*] *i. e.* Lament as ye go O ye *Tyrians*, for the miseries which shall befall you.

*Ye Inhabitants of the Isle*] *i. e.* Ye *Tyrians*. See *vers. 2.*

7. *Is this your joyous City*] *i. e.* Is this your *Tyre*, the City which hath known nothing else but joy?

He speaks with a *Sarcasme* here, laughing at the vain confidence and boasting of these men of *Tyre*.

*Whose antiquitie is of antient dayes*] *q. d.* And your antient City whose antiquity is of a long time.

The antiquity of *Tyre* was from the times of *Agenor*, of which the *Tyrians* boasted, and thought *Tyre* their City above all miserie, because she had so long continued.

*Her own feet shall carry her afar off to sojourn*] *q. d.* For all her joy, and for all her antiquity, she shall be glad to fly for safety to far places, when the *Babylonians* shall come against her; and that not in Charets

or on horse-back, but on foot, as delicate and tender as she is.

Note, That that is attributed to *Tyre* which was done but by some *Tyrians*; for not all but some *Tyrians* only fled at this time, and that therefore he speaks of *Tyre* as of a person, by a *Prosopopæia*.

*To sojourn*] That is, to live in a strange land.

8. *Who hath taken this counsell against Tyre*] *q. d.* Who hath determined to bring this misery upon *Tyre*, and thus to afflict her?

*The crowning City*] *q. d.* Which is as it were the crowning City.

The note of similitude is often left to be understood.

He calls *Tyre* as it were a *crowning City*, because the *Tyrians* became as Princes and Princes fellows (whose chiefest Ornament is a Crown) because of the abundant wealth which they got by their traffique and merchandize at home, whither all kind of Merchants brought their commodities to sell.

*Whose Merchants are Princes*] *i. e.* Whose Merchants are as Princes for wealth and riches.

*Whose traffiquers are the honourable of the earth*] *i. e.* Whose Merchants are as the honourable of the earth, that is, as Princes.

This is a repetition of the former sentence.

9. *The Lord of Hosts hath purposed it*] *q. d.* The Lord of Hosts hath taken this counsel against *Tyre*, and hath determined to bring this miserie upon her, and thus to afflict her.

Her he gives an answer to the question moved in the eight verse.

*To staine the pride of all glory*] *i. e.* That he may pull down the pride of all the glorious Ones of *Tyre*, and make it contemptible.

*To staine*] This word is used here metaphorically, and the *Metaphor* is taken from a fair cloth which is spotted and stained with inke or the like, whereby the beauty and lustre thereof is marred.

*Of all glory*] *i. e.* Of all the glorious Ones.

He puts *glory* here, for that which *bath glory* in it, or which is *glorious*, per *Metonymiam Adjuncti*, and by these he meaneth such as he called *Princes*, *verse 8.*

*All the honourable of the earth,]* i. e. All the Merchants and Traffickers of Tyre, which are the honourable of the earth.

Yet not onely the pride of all the glory, and of all the Merchants and Honourable men of Tyre was hereby stained, but also the pride of all the glory, and of all the honourable men of the whole earth; for the bringing down of the pride of all the glory, and all the honourable men of Tyre shewed that the pride of all the glory, and all the honourable men of the whole earth could be pulled down as easily; and therefore that their lofty estates were but fickle and uncertain, which was a blot and a stain to them, and made them contemptible and to be despised.

Here he sheweth not onely that this affliction of Tyre was from God, but the end also why he afflicted her.

*10. Passe through thy Land as a River, O Daughter of Tarshish,]* These words are Ellyptiall or defective, and thus to be made up, *q. d. Passe through the sea from Tyre, to thine own land with all speed, O Daughter of Tarshish.*

*As a River]* i. e.] Speedily, for a River is speedy in its course, and stayeth not.

*O Daughter of Tarshish,]* i. e. O ye Citizens of Tartessus.

He speaketh to such Tartessians as were in Tyre when it was besieged by Nebuchadnezzar.

By *Tarshish* he meaneth *Tartessus*, as before, *vers. 1.* and *6.* And by the Daughter of *Tarshish*, he meaneth the City of *Tartessus*, as *cap. 1. v. 8.* And by the City of *Tartessus*, the Citizens and Merchants thereof: as *Kir* is taken for the Inhabitants of *Kir*, *Cap. 22. 6.*

So that by the reason of the Merchants of *Tartessus* which were at Tyre, the daughter of *Tartessus* might be said to be at Tyre, and be admonished to flee from thence, as Tyre by reason of her Inhabitants might be said to travell a farre off upon her feet to sojourn abroad, *v. 7.*

*There is no more strength.]* *Supple,* Left in Tyre to withstand or drive away her enemies; and so by consequence it will not be safe to stay there.

We may guess by this, that Tyre and her friends the Tartessians, made all the strength they could to oppose the Babylonians, and did encounter them; but in the encounter

were worsted, yea broken to peeces, and not able to make any head against them again.

*11. He stretched out his hand over the Sea,]* *Supple,* To smite it.

By *He*, is meant the Lord of Hosts; by the *Sea* is meant Tyre, as *vers. 4.* and so the Tyrians: And when he saith *he stretched out his hand over the sea*, he alludes to a man which stretcheth out his hand that he might strike.

*He shooke the Kingdoms,]* i. e. He shall make the neighbouring Kingdomes which shall hear what he doth to the Tyrians to shake and tremble for fear; for they seeing or hearing what God doth to Tyre, the strength of the sea, shall justly fear lest the like should befall them.

The Lord hath given a Commandement against the Merchant City to destroy the strong Holds thereof.] God is brought in here as a General or Commander in chief commanding such and such a Regiment or Company of Soldiers to storme or pull down such and such Forts of the enemy.

What Commandement God gave here, he gave to the Babylonians which he sent against Tyre, which yet is not so to be understood, as though God gave them any open or expresse command, (for this speech is but metaphorical) but onely so as that God by his secret providence did direct the Babylonians to the pulling down of these strong Holds of Tyre, and enable them for it.

*The Merchant City,]* i. e. Tyre.

*The strong holds thereof,]* i. e. The strong Holds, and Walls, and Bulwarks thereof.

*12. Thou shalt no more rejoyce,]* i. e. Thou shalt not rejoyce yet a while.

Note, that the Hebrews are often very Hyperbolicall in their expressions of times, as was observed, *cap. 2. v. 2.* And so is the Prophet here; for though these words may seem to signifie as much as *never*, and to exclude all time, yet they signifie only, *not for a while*, and exclude but onely *some time*, as may appear by the seventeenth verse. So we read, *2 Kings 6. 23. That the bands of Syria came no more into the land of Israel:* yet in the very next verse it followes, *And it came to passe after this, that Benhadad King of Syria, gathered all his Host, and went up and besieged Samaria,* which was the chief City of the Land of Israel.

*Virgin]* He calls Tyre Virgin, either because of her worldly beauty and glory, by



a Metaphor from Virgins, which are the fairest and most beautifull of their Sex: Or, because she was never subdued and ravished as it were before with Foreign forces.

*The Daughter of Sidon,]* By the daughter of Sidon, he meaneth Tyre, which he calls the Daughter of Sidon, because it came as it were out of the bowells of Sidon, as the Daughter doth out of the bowells of her Mother: For Tyre was a Colonie of the Sidonians, built by the Sidonians, and peopled at first by the people which came out of Sidon.

Where note, that the Daughter of Sidon, signifies otherwise here, then when it is said the Daughter of Tarshish, vers. 10. and the Daughter of Sidon, cap. 1. 8. and the Daughter of Jerusalem, cap. 37. 22.

*Pass over to Chittim]* i. e. Pass over the sea to Cyprus.

Chittim is Cyprus, so called from Chittim the Son of Javan. See verse 1.

He mentioneth Chittim, because of thir neer alliance which was before the Cypriots and Tyrians.

*There also shalt thou have no rest.]* q. d. But there shall thou have but little rest and quiet.

These words shew that the former were spoken by a Rhetoricall concession, q. d. Go, passe over to Chittim thy dear friend, that there thou maist be at quiet; but for all that, when thou comest thither thou shalt have but little rest.

The Babylonians had taken Cyprus at the time here prophesied of, and Lorded it there, which was the reason that the Tyrians could have no rest or joy there.

13. *This people]* Supple, Which once dwelt in the Wilderneys, but now dwel- leth in that Land, to wit, the Land of the Caldeans.

*Was not]* Supple, In the Land of the Caldeans where now they dwell.

*Till the Assyrians founded it for them that dwell in the wilderness,]* i. e. Till the Assyrian gave it to them which dwelt in the Wilderneys to dwell in, who now dwell in it and inhabit it.

There is a Metaphor in the word found- ed, for because a house is built and the foundations thereof laid, that it might be an habitation for man.

Therefore is the Assyrian said here to found, that is, to lay the foundations of the

Land of the Caldeans for these men to dwell in, because he provided it for them, and gave it to them for a dwelling place.

Note, that it was the manner of the Assyrians, when they vanquished any Land, to remove the old Inhabitants thereof out of it, into some remote Countries, and to bring farre dwellers to dwell there. See 2 Kings cap. 17. 24. The Assyrians therefore when they had vanquished the Land of the Caldeans, did remove the antient Inhabitants thereof, and brought them which dwelt in the Wilderneys before, to dwell there in their roome.

*Them that dwell in the Wilderneys,]* i. e. Them which dwelt in the Wilderneys.

Dwell is put here for dwelt.

By these words he sheweth what they were whom the Assyrian brought into the Land of the Caldeans to dwell, when he carried the Caldeans thence, they were such as lived in the Wilderneys in Tents, like the Arabes Scenice, and Scythians.

Note here, that these words according to their right order, should follow those *this people*, and the order and sence of this verse hitherto is this, Behold the Land of the Caldeans, this people that dwelt first in the Wilderneys, and now dwell in it, that is, in the Land of the Caldeans; was not in it, that is, in the Land of the Caldeans, till the Assyrian founded it for them.

The like trajection of words we shall finde 2 Cor. 4. 4. where we read, In whom the God of this world hath blinded the mindes of them which beleve not; for, to them which beleve not, in whom the God of this world hath blinded their mindes.

*They set up the Towers thereof,]* i. e. The Caldeans built the strong Towers and places of refuge in Calde. 1.

Here is a Relative without an Antecedent nigh to it.

*They raised up the Pallaces thereof,]* i. e. The Caldeans built the stately Pallaces which were in the Land of the Caldeans.

*And he brought it to ruine.]* i. e. And the Assyrian did ruine and destroy them.

It for them, a singular for a plural number.

The sence of this place is this, the Caldeans built strong Towers of defence, and large Pallaces and Buildings in their Land, and rooted themselves there; yet notwithstanding their towers of defence, and their

Pallaces, the *Affyrian* brought their Land to ruine.

That which the Prophet saith here is this, that the *Caldeans* were an antient people, and had in their Land many Towers of defence, and large Buildings of strength; yet notwithstanding the *Affyrians* did vanquish them, and destroy their Land. And he saith it for this end, that he might make it appear, that if the *Affyrians* were able to vanquish the *Caldeans*, which were an antient and strong people, and had many places of strength and defence in their Land; the *Babylonians* would be able to vex and afflict the *Tyrians*, (as here he prophesieth of it) and lay Tyre waste also.

14. *Howle ye ships of Tarshish,* ] *q. d.* Howle therefore ye Ships of *Tarshish*. See verse 1.

*For your strength is laid waste,* ] *i. e.* For Tyre which you said was so strong, shall be laid waste. See verse 1.

He puts strength here in the *Abstract*, for strong in the *Concrete*, to signifie the exceeding strength of that which he speaks, *q. d.* Your exceeding strong Citie Tyre, &c.

And he calls it *their strength*, Or, *their exceeding strong Citie*; because it should prove to be so exceeding strong onely in their report, and in their sayings, it should not prove so indeed. So when we heare a man speake highly of any thing which proveth otherwise, we say to him, *that is*, or, *this was*, *your so and so*.

15. *In that day* ] *i. e.* At the time in which she shall lye waste.

*Tyre shall be forgotten,* ] *Supple*, Of her lovers.

The meaning is, that Tyre shall not be frequented with Merchants and Traffiquers as she wont to be.

Note, that from this place to the end of the Chapter, the Prophet speakes of Tyre under an *Allegory*, wherein he compareth Tyre to an Harlot; The Merchants and Traffiquers which were wont to trade with Tyre to her lovers, the gain which she got by those Merchants and Traffiquers, to the hire which an Harlot hath for prostituting her body, &c.

*Seventy years according to the dayes of one King,* ] *q. d.* Seventy years, to wit, so long as one King and his Seed or Race shall reign.

By this King and his Seed or Race is meant *Nebuchadnezzar* and his seed, for *Nebuchadnezzars* seed was extinguished by *Cyprus* King of *Persia*; at which time, in all probability Tyre began to flourish again, as her Neighbour *Jerusalem* did; and this was seventie yeares after *Nebuchadnezzar* had smitten them, *Jer.* 25. v. 11, and 12.

*Of one King,* ] *i. e.* Of one King, and his Seed or Race; for often times though one individall person be onely named or mentioned, yet his seed, or race, or children are also tacitely included. So God said to *Abraham*, *I am the Lord which brought thee out of Ur of the Caldees, to give thee this Land*, (meaning the Land of *Canaan*) to inherit it, *Genes.* 15. 7. But this latter Pronoun *Thee*, though it signifieth onely *Abrahams* person, yet it includeth *Abrahams* Seed also, as appeareth *Gen.* 13. 15. So *Galat.* 3. 18. *Paul* saith, that God gave the Inheritance to *Abraham* by promise, wherein *Abraham* is included, and *Abrahams* seed also, as appeareth *Galat.* 3. verse 16. So 2 *Sam. cap.* 7. verse 16. The Lord said to *David*, *Thy Kingdom shall be established for ever before thee, thy throne shall be established for ever*; where in that word *Thy*, which signifies plainly *David* onely, *Dauids* Sonnes are also included, as appeareth in the twelfth verse of that Chapter.

*Shall Tyre sing, &c.* ] He speaks of Tyre as of a Woman, by a *Prosopopæia*.

*Sing as an Harlot,* ] *i. e.* Sing merrily as an Harlot useth to sing (when she would allure Lovers to turn in to her) saying.

16. *Take an harp, &c.* ] This is the Song which Tyre should sing at that time, in which Song Tyre stirreth up her self to mirth.

*Go about the City* ] *i. e.* Go about the Streets of the City.

*Thou Harlot* ] These are the words of Tyre to her selfe, who calls her self an Harlot, for the reason exprest in the next verse.

*Thou hast bin forgotten,* ] *viz.* Of thy Lovers.

The meaning of this *Metaphoricall* phrase is, that she had not bin frequented with Forreigne Merchants as she was wont to be, but had bin as one quite forgotten by them.

That

*That thou mayst be remembred.] i. e.* That thou mayst be remembred of thy Lovers, and that they may come again and visit thee.

He persists in his *Metaphor*, and the meaning is, *q. d.* That thou mayst be frequented by Merchants as thou wert heretofore.

17. *After the end of seventy years.]* See verse 15.

*The Lord will visit Tyre,]* To wit, In favour and mercy, by delivering her from the oppression and cruelty of her enemies.

*And she shall turne to her hire,]* *i. e.* And she shall turne to her again, which she was wont to make by Traffique and Merchandize with other people, which came thither to buy and sell their rich Commodities.

The Prophet continueth his *Metaphor* of an Harlot, and calls her *gaine* her *hire*, because she got gaine of those with whom she traffiqued by her Merchandize, as an Harlot doth her hire of her Lovers, by the use of her body, &c.

*And shall commit fornication with all the Kingdomes of the World,]* *i. e.* And she shall trade, and traffique, and Merchandize, with all the Kingdomes of the World, by which she shall get gain, as an Harlot doth an hire by her fornication.

By her *Fornication*, therefore he meaneth *Metaphorically* her dealing and trafficking with those Merchants which came to her.

*With all the Kingdoms of the world.]* Purple and Scarlet were the wearing of Kings, and for these Tyre was famous; and for these doubtlesse did the Merchants of all Kingdomes which were about Tyre, deale at Tyre, that they might be able to furnish their severall Kings therewith.

*Upon the face of the earth.] i. e.* Which are upon the face of the earth.

18. *And her Merchandize,]* *i. e.* And the money, riches, and treasures, which she gaines by her merchandize. *Metonym. Efficientis.*

*And her hire,]* *i. e.* And her gaine, or the money which she gaines by her trafficking.

He persists still in the *Metaphor* of an

Harlot. See verse 17.

*Shall be holinesse to the Lord,]* What he meaneth by this, those words shew which follow soone after, to wit, *her Merchandize shall be for them which dwell before the Lord*, which are a repetition or exposition of these words.

The Lord therefore is taken here for the people, Or Servants of the Lord, to wit, the Jewes, or two tribes, by a *Metonymie*; And *Holinesse* is put for *Holy*, An *Abstract* for a *Concrete*, *q. d.* Her Merchandize and her Hire shall be holy to the Lord, *that is*, they shall be set apart for the people or servants of the Lord.

But may a thing be said to be *Holy* to any Creature, though that Creature be the Lords Servant?

*Answer.* Though we should grant that a thing could not be said to be *holy* to a Creature, yet it may be said to be *holy* to the Lord, even then when the Lord is put *Metonymically* for the Servants of the Lord. For in *Metonymicall* speeches, words are often so joyned with words, as if there were no *Metonymie* or *Figure* in them.

*It shall not be treasured or laid up,]* *q. d.* Tyre shall not hoard up much of her gaines which she gets by her merchandizing.

The Tyrians, as they got much by Traffique, so they spent much in luxury and jovialty.

*For her merchandize shall be for them which dwell before the Lord,]* For the money, I say, which she gaines (a great part of it) shall come to the Jewes, the people of the Lord, which are nigh to Tyre.

This Particle *For*, relates to the words immediately going before, as shewing a reason why the gaine of Tyre should not be treasured nor laid up.

*Her merchandize]* *i. e.* The money which she gaines by her merchandize.

A *Metonymy* as before.

*For them which dwell before the Lord,]* By this he meaneth the Jewes, whom he describeth by this, *that they dwell before the Lord*, either because they dwelt in the land of Judah in the presence of the Lord, who had his Temple there among them, in which he dwelt, and in which he did manifest his presence; Or, because the Land

of



of Canaan was called the Habitation of the Lord, (Exod. 15. 13.) And therefore might Gods people which dwelt therein be said to dwell before the Lord: Or, because the *Jews* were the Servants of the Lord. Cap. 41. 8. For Servants are described by this, that they dwell or stand continually before their master, 1 Kings 10. 8.

To eat sufficiently,] i. e. To eat to the full.

This speech is defective, and thus to be made up, q. d. which she shall give to them in exchange for Corne, and Wine, and Cattle, and other things, that she may feast her self therewith, and eat to the full.

And for durable clothing.] q. d. And which she shall give to them for fine cloth for her own wearing.

Durable clothing.] By durable clothing he meaneth cloth made of fine wool; for the finer the wool is (*ceteris paribus*) the more lasting is the cloth.

Tyre being but a Citie, could not have

Corne, and Wine, and Cattle, and Wool of her own; but she bought all these of other nations, and with all these and the best of every sort of these, did the Land of *Judah* abound; wherefore *Judah* being nigh to her, she bought these commodities most of the *Jews*.

This the Prophet seemes to adde in this last verse, as a reason why the Lord would visite *Tyre*, and be favourable to her after so many yeares affliction, viz. for the *Jews* sake, because the *Jews* the Servants of God, should be gainers by her prosperity and plenty.

If any think that the Prophet doth prophesie in this verse, that many of the *Tyrrians* should at the time here spoken of, turne *Profelytes*, and worship the true God, and offer of their wealth to the Lord for his Service and Temple, and maintenance of his Ministers the Priests and Levites which dwell before him, I shall not contend with him.



# ISAIAH,

## CHAP. XXIV.



**B**ehold the Lord maketh the Earth empty,] This Prophecy concerneth the land of Israel, or of the ten Tribes, as it was to be wasted and made desolate by *Salmaneser*: For although the Prophet hath prophecyed of this before, yet doth he prophecy of it again: and usual it is with the Prophets to prophecy often of the same thing in divers words.

*The Lord maketh the Earth empty,*] i. e. The Lord will make the Earth empty of Inhabitants, and will leave none to dwell in it.

A present for a future tense.

*The Earth*] i. e. The Land of Israel, or of the ten Tribes.

He puts the Earth in general for the Land of Israel in particular, which was but a little part of the Earth, *per Synecdochen Integri*.

*And maketh it waste,*] This is a repetition of the former sentence.

*And turneth it upside down,*] This is also a repetition of the former sentence.

Note, that these words are *Metaphorical*, taken from a Dish or Platter, or the like, out of which will fall whatsoever is in it, if it be turned upside down.

*And scattereth abroad the Inhabitants thereof.*] This was fulfilled when the ten Tribes fled, some one way, and some another; and some were carried into captivity into one place, and some into another, under *Salmaneser*.

2. *And it shall be, as with the people, so with the Priest, &c.*] His meaning is, That all of all sorts of people shall partake of this calamity, none shall escape.

*Usury.*] Usury is the encrease of money lent above the principal: *To him.*] i. e. To him which taketh usury.

3. *The Lord*] Viz. Of Israel, or the ten Tribes.

*For the Lord hath spoken this word.*] Supple, And therefore it shall come to pass, for he cannot lye.

4. *The Earth mourneth,*] i. e. The proud inhabitants of the Land of Israel shall mourn, because of the miseries which shall come upon them.

The Earth is put here for the inhabitants of the Earth, *that is*, of the Land of Israel.

*And fadeth away,*] i. e. And shall pine away with grief like a fading flower.

*The world languisheth*] By the World he means the Land of Israel, or rather the inhabitants of the Land of Israel, putting the whole World for a very little part thereof, by an *Hyperbolic Synecdoche*: And these he saith shall languish and consume away through grief, because of the miseries which shall come upon them.

*The haughty people of the Earth do languish,*] i. e. The haughty people of the Land of Israel shall pine away.

These words are an exposition of those words which went before in this Verse.

5. *The Earth also is defiled under the inhabitants thereof,*] q. d. For not onely the inhabitants of this Land are defiled; but so great is their wickedness, as that the Land it self, which is under them, is also defiled therewith.

This contains the reason or cause why God will afflict the Land of Israel, as is here prophecyed.

This phrase favoreth of an *Hyperbolic Metaphor*; for nothing can be truly polluted with sin but the reasonable Creature. The like phrase to this we read *Lev. 18. 27.* and *Numb. 35. 33.* by which the Holy Ghost would onely set forth the enormity of the sins there committed.

*Because they have transgressed the Law,*] Supple, Which God gave them to keep.

B. A

By the *Laws* understand the *Moral Laws*, which God gave them for direction of their life and actions; and the *judicial Laws* which he gave them for the well governing of the Commonwealth.

*Changed the Ordinance,*] i. e. Changed the Ordinances.

A singular for a plural number.

By the Ordinances understand the Precepts of the *Ceremonial Law*, which concerned the worship of God; and especially that Ordinance whereby God commanded his people that they should offer their burnt-offerings onely in the place which the Lord made choyce of, *Deut. 12. 14.* which was *Jerusalem*, *2 Chron. 6. 6.* which *Jeroboam* foully changed, when he set up his golden Calves, the one at *Bethel*, the other at *Dan*, that the people might not worship the Lord at *Jerusalem*, but their gods (as he called them) at those places, *1 King. 12. 28.* And that whereby God appointed the sons of *Aaron* onely to be Priests, and gave them the Priests Office, *Numb. 18. 7.* which *Jeroboam* changed, when he made Priests of the lowest of the people, which were not of the sons of *Aaron*, no, not of the sons of *Levi*, *1 King. 12. 31.*

*Broken the everlasting Covenant,*] By the *everlasting Covenant* is here meant that Covenant which God made with the *Israelites* by *Moses*, in which the *Israelites* promised for their parts to do all that God commanded them, and to obey him, *Exod. 24. 7, 8.* which because they did not, they are said here to break the Covenant.

Note, That the breaking of this Covenant was no more then the transgression of the Laws, and changing and not observing of the Ordinances; wherefore he doth repeat here in other words what he said before, the more to exaggerate their sin.

*Object.* But how could that Covenant which God made with the *Israelites* by *Moses* be called an *everlasting Covenant*, when as that was to have an end?

*Ans.* It might be called an *everlasting Covenant*, either because it was continually to be kept during the time that it was in force, though it were not to be in force for ever: or because it was to abide a great while, *to wit*, till the coming of Christ, who was the Mediator of the New Covenant: For the *Hebrews* call that *everlast-*

*ing*, which is to continue any long time: So the Priesthood under the Law was called an *everlasting Priesthood*, *Num. 25. 13.* though it were ordained to last but for a time, and was afterwards to be changed, *Heb. 7.*

*8. Therefore hath the curse devoured the Earth,*] i. e. Therefore shall the curse of God devour the Land of *Israel*.

He puts a *preterperfect* tense for a future.

As *Dei benedicere* is *benefacere*, so *Dei maledicere* is *malefacere*: for God doth but speak the word, and it cometh to pass, whether for good or evil, I mean the evil of punishment.

The word *Devour* is a *Metaphorical* word, and is borrowed from ravenous beasts, which devour and eat up the prey which they take.

*Are desolate,*] i. e. Shall be destroyed, by whose destruction the Land shall become desolate, and without inhabitants. He useth here *Metonymia Effecti*.

*Therefore the inhabitants of the Earth are burned,*] i. e. Therefore the inhabitants of the Land of *Israel* shall be consumed.

This is a repetition of the former sentence, and an inference from the fifth verse, as that is.

*And are burned,*] i. e. And shall be consumed: A *Metaphor* from wood, or other combustible matter, which is consumed by fire.

*7. The new wine mourneth,*] *q. d.* The new wine shall be spilt upon the ground in every place by the *Assyrians*, who, in despite of the *Israelites*, and out of their hatred towards them, shall break out the heads of their Wine vessels, and let the Wine run out upon the ground.

The Prophet useth here an *Hyperbolic Metaphor*, giving sense to an inanimate thing: And because the Wine, if it had sense and reason, would mourn, if it were thus dealt with, and spilt; therefore doth the Prophet put the mourning of the Wine for the spilling of the Wine, *per Metonymiam Effecti*.

*The Vine languisheth,*] i. e. The Vines shall be broken down, and troden under foot.

The Prophet putteth here *Vine* for *Vines*, and useth the same *Metaphor* and Figure as he did just before.

*Do sigh,*] i. e. Shall sigh for sorrow.

8. Th



8. *The mirth of Tabrets.*] i. e. The mirth arising from hearing the sound of Tabrets.

9. *They shall not drink wine with a song,*] i. e. They shall not have their Feasts and banquets and merry meetings as they are wont.

The Hebrews were wont to have musick and singing at their Feasts and merry meetings, to which the Prophet here alludes.

*Strong drink shall be bitter to them that drink it.*] i. e. They shall take no more pleasure in strong drink, then they do in the thing that is bitter.

Grief takes away all joy and delight which we have in the most delightful objects; yea, it doth disaffekt the palate it self, that it cannot taste and relish things as they are.

10. *The City of confusion is broken down*] i. e. The City of confusion shall be broken down with Rams and Engines of War.

A preterperfect for a future tense.

By the City of confusion understand Bethel, where Jeroboam set up one of his golden Calves, 1 King. 12. v. 29. which name was given to that place by Jacob, Gen. 28. 19. and called Bethel, that is, the House of God, because God there appeared to him in a dream. This name the Israelites continued; but the men of Judah, when once Jeroboam King of Israel had set up a Calf there to be worshipped, called it no more Bethel, that is, the House of God, but Beth-Haven, as Hof. 4. 15. and 5. 8. and 10. 5. that is, the house of vanity, or the house of iniquity; and Kirjath-Tobu, as here, that is, the City of confusion, because of the confused worship which was there used to the Calves which Jeroboam set up in that City.

*Every house*] Supple, In this City, to wit, the City of Confusion.

*Shall be shut up.*] In the time of a siege, the inhabitants of the City besieged were wont to shut up their doors, as having no joy to walk abroad and converse with their neighbors, but choosing rather to weep and lament at home, as also to avoid the violent and sudden breakings in of Soldiers into their houses; wherefore the Prophet exhorting the men of Jerusalem to bear the siege of Jerusalem patiently, thus bespeaks them, *Come my people, enter thou into thy Chambers, and shut the doors about thee; hide thy self as it were a*

*little while, until the indignation be overpast,* Cap. 26. 20.

11. *There is a crying for wine in the streets*] i. There shall be heard in the streets a crying and lamenting for want of wine.

This cry might come from within the houses, though it were heard without in the streets.

Wine was the ordinary drink of the Hebrews, as it is now of many people; wherefore being that the Assyrians had spilt all their Wine, they must needs cry for want of drink.

*All joy is darkened,*] i. e. All joy shall be turned into mourning.

The Prophet speaks here of joy as of light, which is taken away by darkness; and indeed joy is often resembled to light, and call'd by the name of light in the Scriptures.

*And the gate,*] i. e. And the Gates of the City. A singular for a plural number.

In the gates of the City, their Courts of Justice and publique Assemblies were wont to be held, therefore he mentioneth these particularly.

13. *When thus it shall be*] i. e. q. d. Yet when thus it shall be.

*In the midst of the Land*] i. e. In the Land, viz. of Israel.

*In the midst of the Land* is put for *in the Land*, by an Hebrew Periphrasis.

*Among the people,*] Supple, Of the ten Tribes.

*There shall be as the shaking of an Olive tree, and as the gleaning grapes when the vintage is done.*] i. e. There shall be a few of the many thousands of Israel left. See cap. 17. 6.

14. *They shall lift up their voice,*] i. e. Those Jews, which live by the sea-coast, upon the borders of the Land of Israel, shall lift up their voice by way of rejoicing.

He seemeth to point at the men of Judah, which lived by the sea-coast upon the borders of the Land of Israel, when he saith, *They shall lift up their voice*, and so to tell whom he meaneth.

*For the Majesty of the Lord,*] i. e. Because of the Lord; that is, because of the goodness of the Lord, which he will shew at this time towards them, in delivering them from the hand of Salmanser, when he shall destroy the ten Tribes.

The Majesty of the Lord is put here for the Lord himself; as when we say of a King, the Kings Majesty, for the King  
Ec him

himself: And the Lord is put here for the Goodness and mercy of the Lord, per Metonymiam Subjecti.

They shall cry aloud from the Sea,] He meaneth by these the Jews which lived in Joppa and other places nigh the sea side, towards the Land of Israel: And he mentioneth their joy more particularly then he doth the joy of any other of the people of the Jews, though all the Jews were delivered at this time, because they were nigher the danger then any other of that people were, as lying next to the Land of Israel which Salmaneser destroyed, and were (as is very probable) much oppressed with the free quarter of Salmaneser's Army by Land, and forced with the rest of the maritime Towns to provide him a Navy to fight against Tyre by Sea: For when Salmaneser had destroyed the Land of Israel, he made War against Tyre, and put the Maritime Towns to furnish him with a Fleet of ships, and to provide for it, and afterwards blockt up Tyre five years, as we read in Joseph. lib. 9. Antiquit. cap.

14. In which time all Maritime Towns suffered, no doubt, much by the Assyrians.

15. Wherefore glorifie ye the Lord in the fires, &c.] I take that which we read in this Verse to be the song which these men sung; which song beginneth abruptly, as passionate songs and sayings often do, whether they proceed from joy or any other passion: If it were entire, it might be this, The Lord hath delivered us from the Assyrians, wherefore glorifie ye the Lord in the fires, even the Name of the Lord God of Israel, ye that dwell in the Isles of the Sea.

In the fires,] That is, In the fires of understanding and of zeal; q. d. Glorifie ye the Lord with understanding (as understanding what the Lord hath done for you) and with ardency of spirit and true zeal (as giving him praise for what he hath done for you, not lightly and for fashion sake, but feelingly and heartily.)

Note, that the Preposition In, among the Hebrews, serveth in the place of almost all other Prepositions whatsoever; and here it may be put for With.

Note also, that fire, by reason of its light, may signifie knowledge and understanding; and by reason of its heat may signifie zeal and fervency, or ardency of spirit, by a

Metaphor: And he may say fires in the plural number, not fire in the singular, to signifie these two things, understanding and zeal.

Even the Name of the Lord God of Israel,] i. e. Even the Lord God of Israel.

Note, that the word Name is here redundant by an Hebrew Elegancy: Or, that the Name is put for the thing it self whose name it is.

In the Isles of the Sea,] i. e. In Joppa, and the sea-coasts where ye live, and let your songs and exclamations of joy be heard from thence.

Note, that the Hebrews call not onely those Lands which are environed and compassed about with the Sea, Isles or Islands, but also those parts of the Continent which lie neer to the Sea.

16. From the utmost part of the Earth have we heard songs,] i. e. We who live in Jerusalem shall hear songs of rejoycing from the utmost part of our Land.

By the Earth he meaneth the Land of Judah, by a Synecdoche.

The songs which he meaneth were to be songs of rejoycing, because of their deliverance from Salmaneser, such as that was vers. 15.

Even glory to the righteous,] i. e. Even songs containing the glory of God, the righteous One.

Glory may here signifie any attribute of God which makes him glorious, and here it signifies his mercy and goodness, to wit, his mercy and goodness which he shewed to the Jews, and especially those which lived about Joppa, in delivering them from Salmaneser, per Metonymiam Adjuncti.

It is also further put for songs which contain or speak of that mercy and goodness of God, and the praises thereof, per Metonymiam Subjecti.

To the righteous,] i. e. To the praise of the righteous One, that is, to the praise of God.

By the righteous, or righteous One, is meant God, who as he is called the holy One, *אלהים קדוש*: so may he be called the righteous One.

He is called the righteous One, because of his faithfulness at this time in preserving his people the Jews; or because of his goodness at this time to them: for righteousness is taken sometimes for goodness, even in

in this sence, as when *Joseph* was said to be a *righteous* or a *just man*, *Matth. 1. vers. 19.*

Note, that a *song* to the *righteous* signifieth a *song* sung in the praise of the *righteous*. See *Notes, cap. 5. 1.*

But I said,] i. e. But I *Isaiab*, foreseeing in the spirit what miserie would in a short time after befall my *Tribe*, the men of *Judah*, for their sins, by the *Assyrians* under *Sennacherib*, said,

My leanness, my leanness,] i. e. O the sorrow and grief of my heart, O the sorrow and grief of my heart!

Because extream grief and sorrow make the body lean (for a merry heart doth good like a medicine, but a broken spirit dryeth the bones, *Prov. 17. 22.*) therefore is leanness put here for grief and sorrow, per *Metonymiam Effecti*.

The Prophet from this place to the end of the Chapter prophecyeth of the calamity which *Sennacherib* should bring upon the *Jews*, and of their delivery at the last.

The treacherous dealers have delt treacherously,] i. e. The *Assyrians* which are treacherous dealers, will deal treacherously with the *Jews*. See *Notes, cap. 21. v. 2.*

He puts a *preterperfect* for a future tense.

What was here prophecyed of, was fulfilled in the days of *Sennacherib*, of which read *2 King. 18. 19.*

17. Fear and the pit and the snare are upon thee, O inhabitant of the Earth.] i. e. O ye men of *Judah*, such miseries and calamities are coming upon you, as you cannot avoyd.

This speech is *Metaphorical*, and explained in the next Verse.

Fear,] Fear is taken here, by a *Metonymy*, for that which causeth fear; such are those noises which Hunters make to affright the Deer, or wilde beasts, which they hunt.

O inhabitants of the Earth,] i. e. O ye inhabitants of the Land of *Judah*.

He puts *inhabitant* in the singular number, for *inhabitants* in the plural number; and the *Earth* for the Land of *Judah*, the whole for a part, per *Synecdochen Integri*.

Note here, that the Prophet makes his *Apostrophe* not to all the men of *Judah*, but to those onely which dwelt out of *Je-*

*rusalem*; for as for those which dwelt in *Jerusalem*, he speaks of them in the 23 Verse.

18. And it shall come to pass,] i. e. For it shall come to pass. And is put for *For*.

He who fleeth from the noise of the fear shall fall into the pit, and he that cometh out of the midst of the pit shall be taken in the snare,] i. e. The meaning of this place is, That none shall escape for altogether; but he that escapes one danger shall fall into another.

This speech is *Metaphorical*, taken from Hunters, who fright wilde beasts with noises, that they may flee from them and fall into the pits which they have digged for them, and covered over with some light matter or other, that they might not discern the pit before they are fahn into it: and who set snares beyond the pits, that if by any way the wilde beasts escape the pits, they may fall into the snares.

Out of the midst of the pit,] i. e. Out of the pit.

This word *midst* doth often abound among the *Hebrews*.

For the windows from on high are opened,] i. e. For the windows of Gods wrath shall be opened from Heaven, and he will pour down great showres of his indignation upon the inhabitants of *Judah*.

In this expression the Prophet alludes to the windows of Heaven, which were opened at the Deluge in the days of *Noah*, *Gen. 7. 11.*

And the foundations of the Earth do shake,] q. d. And so terrible shall the wrath of God be, as that the very foundations of the Earth shall shake because thereof.

He speaks here *Metaphorically* of the Earth, as of an house which hath foundations.

And by a further *Metaphor* gives unto it sence and apprehension, and fear, as if it were a living creature. See *Notes, cap. 2. 19.* The Prophet alludes in this to *Psal. 18. vers. 7.*

19. The Earth] That is, The inhabitants of the Earth, that is, of the Land of *Judah*.

Is utterly broken down,] i. e. Shall be utterly destroyed.

A *metaphor* taken from a stone wall, which is flung down and dashed all to pieces in the



the fall. See the same *Metaphor* used *cap.* 30. v. 13.

*The Earth is clean dissolved,*] i. e. The inhabitants of the Land of Judah shall quite perish.

A *Metaphor* taken from a potters vessel, or some other solid body, which is beaten to pieces: for the *dissolution* here spoken of is not the gentle melting of a thing, either against the fire, or upon the fire, in water or wine, or the like; but the violent beating of it into little pieces, of which (as having quantity) it did consist: and the parting of every whole into his parts, howsoever it be effected, may be called a *dissolution*.

*The Earth is moved exceedingly,*] i. e. The inhabitants of the Land tremble exceedingly. See *cap.* 7. 2.

20. *The Earth shall reel to and fro like a drunkard,*] i. e. The inhabitants of the Land shall now think of one thing, now another, and shall not tell what course to take: See *cap.* 19. 14. Or the inhabitants of the Land shall run now one way, now another, and shall not tell what way to go for safety.

*And shall be removed like a cottage,*] i. e. And as a Tent or Tabernacle is pitcht in one place over night, and taken down in the morning, and removed to another place; so shall they lodge in one place in the night, and remove from thence in the morning, and the next night lodge in another place, shifting their places and their lodgings, that they not be taken by their Enemies.

*And the transgressions thereof shall be heavy upon it,*] i. e. And the punishment due to the Earth (that is, due to the inhabitants of the Land of Judah) by reason of their transgression, shall fall heavy upon it, that is, upon them.

*Transgression* is here put for the punishment which is due to transgression, per *Metonymiam Efficientis*.

*And it shall fall, and not rise again,*] i. e. And the inhabitants of the Land shall fall, and not rise again.

He alludes to a man falling under an heavy burden, and not able to rise again, because the burden lieth heavy upon him; and to such a burden did he liken the punishment of their sin just before.

That which is here spoken of the men of Judah, is not to be understood of them

as one aggregate body, or body politique, (for the body politique of Judah flourished after this punishment as much or more then ever before) but of the particular men or members of that body, whereof many fell and rose not again, either because they recovered not their former happy estate, or because they were slain with the sword, and so went down to the grave: And as the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. Job 7. 9.

21. *And it shall come to pass,*] i. e. But yet it shall come to pass.

And for But yet.

*The Lord shall punish the host of the high ones that are on high,*] By the host of the high ones that are on high, we may understand the Sun and the Moon, and the Stars, which are also called the host of Heaven, Deut. 4. 19. And therefore are called an host, because of their multitude and order; for an host or an army are not more and more orderly composed, and better ranked, then they are: and they are called the high ones which are on high, because they are placed in the Heavens, which are the uppermost parts of the World.

The Assyrians did worship the Sun and the Moon and the Stars, and made Images and representations thereof, which also they worshipped and carryed about with them in their Camp; and these Images or representations were destroyed when Sennacherib's Army was destroyed: And because they were destroyed, the host of the high ones that are on high, that is, the Sun and the Moon and the Stars themselves are here said to be punished: So the Lord was said to execute Judgment upon all the gods of Egypt, Exod. 12. 12. and Numb. 33. 4. (among which gods were the host of Heaven, as may be gathered, Deut. 4. 19. Amos 5. v. 25, 26. Acts 7. v. 43. for the gods there mentioned were such as the Israelites had seen worshipped in Egypt, and learned from them:) And upon them is the Lord said to have executed Judgment, because he flung down their Idols and Representations, and broke them in pieces, the same night that he brought Israel out of Egypt.

But some take the host of the high ones that are on high, not for the Sun and Moon and Stars themselves, but for the Images of the Sun, Moon and Stars, which the Assyrians

*Assyrians* carried with them to worship; for the Gentiles called the *Images of things* by the names of those whose Images they were, as the *Image of Jupiter* is called *Jupiter*, *Acts 14. 13.*

But you will say, (whether by the *host of the high ones that are on high*, are meant the Sun, the Moon and the Stars, or the Images or Representations only thereof,) Nothing can be said properly to be punished, but such as is endued with Reason: But neither the *host of Heaven*, nor their Images have any reason, Therefore they cannot properly be said to be punished.

*Ans.* This therefore, that they are said to be punished, is *Metaphorical*, as sense and reason is Metaphorically given to Idols, *cap. 19. 1.* Or secondly, (this being put as a calamity of the *Assyrians*) the Prophet may speak according to the sense and thoughts of the *Assyrians*: Now the *Assyrians* which worshipped the Sun and the Moon and the *host of Heaven*, thinking them to be gods, thought that they had understanding, and that as they were delighted with the Images and Representations which were made of them, and with the honor and worship which was given to those their Images and Representations: So they thought that they were contrarily affected and grieved, when their Images and Representations were contumeliously used, and disgracefully broken.

Note, that the Prophet saith here, that the Lord shall punish the *host of the high ones that are on high*, because the *Assyrians* worshipped them, and relied on them for their good success, as in all other their enterprises, so in this against *Judah*.

And the *Kings of the Earth upon the Earth*,] *i. e.* And the *Kings of the Earth* which are upon the Earth.

By the *Kings of the Earth* are meant the chief Commanders of *Sennacherib's* Army; for they were all *Kings*, *cap. 10. 8.* these God punished by his Angel, *2 King. 19. vers. 35.*

Note here, that these two titles, *The high ones*, and *the Kings of the Earth*, are such ambiguous titles as may belong each of them both to the Sun and Moon and Stars, and also to the *Kings* which served *Sennacherib*; for those *Kings* might be called *high ones*, because of their high places and dignities; and the Sun and the Moon and the Stars might be called the

*Kings of the Earth*, according to the conceit of the *Assyrians*, which accounted them as gods, for *God is King of all the Earth*, *Psal. 47. 7.* To distinguish therefore the one from the other, when he speaks of the Sun and the Moon and the Stars which the *Assyrians* accounted as gods, he calls them the *high ones which are on high*: and when he speaks of the *Princes* which served *Sennacherib*, he saith, the *Kings of the Earth upon the Earth*.

22. And they shall be gathered together as prisoners are gathered in the pit, &c.] *i. e.* And the Inhabitants of *Jerusalem* (which is the chief City of the Land) shall be gathered and shut up in *Jerusalem*, as prisoners are gathered together and shut up in a prison or in a dungeon: for so soon as they hear of the approach of *Sennacherib's* Army, they shall run every one to his home, and then as prisoners cannot go out of the prison or dungeon in which they are imprisoned; so shall not they go out of *Jerusalem* again, because of the *Assyrians*, who shall encompass them, besiege them, and block them up.

Note, that this Conjunction *And* doth not relate to the words which went immediately before, but to the twentieth verse. And when he saith, *They shall be gathered together, &c.* he seemeth to point at the inhabitants of *Jerusalem*.

In the pit,] *i. e.* In the prison.

The *pit* is that part of a prison which they call the *dungeon*, which is a deep place under ground, and it is here put for the whole prison it self.

And shall be shut up in prison,] *i. e.* And shall be shut up as it were in prison.

And after many days] *i. e.* After they have been shut up in prison, that is, after they have been besieged many days.

Shall they be visited.] *i. e.* The Lord shall visit them in favor and mercy, and deliver them, by sending his Angel to destroy the *Assyrians* which besieged them, which was fulfilled *2 King. 19. 35.*

This I do conceive to be the most probable meaning of this place: and that as the Prophet did prophecy against the men of *Judah*, *vers. 17, 18, 19, 20.* and comfort them again with the destruction of their Enemies, *vers. 21.* So doth he here, in the former part of this verse, prophecy against the men of *Jerusalem*; and in the latter end thereof, and in the next Verse, comfort

comfort them again.

The only Objection which can be made against this exposition is, That there is no mention here of the men of *Jerusalem*, and that there is no Nominative case to these Verbs, but what is in the former verse.

To which I answer; That the Prophet might point as it were with his finger at the men of *Jerusalem* when he spoke of them, and so he needed not to name them, his pointing at them might be enough to signify whom he meant.

Again, as he doth often put a *Relative* without an *Antecedent*, and leaves the *Antecedent* to be understood by the circumstances of the place; so might he leave the *Nominative* case which should go before the Verb to be understood: Examples whereof we have *Cap. 9. 3.* and *23. 5.* *Mark 8. 22.* and *4. 36. &c.*

*23. Then the Moon shall be confounded and the Sun ashamed,*] By the *Sun* and the *Moon* some understand the *Images of the Sun and the Moon*, which may be called the *Sun* and the *Moon*, as the picture of a man is called a man, and as Idolaters call their Idols by the name of those which they represent: These he saith shall be confounded and ashamed, by a *Metaphor*, because they could not save the *Assyrians* which worshipped them, and relied upon them for their good success.

Some again take the *Sun* and the *Moon*

for the *Sun* and *Moon* indeed, which he saith shall be confounded, by the like *Metaphor*, because they should not save the *Assyrians* which worshipped them as their gods. See *Notes*, vers. 22.

The *Caldee* takes the *Sun* and the *Moon* by a *Metonymy*, for the *Assyrians* themselves, which worshipped the *Sun* and the *Moon*: And indeed those *Assyrians*, which survived the slaughter made by the Angel, *2 King. 19. 35.* might well be said to be confounded and ashamed, because they saw their great hopes and confident boasting which they made, *cap. 36. 14. &c.* and *37. 10.* cut off, by the slaughter of 185000 in one night.

*Shall be confounded,*] i. e. Shall be ashamed.

*When the Lord of hosts shall reign in Mount Sion and in Jerusalem,*] i. e. When the Lord of hosts shall shew that he is the King of *Sion* and *Jerusalem*, and that he protects it (which is the duty of a King) by destroying the vast Army of the *Assyrians* which did besiege it.

*And before his ancients*] And aboundeth, or it is put for *And that*: q. d. *And that before the Ancients of his people which are in Jerusalem, who shall glorify his Name, and praise him for it.*

*Gloriously.*] i. e. After a glorious manner, or after such a manner as shall bring him glory and renown.





# ISAIAH,

## CHAP. XXV.



*Lord, thou art my God, &c.]* In this Chapter and the Chapter following are contained the praises of God, to be sung as it were when those things shall

come to pass which the Prophet prophesied of in the former Chapter.

*I will praise thy Name,] i. e. I will praise thee.*

This Psalm or Song is penned and to be sung in the person of a man of *Judah* or *Jerusalem*.

*For thou hast done wonderful things,]* What wonderful things the Lord had done of old, see *Psal. 105, 106, 107*. But the wonderful things which he had done of late, which moved the men of *Judah* and *Jerusalem* to praise and exalt him, were the destruction of *Samaria*, of which *vers. 2.* and the miraculous preservation and deliverance of his poor people which were besieged in *Jerusalem*, of which *Vers. 4, &c.*

*Thy counsels of old,] i. e.* That which thou hast determined and foretold by thy Prophets of old.

*Of old,] i. e.* From the beginning of the World hitherto.

*Are faithfulness and truth.] i. e.* Are faithful and true.

He puts *faithfulness* and *truth* for *faithful* and *true*, *Abstracts* for *Concretes*, per *Metonymiam Adjuncti*.

Therefore are Gods *counsels* called *faithful* and *true*, because they were performed according as he decreed and foretold.

*2. For thou hast made of a City an heap,]* *Supple,* Of rubbish; *q. d.* For (as thou didst determine, and as thou didst foretell by thy Prophets) thou hast overthrown and ruined the City of *Samaria*.

The Prophet proves here by an instance, that the *counsels* of God are *faithfulness* and *truth*, and that he hath done wonderful

things; and gives a reason also why the men of *Judah* should praise him.

*Of a City]* By this City he meaneth *Samaria*, the chief City and Metropolis of the Kingdom of *Israel*.

*Of a defenced City a ruine,]* This is a repetition of the former sentence.

He calls *Samaria* a defenced City, because it was well fortified, so well fortified, as that *Salmaneser* was three years before he could take it, *2 King. 17. 5.*

*A ruine,] i. e.* A ruinous heap of rubbish and stones.

He saith, a *ruine*, for a ruinous heap, per *Metonymiam Efficientis*.

*A palace of strangers,]* By these words he means *Samaria*, as he did before.

*Samaria* was the royal City of the Kings of *Israel*; and is called here, *A palace of strangers*, because of the strange gods which were worshipped, and had Temples there; such as *Baal* was, who had an Altar and a House there, and was there worshipped, *1 King. 16. 32.*

*Of strangers,] i. e.* Of strange gods.

*It shall never be built.]* Note, that this word *Never* doth not always exclude all time to come, but sometimes a good while onely; so that the sence of this place may be, It shall not be built, or brought to its former splendor, for a long time again.

*3. Therefore shall the strong people glorifie thee,]* By the strong people understand those people which were Enemies to the *Jews*, and were mighty in strength to oppress them; these people are said to glorifie God, because they were afraid of him, and did fear him because of his great power, which they could not but acknowledge when they saw that he had overthrown *Samaria*, and destroyed the Kingdom of *Israel*, as he had determined, and as he had threatened by his Prophets.

These men therefore glorified God, though against their wills.

The

*The City of the terrible Nations shall fear thee.]* He puts *City* for *Cities*, A singular for a plural number. And by *the Cities of the terrible Nations*, He meaneth the Cities of those Nations which dwelt nigh unto *Judah*, and which were a terror to the *Jews*, because of their great power and implacable malice. These Cities hearing of the destruction of *Samaria*, which God destroyed for the *Jews* sake, cap. 17. 14. might justly fear, least that as God had destroyed *Samaria* for their enmities to the *Jews*; so he might destroy them also.

4. *For thou hast bin a strength to the poor.]* i. e. For thou hast strengthened the poor, and delivered him when he was distressed by his enemy the *Assyrian*, as thou hadst decreed and foretold. Note, that this particle *for*, relates (not to the third, but) to the first verse; and here is contained another reason, why a man of *Judah* should exalt and praise the Lord: and another instance to prove that the Lord doth wonderful things, and that his Counsels are faithfulnes and truth.

*A strength.]* i. e. He puts a *strength*, per metonymiam effecti, for the giver of strength.

*To the poor.]* i. e. To the Jew when he was in a poor despicable condition.

He considereth the Jew in the condition he was in, when *Senackeribs* Armies had destroyed all the Land of *Judah*, but onely *Hierusalem*, and had brought *Hierusalem* to great streights.

*A strength to the needy.]* This is a repetition of the former words.

*In his distress.]* He speaks of the distress which the *Jews* were in, when *Senackeribs* Army had wasted *Judah*, and besieged *Hierusalem*.

*A refuge from the storm.]* i. e. A place to fly to from the storm. This speech is metaphorically, and signifies, that the Lord did defend the *Jews* from the fury of the *Assyrians*, as a refuge or covert doth defend a man from the storm.

*A refuge from the heat.]* This is metaphorically, and the same for fence with the former sentences. He compares the *Assyrians* here to the *heat*, and God to a *shadow*: for as the *shadow* of a Cloud, or an house, or Tent or Tree doth defend a Traveller from the scorching heat of the Sun in hot Countries, so did God defend the *Jews* in *Hierusalem*, from the fierce anger and fury of the *Assyrians*.

*When the blast of the terrible ones.]* i. e. When the fury of the *Assyrians*, &c. The *Assyrians* were at this time terrible to all that dwelt about them, especially to the men of *Judah* and *Hierusalem*, whose fury and anger against them and their City, He compares to a blast of winde which is violent for the time: but yet it was but as a blast, and for a time, because God soon brought it to an end.

*As a storm.]* i. e. Was as a violent and fierce storm; for a storm, though it be there, yet it is fierce and violent.

*Is for Was.*

*Against the wall.]* i. e. Against the walls of his City, to wit, *Hierusalem*, which the *Assyrians* desired to ruine.

He saith, *Wall for Walls*: a singular for a plural number.

5. *Thou shalt bring down the noise of strangers.]* i. e. For thou shalt pull down and abate the wrath of the *Assyrians*.

By a *noise* he meaneth *wrath*, per metonymiam effecti; for angry men brawle and make a great noise and stir in their passion: wherefore this is given as a sign of a meeke man, that he doth not cry, nor lift up, nor cause his voice to be heard in the streets, cap. 42. 2.

I conceive that this and that which followeth is not part of the Song, but that the Prophet speaks this by way of prophecy to shew, that the Jew in that day may justly and truly sing that Song, or that part of the Song which is contained in the fourth verse; for the matter thereof shall prove true. And therefore I understand that causall Particle, *For*, in the beginning of this verse. But if this be to be taken for part of the Song; then is a future tense, put here for a *preterperfecti* tense: and the Tenses are here much confounded.

*Of strangers.]* They were accounted all strangers to the *Hebrews* which were not the Sonnes of *Abraham*, *Isaac* and *Jacob*, But he names not here any strangers in generall, but the *Assyrians* in particular, Per synecdochen Generis: And the *Assyrians* were such strangers to the *Jews*, as that the *Jews* understood not their Language: Cap. 28. 11. Cap. 33. 19.

*As the heat in a drie place.]* *Supple*, is abated and brought down.

He speaks of the heat of the Sun, which if it be excessive, is grievous in all places; but especially in a place of drought.

Even

*Even the heat.*] *Supple*, in a dry place.

By the shadow of a Cloud] i. e. By a shadow caused by a Cloud.

He sheweth here how the heat of the Sun, is abated or brought down.

The branch of the terrible ones,] i. e. The branches of the Assyrians.

He puts *branch* for *branches* ; a *singular* for a *plural* number. And by the terrible *ones*, he meaneth the *Assyrians*, as verse 4.

This Genitive Cafe is a Genitive of *Identity*: And therefore when he saith, the *branch* or *branches* of the *Affyrians*, it is as if he should say, the *Affyrians*, which I call *branches*, because I compare them to the *branches of a Tree*, see cap. 10. 33. where he hath the same comparifon.

Shall be brought low,] i. e. shall be cut down.

6. *And in this Mountain shall the Lord of Hosts make unto all people a feast of all things, &c.*] The Mountain here meant is Mount *Sion* in *Hierusalem*, the place where God dwelt.

What a mighty slaughter the Lord made of the *Affyrians* when they besieged *Jerusalem*, is well known, **2 Kings 19. 35.** And what a joy it was to all the Neighbouring Nations to hear of this slaughter, we may easily conceive, because the *Affyrians* were mighty hunters and oppressors of men, subduing all people which dwelt near unto them to themselves, and making them their vassals and tributaries: that therefore the Prophet might express the joy which all people should conceive at the slaughter which the Lord would make of the *Affyrians* about *Jerusalem*: he doth by way of allegory, make the Lord like the Master of a Feast, inviting all people to his house, to feed upon the flesh of their enemies, which he would slay, and to drink and make themselves merry with their blood which he would shed; for feasts are to make them merry which are invited thereunto.

*A feast of fat things,*] i.e. A feast of fat Cattle, as Rams and Lambs, and Goats and Bulls; by which are metaphorically meant the *Affyrians* which God would then slay: for those which God slaies in his wrath, are often likened to fat Cattle, as *Cap.* 34. 6. *Ezek.* 39. 18.

*A feast of wines on the Lees,*] i. e. A feast in which there is variety and plenty of wine, well settled and purged from the Lees or grounds.

He faith, *Wines on or upon the Lees, for*  
*wines purged from the Lees,* because as the  
 wine grows clear, and is purged from the  
 Lees, the Lees fall to the bottom of the Vef-  
 fel, and so the wine is above the Lees.

*Well refined,*] i. e. Well purged.

There are a Repetition and exposition of those words, *Wines on the Lees*.

As by *fat things* were metaphorically meant the *Affyrians* which were slain: so by *wine on the Lees* is meant the blood of the *Affyrians*, which was shed in that slaughter.

7. *He will destroy in this Mountain the face of the covering caft over all people.*] Here is an *Hypallage* in these words; for he faith, *He will destroy the face of the Covering*; for *he will destroy the covering of the face*. And by the *Covering of the face*, he meaneth ſuch a Covering as they were wont to weare over the face therewith to hide it.

Note, that they which were heavy and sorrowfull, were wont to cast a *vail* or *covering* over their faces, in the time of their *sorrow* and *heaviness*, as may appear, 2 *Sam.* 15. 30. & 19. 4. and *Hierem.* 14. 3. and *Ethier* 6. 12. Hence may the *vail* or *covering* of the face be taken, *Per metonymiam adjuncti*, to signifie sorrow and heaviness it self. Wherefore when the Prophet saith, that the Lord will destroy the face of the covering cast over all people, his meaning is, That he would take away sorrow and heaviness from all people, by destroying the *Assyrians* which made all people which lived about them to droop, and to be of a sorrowfull heart, because of the cruelty and daily oppression which they used towards them.

The Lord is said to *destroy the face of the covering of all people in Mount Sion*, because from thence he destroyed the *Affyrians*: and thither he did invite them, and there in:erteine all people.

Yet note that a *singular* number may be put for a *plural*: and *Mountain* for *Mountains*, both in this and the former verse. And then by the *Mountains* may be understood those *Mountains* about *Hierusalem* on which the *Affyrians* were slain by the Angel.

*And the vail that is spread over all Nations.] This is a repetition of the former sentence.*

*He will swallow up,*] i. e. He will destroy,  
or take away.

A metaphor taken from such beasts as  
Ff *swal-*



swallow down their prey without chewing, through greediness, which is consumed in their stomach.

*Death,*] i. e. Sorrow and grief.

*Death* is put here *per metonymiam effecti*, for sorrow and grief: for the sorrow of the world worketh death, 2 Cor. 7. 10.

This is a Repetition of the former sentence.

Or by *Death* may be understood the danger of death, in which all people were in while the *Assyrian* was in his full power. Or by *Death* may be meant that violent *Death*, whereby the *Assyrians* destroyed the men of *Judah*, and all other people, of which he speaks here as of a person and enemy by a *Prosopopæia*.

*In victory,*] i. e. By victory, he meaneth the victory which the Lord had over the *Assyrians*, 2 Kings 19. 35. for because the *Assyrians* made all the Neighbour people sorry through their continuall oppressions, it must needs take away the sorrow of those people, and glad their hearts, to hear of the victory obtained over the *Assyrians*. Or, by victory may be meant the victory not over the *Assyrians* but over *Death*, of which as I said he speaks here as of a person and an enemy by a *Prosopopæia*.

*And will wipe away tears from all faces,*] i. e. The Lord will take away that grief from all people which the *Assyrians* had caused.

This is a Repetition of the former words.

*Tears.*] Tears are put, *Per metonymiam effecti*, for grief or sorrow which causeth tears.

Note here that St. Paul useth these words *He will swallow up death in victory*, to prove the Resurrection of the just to a life immortal, 1 Cor. 15. 54. And St. John useth these words, *the Lord God shall wipe away tears from all faces*, to shew the pure joy which the Saints shall enjoy in the Kingdom of Heaven, Rev. 7. 17. & 21. 4. And so may they well signify in a second and sublime sense, and in a second or sublime sense the feast spoken of here verse 6. may signify also all those spirituall blessings and benefits which the Saints receive by Christ: for as the affliction of the *Jews* signifies mans misery by sin, and the deliverance of the *Jews* from their affliction signifieth our Redemption by Christ; so may those temporall joyes and blessings which the *Jews* enjoy at

any time after their deliverance out of their affliction, tipifie the joyes and blessings of the Saints whom Christ hath redeemed from their sins, after that their redemption: And therefore while the Prophet speaks of the temporall joyes and blessings of the *Jews*, he may so temper his speech, as that by the same words he may signify also the joyes and blessings of the Saints which they receive by Christ.

*And the rebuke of his people shall he take away from off all the Earth.* q. d. And though now all people do rebuke and reproach the *Jews* the people of God in all places, yet then they shall rebuke them and reproach them no more. For when they shall hear what their God hath done to the *Assyrians*, their enemies for their sake, they shall be afraid to rebuke them and reproach them, as heretofore they have done.

9. *And it shall be said,*] *Supple*, by the men of *Judah* and *Jerusalem*.

*In that day,*] *Supple*, in which God shall destroy the Army of the *Assyrians* by his Angel, and so take away the grief of all people, &c.

*We have waited for him,*] *Supple*, till he came to deliver us.

He speaks here of God *Ἀνθρῳπονόμος*: Or we have waited for him, that is, we have waited for his salvation.

*We will [or shall] be glad and rejoyce in his salvation.*] This is a repetition of those former words, *he will save us*.

Because salvation causeth joy and gladness; therefore to say, that they shall be glad and rejoyce in the salvation of the Lord, is as much to say, as the Lord will save them, *per metonymiam effecti*.

*In his salvation,*] i. e. Because of his salvation.

This *Præposition*, *In*, among the *Hebrews*, serves for almost all other *Præpositions*, and here it is put for, *for*, *or*, *because* of.

*His salvation,*] i. e. The salvation which he will bring us.

It is therefore called *his salvation*, because he is the Authour of it.

Or by *his salvation* may be meant *his saving power*.

10. *In this Mountain.*] i. e. In the Mount *Sion*.

*Shall the hand of the Lord rest,*] Shall the Lord rest and abide, so that he will not be far from us in the time of need; but will be ready

ready at hand to help us at all occasions.

He puts *the hand* here for the *whole man*, by a *Synecdoche*; and therefore the *hand*, rather than any other parts, because we hold our weapons in our hands, whereby we offend and defend.

He speaks of God as of a man, *per Anthropomorphiam*.

And Moab shall be troden down.] i. e. And he shall tread down the Moabites.

Moab is put here, *per Metonymiam Efficientis*, for the Moabites, or the children of Moab, which were at this time the Enemies of Judah, and as it seemeth, had lately vexed them, and took spoils from them.

11. And he shall spread forth his hands in the midst of them,] q. d. And he shall run into the thickest Troops and Companies of the Moabites as they are in battel; and when he is there, he shall spread forth his hands in the midst of them, that he may reach the further, and beat all them down that come within his reach on either hand.

Note here the *Enallage* of the number, for he speaks here of the Moabites in the plural number, whereas he spoke of Moab before in the ninth Verse in the singular number.

Note also, that he speaks of God, *anthropomorphice*, as of a man.

As he that swimmeth spreadeth forth his hands,] And such a one spreadeth forth his hands to the uttermost.

And he shall bring down their pride,] i. e. And he shall knock down their pride, &c. *Assumptum*.

The pride of those which were slain was brought down with themselves; the pride of them which survived was pulled down by their conquest and overthrow.

Together with the spoils of their hands,] i. e. Together with the spoils which they have taken from us, which hath made them proud and lofty.

It seems from hence, that the Moabites had vexed the men of Judah, and had had the better of them at some time or other; or at least, that they had made some incursions into their Land, and carried away some spoils uncontrolled.

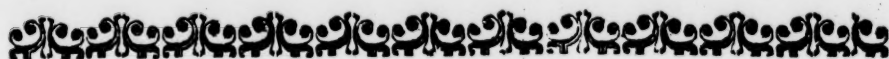
Note, that this is the end and effect of Gods spreading forth his hands; for by that he brought down the pride of the Moabites with the spoils of their hands.

12. And the fortress of the high fort of thy walls] i. e. And the strong and high bulwarks which are built upon the walls of thy Cities, O Moab, to defend them.

He puts *fortress* for *fortresses*, a singular for a plural number; and *fort* for *forts*.

Note here the *Enallage* of the person and number, for he speaks to Moab by an *Apostrophe* in the singular number, whereas he spoke of the Moabites just before in the plural number.

Shall he bring down,] i. e. Shall he cast down, or break down: *Assumptum*.



## ISAIAH,

## CHAP. XXVI.



*N that day*] i. e. At that time in which the *Assyrians* shall be destroyed by the Angell of God.

*This song shall be sung,*] i. e. Let this Song be sung; for the *Hebrews* use a *Future* tense for an *Imperative* Mood, or this Song may be sung.

*We have a strong City*] He meaneth *Jerusalem*.

*Salvation will God appoint for walls and bulwarks,*] i. e. God will appoint *salvation* it selfe in stead of walls and bulwarks, to defend it and protect it: And where *salvation* it selfe is in stead of walls and bulwarks, that City must needs be safe.

*Salvation* may be taken here either actively, or passively, or neutrally; if actively, then by *salvation* may be meant *Gods saving power*, which is the cause of *salvation*, per metonymiam efficientis: If passively or neutrally, then by *salvation* is meant that, by which a thing is said to be formally safe: and which way soever it be taken, he speaks here of *salvation*, either as a person by a *Prosopopæia*, or at least as of a thing by it selfe subsistent.

Note, that he useth a *Future* for a *Præterperfect* tense.

2. *Open ye the gates, that the righteous nation, which keepeth the truth, may enter in*] q. d. O ye Citizens of *Jerusalem*, open ye the gates of your City, and take in those godly men and constant professors of the truth, which come to you for a refuge against the *Assyrians*.

*The righteous Nation*] He meaneth by these, those godly *Jewes* which lived in other Cities and Towns of *Judah* and *Benjamin*, and ran to *Jerusalem* to save themselves from *Sennacheribs* Armie, and would not comply with *Sennacherib*, and forsake their Religion to save themselves as others did; and he saith the *righteous nation*, for

those of the nation which are righteous, by a *Synecdoche Integri*.

Note, that those which were righteous and upright in heart, when they heard that God had appointed *salvation* for walls and bulwarks to *Jerusalem*, that is, that God would defend *Jerusalem* and preserve it against the *Assyrian*, they believed Gods Word and hasted thither for safety.

Note also, that though this song was to be sung after the *Assyrian* was destroyed by the Angell, yet he speakes of those things which went before it, as though they were then to come, the better to set out what he speaks of to the life. A thing usuall in such subjects.

*Which keepeth the truth*] i. e. Which are constant in the profession of their Religion, which is the true Religion, and change it not to curry favour with the *Assyrians*.

*May enter in.*] And so be safe from the fury and violence of the *Assyrians*.

3. *Thou wilt keep him in perfect peace whose mind is staid on thee.*] He useth here an *Apophrophe* to God.

Although these words are occasioned by that peace and safety in which God kept the Inhabitants of *Jerusalem*, and others which (relying upon Gods protection) ran thither for relief against *Sennacherib*: Yet I take the words generally, of Gods preferring all which trust in him; for the Divine Singers use to arise from Particulars to Generalls in the praises of God, as may be observed in the Song of *Hannah*, 1 Sam. 2. verses 8, 9. And in the Song of the Virgin *Mary*, Luke 1. 50. &c.

*In perfect peace,*] i. e. In perfect safety.

The *Hebrews* by the word *peace*, mean all and every kinde of prosperity or good.

*Whose mind is staid on thee.*] i. e. Who trust in thee and rely upon thee.

The *minde* is put for the whole man; and in the word *staid*, there is a *Metaphor* from



a man leaning upon a staffe, which staies him up that he falls not.

4. *Trust ye in the Lord for ever,*] This is an *Apostrophe* to the men of *Judah* and *Jerusalem*, drawn as an inference from, and used by occasion of those words, *Thou, O God, wilt keep him in perfect peace, whose minde is staied on thee, because he trusteth in thee.* q. d. Being therefore that the Lord will keep him in perfect peace whose minde is staied on him, because he trusteth in him; *Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.*

*In the Lord Jehovah is everlasting strength.*] *Supple*, And therefore he is able to save you and preserve you alwayes.

5. *For he bringeth down, &c.*] i. e. For he casteth down, &c. *As before.*

The connexion is, q. d. Trust in the Lord, trust not in the strength of any fenced City, for he bringeth down, &c.

*Them that dwell on high,*] i. e. Those which dwell in Castles and Forts, which are built upon rocks and high places, and which are built with walls, and so are both by nature and art, more impregnable then others, by reason of which they trust more in the strength of the place, then they do in God.

*The lofty City he layeth it low,*] i. e. The City which is built upon an high rock or mountain; or, the City which is fortified and encompassed about with high walls and towers, and so maketh the Inhabitants thereof more to trust in the strength thereof then in God, he demolisheth and bringeth to ruine.

This Relative *It*, is redundant.

*The foot shall tread it down, even the feet of the poor,*] i. e. They which are weak and of no account for warlike forces, shall cast it down as easily as a man treads down a flower of the field with his foot.

*The foot &c.*] *The foot* is put here for the whole man, by a *Synecdoche*, and *the foot* rather then any other part, because with that we tread, &c.

*Shall tread it down,*] i. e. Shall easily and without much adoe beat it down: a *Metaphor*.

*The poor.*] By the poor he meaneth, by a *Metaphor*, those which are contemptible; and contemptible in particular in the matter of warlike strength.

*And the steps of the needy.*] By *steps* he meaneth the *feet*, per *Metonymiam Effecti*.

This is a repetition of the former Sentence.

7. *The way of the just is uprightness,*] i. e. The actions of the just man are upright, &c.

The Prophet useth here again his *Apostrophe* to God which he interrupted in the two former verses, by an *Apostrophe* to the men of *Judah* and *Jerusalem*.

And by the *just man* he meaneth those godly and religious men which were in *Jerusalem* when *Sennacherib's* Army did besiege it (as appears by the next verse) whom he called *the righteous nation*, vers. 2. These he sheweth here to be no hypocrites, but truly godly and religious men, whose sincerity he here mentioneth, that he may shew that they are such as are worthy of the salvation of God.

*The way*] i. e. The actions.

The *Hebrews* often put *the way* for the actions of man, by a *Metaphor*, because we attaine to the end which God hath propounded to us by holy actions, as we come by the way to the place to which we would go.

*Of the just*] i. e. Of the just men, *Supple*, which hide themselves in *Jerusalem* from the *Assyrians*.

He puts here a *Singular* for a *Plural number*, by an *Enallage*.

*Is uprightness.*] i. e. Is upright and without hypocrisie.

He saith *uprightness*, for *upright*, using an *Abstract* for a *Concrete*, per *Metonymiam Adjuncti*.

*Thou most upright*] i. e. Thou O God which art the most upright.

*Dost weigh the path of the just.*] i. e. Dost examin the wayes or the actions of these just men, and dost finde them to be truly upright.

*Dost weigh*] i. e. Dost examin.

This word is *metaphoricall*, taken from the weighing of such merchantable Commodities as are sold by weight; or, from the weighing of gold in scales, to know whether it be weight or no.

Note, that the word *weigh*, is to be taken here not onely for to examine, but also to finde good upon examination, by a *Syllepsis*.

*The path.*] i. e. The way, that is, the actions as before.

8. *Yea, in the way of thy judgements, O Lord, have we waited for thee,*] i. e. Yea, when thy judgements, and chastisements, and afflictions, (brought upon us by the *Assyrians*)

*syrians*) have been upon us, we have not tainted or started aside, but have waited for thee, *that is*, for thy salvation, and for thy coming to deliver us.

This is a great argument of true and sincere uprightness; not to be offended because of afflictions and persecutions, but to put our trust in God even when he doth chastise us and afflict us.

Note here the *Enallage* first of the number, for he speaks of the *just* in the *Plural* number, whereas he spoke of them in the *Singular* number just before; then of the *person*, for he speaks of them here in the *first person* (making himself one of the number) whereas he spoke of them there in the *third*.

*Have we waited for thee,* ] *i. e.* For thy coming. See *cap. 25. 9.* Or, *for thee, that is*, for thy help; or, for thy loving kindness.

*The desire of our soule is to thy name,* ] *i. e.* The desire of our soul hath been to thee, as to the object thereof; *that is*, we have heartily desired thee & thy presence to help us; or, we have heartily desired thy loving kindness towards us.

A *Present* is here put for a *Preterperfect* tense.

*To thy name,* ] *i. e.* To thee.

An *Hebrew* Periphrase.

*And to the remembrance of thee,* ] *i. e.* And to the remembrance of those things which thou hast done for them which trust in thee, and of the promises which thou hast made to us; for by the remembrance of these things, are we sustained in the midst of all our afflictions.

*Of thee,* ] *i. e.* Of the things which thou hast done for them which trust in thee, and of the promises which thou hast made to us; for *God* may be, and is often put (especially in the *Psalmes*) for his *actions* and his *attributes*, by a *metonymy* of the cause and of the subject.

9. *With my soule have I desired thee,* ] *i. e.* And I thy servant have also with my soule desired and prayed for thy mercy and loving kindness towards us thy people.

*In the night* ] *Supple*, At which time I have bin waking, when others have been asleep.

It is probable (which some say) that this Song ended at the *eight* verse, and that *Isaiah* himself fore-seeing by this song what God would do for the righteous and their

prayers, and how he would deal with the proud, becomes a suitor to God for the salvation of the poor *Jews* from the fury of the *Affyrians*, and for the destruction of those *Affyrians* their proud and deadly enemies.

*Will I seek thee* ] *i. e.* I will seek thy mercy and loving-kindness, and pray for it.

What we desire and seek for truly & sincerely at Gods hands, we pray to him for; for that is the means appointed to us to obtaine from him, *for call upon me in the day of trouble and I will deliver thee*, saith the Lord, *Psalm. 50. 15.* *Ask and it shall be given you*, saith our Saviour, *Mat. 7. 7.*

*Early,* ] *i. e.* Betimes in the morning when my spirits are fresh, and before I do any other thing; yea, while others are yet scarce awake.

*For when thy judgements are in the earth* ] Between these and the former words we must understand this or the like prayer or petition, *viz.* *Shew us therefore thy mercy and loving-kindness, O Lord, and take away thy judgements from us which trust in thee, and poure them out upon our enemies the wicked Affyrians which fear not thy Name.*

*When thy judgements are in the earth* ] *i. e.* When thy judgements are upon the Inhabitants of the earth, *that is*, upon the *Affyrians*.

Note, that *in*, is put here for *on*, or *upon*; and that by the *earth*, are meant the *Inhabitants of the earth*, by a metonymy: and by the *Inhabitants of the earth* in generall, are meant the *Affyrians* in particular, whom he calls the *Inhabitants of the world*, in the next words, and againe in the eighteen verse.

*The Inhabitants of the world,* ] *i. e.* The *Affyrians*. See verse 18.

*Will learn righteousness,* ] And so by consequence will not use oppression as now they do towards us.

10. *Let favour be shewed to the wicked,* ] *i. e.* If thou sparest him that is wicked, and dost suffer him to go unpunished, and to escape thy judgements.

By the *wicked* in generall, he meaneth the *Affyrians* in particular, by a *Synecdoche*.

*He will not learn righteousness,* ] *i. e.* He will not learn righteousness, and so by consequence will not leave off to do evil and to oppress.

*In the Land of uprightness, &c.* ] *q. d.* Yea, though

though he be in a Land where uprightnesse is professed and practised (such as the Land of Judah is) and liveth among righteous men, whose example might move him to deale righteously, yet (if thou dost not smite him but sparest him) he will do unrightly.

*The Land of uprightnesse*] i. e. The upright Land; for the Hebrews put a Substantive of the Genitive Case for an Adjective. And a Land is called a Land of uprightnesse, or, an upright Land, because of the Inhabitants thereof, which are upright men, and professe and practise uprightnesse therein.

*He will deale unjustly,*] i. e. He will do wrong.

*And will not behold the Majesty of the Lord.*] i. e. And will not take notice of the power of God over all men, and of his justice; so as to reverence and feare him, and leave off to deal unjustly & to do wrong for fear of him.

*The Majesty of the Lord,*] By the Majesty of the Lord is meant the Lord him selfe. See cap. 24. 14. And by the Lord himselfe is meant the power and justice of the Lord, by a Metonymy.

*Lord, when thy hand is lifted up, they will not see,*] i. e. Yea, though thou dost threaten them for their evill doings, and art ready to smite them, if thou dost not smite them they will take no notice of it, but persist still in their evill doings.

He alludes here to a man, who when he threatens and is ready to strike, lifts up his hand to fetch his blow.

*But they shall see,*] q. d. But yet at length when thy hand falls upon them, and thou smitest them, they shall see it, and feel it too to their cost.

*And be ashamed*] viz. So many of them as shall escape death.

*For their envy at the people,*] i. e. For the evill which they have done to thy people.

He puts envy here for mischief, proceeding of envy, by a Metonymy.

*The Assyrians at this time did mightily vex and distresse the Jews the people of God.*

*The fire of thine enemies,*] i. e. That shame which useth to befall thine enemies.

Fire is put here metaphorically for shame, because as fire is red, so shame causeth redness through blushing in the face. In the

same sence the Prophet saith, *their faces shall be as flames,* cap. 13. 8.

*Shall devour them.*] i. e. Shall befall them.

Fire is said to consume and devour, as cap. 9. 18. Wherefore the Prophet using the word fire metaphorically, saith in allusion to that, *it shall devour them*; whereas if he had said *shame* without a metaphor, he would have said, *shall befall them*, or *take hold upon them*.

By this phrase the Prophet signifies the excess of shame.

12. *Lord thou wilt ordaine peace for us,*] i. e. Lord ordaine, we beseech thee, peace for us.

He puts here a Future tense of the Indicative mood, for an Imperative, after the Hebrew manner.

*For thou also hast wrought all our works in us,*] q. d. For whatsoever hath happened to us, whether it be good or evill, comes from thee, *Supple*, and therefore it is in thy power, O Lord, to procure us peace and ordain it for us.

*Thou also*] This Particle *also*, is either redundant, or it doth relate to second causes, which though they are principall instruments in the works here spoken of, yet they are but instruments directed by God, and therefore God also works these works, though the worldling takes the second causes for the sole causes, and never looks up to God.

*All our works*] By works are here meant all events, and all things which happened to them, which he calls *their works*; not because they did them, but because they were done or hapned to them, or among them.

*In us.*] i. e. Among us, or to us; (for *In* will serve for almost any preposition whatsoever) q. d. which have happened or have bin done to us, or among us.

13. *Other Lords besides thee have had dominion over us,*] The Hebrews were a free people, not subject nor tributary by right to any under God, who was their King and their Lord, Psal. 44. 4. If any one therefore demanded subjection or tribute of them, or made himself a Lord over them (as the Assyrians did at this time) he was a Tyrant by usurpation, and a Tyrant by oppression; both which were grievous to the Hebrews, and from both which the Prophet here in the name of the Jews desireth to be delivered.

Have



*Have had dominion,*] These words signify a continued act; *q. d.* Other Lords besides thee have had and still have dominion over us.

Though the *Philistines*, and *Jelufites*, and *Syrians*, and others have at times lorded it over the *Hebrews*, yet he complains here of the *Affyrians* onely, who onely Lorded it over them at this time.

*But by thee onely will we make mention of thy name,*] *i. e.* But by thy goodness towards us (and thy goodness onely) let us make mention of thee, as of our onely Lord, *q. d.* But deliver thou us, O Lord, in whom onely we trust; deliver thou us for thy mercy and goodness sake, from all other which have dominion over us, that we may make mention of thee as of our Lord, and of thee onely, and call none other our Lord but thee alone.

He puts here a *Future* tense of the *Indicative* mood, for an *Imperative*, as before.

*By thee onely*] He puts God here for the mercy and goodness of God, *per metonymiam Subiecti*. And he saith by thee onely, because they trusted onely in God, and expected help onely from him.

*We will make mention of thy name.*] *i. e.* Let us make mention of thee, *Supple*, as of our onely Lord.

He saith *thy name*, for *thee*, as *cap. 25. 1. & 26. 8.* And when he saith, *we will make mention*, or *let us make mention of thy name*, it is as if he should say, *let us call thee onely Lord*; or, *be thou alone our Lord*; for to call God our Lord, and for God to be our Lord, is all one in the *Hebrew* manner of speech.

*14. They are dead, they shall not live,*] *q. d.* They shall be cut off, they shall not live which usurpe dominion over us, and disturb our peace.

The Prophet sheweth here, that the Lord hath heard his prayer, and will grant his request in destroying the *Affyrians* which did Lord it over the *Jews*.

*They are dead,*] He puts here a *Present* or *Præterperfect* tense for a *Future*, to signify the certainty of what he speaks; and so he doth again three or four times in this verse, and many times in this Chapter.

*They shall not rise,*] *Supple*, to live in this world to vex and distress us any more.

*Therefore hast thou visited and destroyed them,*] *i. e.* For thou wilt visit them and destroy them.

He puts *Therefore*, for *For*, or *Because*, as the same word in the Original is rendered, *Gen. 38. 26.*

*Hast thou visited*] God visits both in anger and loving-kindness: when he visits in loving-kindness, he redeemeth and delivereth; when he visits in anger, he afflicts and punissheth.

*And made all their memory to perish.*] *Supple*, So as that they shall not be so much as once remembered.

*15. Thou hast increased the nation, O Lord,*] *i. e.* Thou wilt increase our nation, O Lord, thou wilt increase the nation of the *Jews* again, when it is diminished.

The Nation of the *Jews* was increased at this time, by the return of many *Jews* into their Country (upon the wonderfull destruction of *Sennacherib's* Army) which *Jews* had fled into other Lands for safety, when *Sennacherib* first invaded *Judea*; at which time also many of other nations being moved by that miraculous destruction of the *Affyrians*, forsaking their idolatry, came and lived in *Judah*, and so increased that nation, even the nation of the *Jews*.

*Thou art glorified,*] *i. e.* Thou wilt do that for which thou shalt be glorified, *per Metonymiam Effecti*.

That which he did here was, that he destroyed the *Affyrians*, and delivered his own people, and restored them to peace and happiness again.

*Thou hast removed it far unto all the ends of the earth.*] *i. e.* Thou wilt enlarge the nations, that is, the people of *Judah* which shall be shut up in *Jerusalem*, and there be besieged and imprisoned by the *Affyrians*, and wilt remove it thence into all the parts of the Land.

Note that a *Præterperfect* tense is here put for a *future*.

This he did when he destroyed the *Affyrians*, by which the people might go whither they would without fear.

*Far*] *Supple*, From *Jerusalem*, where they were shut up, and as it were imprisoned.

*Of the earth.*] By the earth he meaneth the Land of *Judah*, *per Synecdochen Integræ*, as *cap. 24. 17. &c.*

*16. In trouble*] *i. e.* When the *Affyrians* afflicted and distressed them.

*Have they*] *i. e.* The just and righteous men which were in *Jerusalem*.

*Have they visited thee.*] *i. e.* Have they come

come into thy Temple which is thy house and there visited thee, and offered up their prayers to thee. See 2 Kings 19. v. 14, 15.

He speaks here of things then to come, as if they had been then already past, and that for the certainty of them.

17. *Like as a woman with child, that draweth near to the time of her delivery, is in pain, and crieth out in her pangs, so have we been.* Supple. In great paine and anguish of heart, and so have we cryed out for very grief, because of the oppressions wherewith the Assyrians do oppress us.

Note here, how he changeth persons, from the third to the first.

18. *We have been with child,* q. d. Yea, we have been yet more like to women with child, for we have been as it were with child with the hopes of deliverance from the distresse, wherewith the Assyrians do distresse us.

*We have been in pain,* i. e. We have been in pain and anguish of spirit, because of our oppressions from which we desired to be delivered.

*We have as it were brought forth wind,* But yet when after all our pain and anguish of spirit, we thought we should have brought forth deliverance according to our hopes, we did not bring forth deliverance as we hoped.

To bring forth wind is, to bring forth that which is contrary, or at least not according to our hopes and expectation.

The Prophet seemeth here to allude to those *ovis* or those windy egges which naturalists speak of, of which cometh no bird nor chick, but they prove adde.

Nor doth it hinder the allusion, that in the former part of this similitude he alludes to a woman with child, who is not *ovis* but *ovis*, i. e. Not such a one as layeth egges, but bringeth forth her young alive: for the Prophet doth often mingle Metaphors and Allegories, and allude now to one thing, now to another in the same sentence.

*We have not wrought any deliverance in the earth,* i. e. We have not hitherto procured from thee any deliverance from the oppression of the Assyrians which oppress us in our Land.

He sheweth here what he meaneth by the fore-going words, and what it was with which they were with child; they were

with child with hope of deliverance, and with hope that the Assyrians should be destroyed; but they brought not forth this child.

The means by which they would have wrought this deliverance, was by prayer, which hitherto God had not heard.

Note, that the Prophet leaveth his former allegory here, which if he had followed, he should have said, *we have not brought forth deliverance.*

*In the earth,* He takes the earth here for Judea, as verse 15.

*Neither have the Inhabitants of the world salu* Neither hast thou as yet smitten the Assyrians which now vex us (as thou didst the Egyptians and Moabites which vexed our fore-fathers) that they might fall.

*The Inhabitants of the world* By the Inhabitants of the world he meaneth the Assyrians, per Synecdochen Integri. And the Assyrians might be called at this time the Inhabitants of the world, rather than any other people, because of their large dominions in the world.

19. *Thy dead men shall live,* This is the answer of God to that complaint which the Prophet made just before in the person of the just nation.

*Thy dead men* i. e. Thy men which are but as dead men in thy esteem, and in the esteem of the world, because no man can see how they can possibly escape the sword of the Assyrians.

*Shall live,* i. e. Shall live again, i. e. Shall escape death and flourish again.

He persists in the allusion to dead men.

*Together with my dead body shall they arise,* i. e. Together with my holy City Jerusalem, which is accounted but as a dead carcase, shall they arise from the dead.

He speaks here of Jerusalem as of a woman which first he calls *Hir*, in respect of the love which he did bear to her; for he loved the gates of Sion more than all the dwellings of Jacob, Psal. 87. 2. Yea, in respect of the marriage by which he had married her, for he was her husband. Cap. 54. 5. Then he calls her his dead body (in respect of the opinion of men which made no other account but that the Assyrians would destroy her, as they had destroyed other Cities of Judah, their power being so great and their wrath so hot against her) and in allusion to that, that Jerusalem was to God as a *Wife*, and as his *Love*, these words, *my*

G g dead

*dead body* sound somewhat amorously, or love-like.

This which is here spoken of, was fulfilled when God destroyed the Army of the *Affyrians* which did sorely distresse *Jerusalem*, and the men within her, by which they in *Jerusalem* were relieved.

*Ye that dwell in the dust,*] By them that dwell in the dust are meant *dead men*, whom he describeth by that, that they dwell in the dust, because the dead are bruied in the dust of earth.

And by *dead men*, he meaneth metaphorically those *Jews* which were in *Jerusalem* when *Sennackeribs* Army besieged it; whom he calls *dead men*, because every one thought them to be in so great danger of death, as that they could not possibly escape it; and *Jerusalem* was then but as a *Grave* or *Sepulchre*, because the *Jews* while they were besieged therein could no more go out nor were they like to go out thence any more then a *dead man* could or was likely to go out of his *Grave* or *Sepulchre*.

The Lord therefore calls them *dead men*, not in his own sense (for he knew how to deliver them) but in the sense of others. See the like *cap. 41. 24.*

*Thy dew is as the dew of herbes,*] i. e. The blessing which shall light upon thee, shall be as the dew which falls upon herbes; for as the dew which falls upon herbes refresheth them, and makes them to flourish; so shall the blessing which shall light upon thee, refresh thee, and make thee flourish again.

He calls the blessing of God here by the name of *dew*, because it should be like unto dew; and he calls it *her dew*, because it should light upon her, i. e. Upon *Jerusalem*, as he calls the dew which falls upon the herbes, the dew of herbes.

*And the earth shall cast out the dead.*] i. e. And ye which are accounted as men which are dead, shall rise out of the earth, where ye are buried.

He seemeth here to compare the earth or the grave, to the wombe which concurrerth actively and vigorously to the casting out of the dead child which is therein.

These words are metaphorically, and do signifie, that the *Jews* which were in *Jerusalem* should be speedily freed from the danger in which they were, and from the siege with which they were begirt, and should be at liberty to go whither they would.

So that these words do signifie under a metaphor, the same as those words signifie

plainly, *Thou hast removed it farre into all the ends of the earth,* vers. 15.

He speaks of the *Jews* here under the metaphor of *dead men*, because they were accounted no better then *dead men*, and men appointed to be slain by the sword of the *Affyrian*.

15. *Enter thou into thy chambers and shut thy doors about thee,*] Shut thy doors and keep thee close a little.

He alludeth to the manner of those which are besieged, who were wont to shut up their doors, and keep within, during the siege, as having no joy to walk abroad, but chusing rather to weep and lament at home in their chambers, and in their closets; as also thinking by this to avoid the violence and fury of Souldiers, that might chance to rush in upon them unawares. See *Cap. 24. 10.*

That which is here spoken, is spoken in the person of the Prophet, who by occasion of Gods words mentioned in the two former verses, exhorts the people of *Jerusalem* to bear the siege and oppression of the *Affyrians* patiently, because they should last but a little time.

*Untill the indignation.*] i. e. Untill the indignation and anger of God towards thee. *Cap. 10. 25.*

21. *The Lord cometh out of his place,*] i. e. The Lord will come straight-way out of his place.

By the place of the Lord may be meant heaven; or, by the place of the Lord may be meant the Mercy-seat which was between the Cherubins in the *Sanctum Sanctorum*, for there was the Lord wont to sit; 1 *Sam. 4. 4.* *Psal. 80. 1.* and *99. 1.*

He speaks here of God as *Spoken of*, as of a man.

*The Inhabitants of the earth,*] i. e. The *Affyrians*.

He calls the *Affyrians* the *Inhabitants of the earth* here, as he called them the *Inhabitants of the world*, v. 13.

*The earth also shall disclose her blood,*] i. e. For the earth also, &c. q. d. for even the earth also shall disclose the blood of the *Jews* (which the *Inhabitants* of the earth, that is, the *Affyrians* have shed, and she hath drunk up) that God may revenge it.

This seems to contain a reason, why God would punish the *Inhabitants of the earth*.

*The earth also*] q. d. For not onely those *Jews* themselves which survive, shall complain



plain how many of their brethren have bin slain by the *Assyrians*; and cry for vengeance against them; but the earth also shall disclose her blood, &c.

*And shall no more cover her slain.] i. e.* And shall no longer cover (and so conceal) the slain which are buried in her, but shall lay open the bodies of those *Jews* which the *Assyrians* have slain, to the eyes of God, and reveale them, and call for vengeance upon the *Assyrians* for killing them.

He speaks of the earth as of a man or woman, which is indued with reason, by a Metaphor, or *Prosopopieia*, and of God as of a man, by an *Anthropomorphia*.

Though the slaughter of the *Jews* which the *Assyrians* made (who in this were Gods rod) was just in respect of God, who punished them for their sins; yet it was not so in regard of the *Assyrians* who waged war upon the *Jews*; for they did it out of ambition and tyranny. See cap. 10. 7. &c.



# ISAIAH.

## CHAP. XXVII.



*N that day] i. e.* At that time in which the *Assyrians* shall make war upon *Judea* and besiege *Jerusalem*.

A Relative is put here without an Antecedent.

*Leviathan]* *Leviathan* signifieth a *Whale*, *Psalm* 104. 26. but allegorically it signifieth a Tyrant or great King which oppresseth and devoureth lesser Kings and people, as the *Whale* doth lesser fish: In particular *Leviathan* doth allegorically signifie in this place *Sennacherib* King of *Assyria*, that great Tyrant and Hunter of men, whom God punished when he destroyed his Army by the Ministry of an Angel, and him himself by *Adramelech* and *Sharezer* his sons, 2 *King*. 19. 35, 36, 37.

*The piercing serpent]* A *serpent* is a name which the *Hebrews* use as well of fishes, as of those creatures which we call commonly *serpents*; for as *serpents* creep and glide along on the ground, so do fishes in the waters: See *Gen*. 1. 20. in the margin there.

A *Whale* is called a *piercing serpent*, or a *piercing fish*, because of his great sharp teeth which pierce when he biteth.

*Sennacherib* is called metaphorically, the *piercing serpent*, because of his cruelty.

*That crooked serpent.]* The *Whale* is no more crooked then other fish, yea as straight as any: he is crooked onely while

he swimmeth, and bendeth his tail or hinder part of his body to and fro.

The Prophet considereth the *Whale* in that posture here, and by his crookedness signifieth allegorically the fraud and treachery of *Sennacherib*, who was not straight and upright in his dealings, but very treacherous and fraudulent.

*And he shall slay the Dragon that is in the Sea.] i. e.* Yea, he shall slay the *Dragon* that is in the Sea.

He puts *And* for *Yea*.

A *Dragon* is one of the greatest kinds of *Land-serpents* that are, and is a name which we use onely of that kind of *Serpents* which lives on the Land, never of any *Serpent* which lives in the waters: Whereas therefore we read here of the *Dragon in the Sea*, it seems to be a borrowed name, and given to the *Whale*, being one of the greatest sort of fishes which are in the Sea, by a Metaphor, from the *Dragon*, which is one of the greatest kinde of *Serpents* which are on the Land: So that the *Dragon* here signifieth the same as *Leviathan* did before, that is, a *Whale*; and both of them by an Allegory signifie *Sennacherib* King of *Assyria*, which ruled among many people, as the *Whale* lives among many waters in the Sea.

This *Leviathan*, this *Dragon*, even *Sennacherib* King of *Assyria*, did the Lord punish when he destroyed his Army, and

made him himself to fly to his strong hold, *2 Kings* cap. 27. vers. 35, 36. And then slew him, by the hands of his sons *Adramelech* and *Sharezer*, who smote him as he was worshipping in the house of his God *Nisroch*, *2 King*. 27. vers. 37.

*In the Sea,*] By the Sea may be meant metaphorically the many people among which *Sennacherib* lived, and over which he ruled.

*2. Sing ye unto her,*] i. e. Sing ye to her praise, or to her comfort.

He speaks of *Jerusalem* here, though he nameth her not.

*A vineyard of red wine,*] q. d. There is a vineyard of red wine.

Here begins the Song.

A vineyard of grapes, which yield red wine, was the best kinde of vineyard: for the Scripture commends wine for the redness of it, *Genes.* 49. 12. *Prov.* 23. v. 31. And *Jerusalem* was to be commended at this time for the Faith and Patience which the righteous Nation which was therein shewed.

This is spoken here in the person of God.

*3. I the Lord do keep it,*] The Prophet alludes here to the Keeper of a Vineyard; and, by these *Metaphorical* expressions, signifieth the care which God had of *Jerusalem* to preserve her from her Enemies.

*Let any hurt it,*] q. d. Let any should come over the hedges, or break down the fence, and spoyl the Vineyard; i. e. Let any should break into *Jerusalem* with an Army, and destroy it.

*4. Fury is not in me,*] *Supple*, Against my Vineyard; q. d. I am not angry with *Jerusalem*, so as to destroy her, or suffer her to be destroyed.

*Who would set the bryars and thorns against me in battel?*] q. d. But yet who would advise the bryars and thorns, and encourage them, to fight against me in battel, as though they might do it with safety, or as though I would spare them, and that there were not fury in me against them, though there be no fury against my Vineyard?

Understand here these words, *But yet*.

By the bryars and thorns may be understood such as were Enemies to *Jerusalem*,

and the men thereof; and fitly doth he signifie the Enemies of *Jerusalem*, and the inhabitants thereof, under the *Metaphor* of bryars and thorns: for he had compared *Jerusalem* and the inhabitants thereof to a vineyard; and nothing is so much an Enemy to a vineyard, and doth so much annoy it, as bryars and thorns.

By this therefore, that the Lord saith he will be thus furious against the Enemies of *Jerusalem*, he doth shew forth the greater love to *Jerusalem* her self.

By their standing in battel against God is meant their sinning against God; for all such sinners are the Enemies of God, *Colos.* 1. vers. 21. and their sinning is a fighting against God, *Acts* 5. 39. *Rom.* 8. v. 7.

This sence of this place agreeth with the tenth Verse of this Chapter, &c.

*I would go through them,*] q. d. If any should advise the bryars and thorns to stand in battel against me, they should know that there is fury in me towards them; for I would charge through them.

A *Metaphor* from Soldiers.

*I would burn them together,*] q. d. I would destroy them every one.

He speaks here properly, when he speaks of burning bryars and thorns, (for they use to be fuel for the fire, and to be burned,) whereas he spoke *allegorically* of them before, under the *Allegory* of Soldiers: where note (as we have often observed) that the Prophet often mixeth his *Allegories* with other *allegorical* and *proper* expressions, &c.

*Together,*] i. e. Every one of them. See *Cap.* 1. 28.

Note, that these words [*Who would set the bryars and thorns against me in battel? I would go through them, I would burn them together,*] are to be read with a parenthesis.

*5. Or let him take hold of my strength,*] q. d. Or if there be any fury in me towards my Vineyard, that is, towards *Israel*, and I am angry with him, let *Israel* take hold of my arm, and hold it, that I cannot strike with it; that is, Let him humble himself, and pray, and desire me to remit my fury and anger, and be at peace with him, and I will be at peace with him.

He alludes to a servant, or a son, who when his master or father is angry with him, and takes up a stick or a rod to beat him, layeth hold of his masters or fathers arm or hand, that he might not beat him.

As to lay hold on a mans arm, doth hinder him from striking; so doth it hinder God from striking, to humble thy self before him, and to pray to him for pardon.

The meaning therefore of this Allegory and place is, that in case God should be angry with his people, let them humble themselves, and make use of prayer (which will prevail with him to hold his hand from striking them) and desire his favor, and they should obtain his favor, and hold his hand.

Let him, &c.] Here he declineth from the Metaphor of the Vineyard, and by him meaneth Israel, of whom *vers. 6.* but the sence is the same; and Israel and the Vineyard are the same.

My strength,] i. e. My arm, wherein my strength lieth to smite.

He puts strength for the arm in which the strength lieth, by a Metonymy.

He speaks of God *ἀποδομιῶς*.

That he may make peace with me.] i. e. That I may be friends with him.

6. He shall cause them] By He is meant God.

Note here the Enallage of the person, for the first person is changed into the third.

Them that come of Jacob,] i. e. The Jews, which are the sons of Jacob by Judah.

To take root,] So that they shall not easily be moved, or rooted up out of their Land; but shall there be fixed, and flourish, though they are much diminished by the Assyrians.

He speaks of the Jews here, as of a Vine, by a Metaphor.

Israel,] i. e. The Jews, the children of Jacob, who was also called Israel: Metonymia Efficientis.

And fill the face of the World] i. e. And fill his own Land.

The land of Judah is sometimes called the World, and sometimes the Earth, though it be but a little part thereof, per synecdochen integri.

With fruit,] i. e. With children.

A metaphor from the fruit of the Vine, or some other tree.

7. Hath he smitten him?] i. e. Hath the Lord smitten Israel?

As he smote those that smote him,] That is, As he smote the Assyrians, which vexed and distressed him, to wit, Israel.

Or is he slain according to the slaughter of them that are slain by him?] i. e. Or is Israel slain with such a slaughter as the Assyrians were slain, which were slain by Israel?

The question will be here, How the Assyrians were slain by Israel, whereas they were slain by the Angel? 2 Kings 19. *vers. 35.*

Ans. Though the Assyrians were slain by an Angel, yet because that Angel came in behalf of the Jews, and as it were a Captain of the Host of Israel (as that Angel did, *Josh. 5. v. 14.*) they may be said to have been slain by the Jews, that is, by Israel: For that is said to be done by an Army, which is done by one of the Army, yea which is done by an Auxiliary.

He sheweth here the goodness of God to the Jews, in that, though he did smite them, yet he did it for their good; he did not smite them so as he did the Assyrians under Sennacherib, to their utter destruction.

8. In measure when it shooteth forth wilt thou debate with it,] This phrase is metaphorical; and the meaning of it is this, That when Gods people Israel sinneth, God is not extream in punishing them, but very moderate.

Note here the Apostrophe to God.

In measure] i. e. By measure; For In is often put for By; and the measure meant is some little measure, by which they were wont to measure Corn or the like; From whence cometh this Allegory and Proverb, That when any thing is done with moderation, and without extremity, it is said to be done In or By measure.

When it shooteth forth] He speaks of Israel, or the people of the Jews (which were the people of God) under the metaphor of a Vine or Vineyard; therefore he saith, When it, &c.

When



*When it shooteth forth*] i. e. When it sendeth forth or shooteth out luxuriant branches, such as hinder the Vine from bringing forth faire grapes, and therefore are to pruned and cut off. The meaning is, *when Israel sinneth*; for the sinfull actions of a man may be very well compared to the luxuriant branches of a Vine.

*Thou wilt debate with it*] The Prophet should have said; thou wilt prune it, if he had stuck to his allegory; but he declines from that (for we debate not with insensible creatures, and creatures void of reason) and speaks of the Vine now, as if it were endued with sense and reason both.

But we have observed often the mixture of *Metaphors*, which the Prophet useth.

*Thou wilt debate with it*] i. e. Thou wilt chide with it and punish it.

This Debate here must include *chastising* and *punishing*, by a *Syllepsis*.

*He stayeth his rough wind in the day of the East wind*] i. e. When the Lord fans his people, he blows upon them with his East wind, by which he carrieth away the chaff, but he staies his rough-wind or north-wind, which would carry away Corn and all.

This seemeth to be a Proverbiall speech, and is for sense the same with the former sentence, and sheweth that God will chastise his people, but not utterly consume them.

Note here the *Enallage* of the person, by which he passeth from the second person to the third.

Note also, his transition from the metaphor of a Vine, to the metaphor of Corne, which is fanned or winnowed.

9. *By this therefore shall the iniquity of Jacob be purged*] q. d. By this therefore, O Lord, that thou hast chastised and smitten Jacob, his iniquity shall be purged, and he will amend his life.

Jacob] By Jacob are meant the Jews, the sons of Jacob, by a *Metonymy*.

*And this is all the fruit to take away his sin*] i. e. And this is all the fruit which thou expectest from the chastisements and punishments which thou layest upon him, to wit, to take away his sin.

*His sin*] By sin, Idolatry is here meant, if not onely, yet chiefly, as the next words signify.

*When he maketh all the stones of the Altars as chalk-stones, that are beaten in sunder, the Groves and Images shall not stand up*] These

words are defective, and the defects are thus made up; q. d. Therefore, though thou dost smite Jacob, yet thou wilt hold thy hand from smiting him, when he beateth down the Altars which he hath built to his idols, and when he repents him of his idolatry, and saith, *The Groves and Images shall not stand up*.

*When he maketh all the stones of the Altars as chalk-stones, &c.*] When he breaketh up Altars as chalk-stones are broken, &c.

He puts the stones of the Altars, for the Altars made of stone, per *Metonymiam Materiae*, and by these Altars here, he means those Altars which were built for Idols.

*As chalk-stones which were beaten in sunder*] By chalk-stones he means lime-stones, which are made of chalk, by burning in a kilne; per *Metonymiam Materiae*.

Of these stones they make mortar, and for that end beat them to dust.

*The Groves*] By Groves some understand here the groves which were planted or used for places of Idolatry; others by groves understand not here places beset with trees, (for Groves in the Scripture phrase do not alwayes signifie such places) but Idols called by the name of Groves, as *Judg. 3. v. 1. 2 King. 17. 10. and 21. 7.*

But why Idols should be called Groves, all agree not; some call them Groves, because they were wont to be set, and worshipped in Groves; others, because those Idols which are called Groves, were Images of Groves artificially graven; and indeed Idolaters came by degrees to worship the very trees, and what they worshipped in it self, they might worship in an Image too: Others say, that by Groves are meant peculiarly the Idols or Images of *Ashtaroth* the Goddesse of the *Sidonians* (of which *1 Kings 11. 5. and 2 Kings 23. 13.*) And that the Scripture calls them Groves, in allusion to the name *Ashtaroth*, (for *Ascheroth* (which sounds almost like *Ashtaroth*) signifies Groves in the Hebrew tongue) that it might both allude to the name *Ashtaroth*, and shew the vanity of that great Deity which is made of wood, the Tree of a Grove.

10. *Yet the defenced City shall be desolate*] q. d. Yet when thou (O God) takest Babylon in hand, and dost punish her for her sins; thou wilt not deal with her as thou dealest with Jerusalem, but thou wilt make her desolate.

H:

He opposeth here Gods dealing with Babylon the chief City of the Assyrians, to his dealing with Jerusalem the chief City of the Jewes.

*The fenced City*] By the fenced City he meaneth Babylon, which was well fenced and fortified, even at this time.

Concerning this desolation of Babylon, See Cap. 13. & 21.

*And the habitation*] By this also he meaneth Babylon, which he calls the habitation, by way of excellency, because it contained exceeding many Inhabitants for number, and very great ones for quality, for which cause also it was called the Gates or City of the Nobles, Cap. 13. 2.

*Shall be forsaken,*] Supple, Of its Inhabitants.

*And left like a Wilderness*] Supple, Where nothing is dressed and trimmed, and where not men, but beasts only live.

*There shall the Calf feed,*] Supple, Without hindrance.

By the Calf, we may understand other Cattle also.

*There shall he lye down*] Supple, And lodge in quiet.

*And consume the branches thereof.*] i. e. And shall eat the leaves and branches of the choise Trees and Plants which the Babylonians have planted in their brave gardens, and preserved with all cost and diligence, within the walls of Babylon.

11. *When the boughs thereof are withered,*] q. d. And there the Boughs thereof shall wither and dye, through the gnawing and cropping of Cattle, or some other means, and when they are withered and dead, &c.

All this is to be understood by a *Silapfu*.

The like to this was threatned to the Ten Tribes, cap. 17. v. 9, 10, 11. which shewed that they had their gardens in high esteem.

*The women come and set them on fire,*] i. e. The Women shall come and set them on fire.

A Present for a Future Tense.

By women we may understand the female Sex, whose employments of baking and seething, &c. require wood; yet some by women understand the Medes (which were as women for delicacy and habit) and this must needs move the Babylonians, to hear that they should set their trees on fire, because the Babylonians had the Medes in much contempt.

*And set them on fire,*] Not in the place where they grew, but in their Bake-houses, and Wash-houses, and Kitchens, whither they carried them for their use.

Yet if we understand these women of the Medes, wanton Souldiers might set these trees on fire, even where they grew.

*For it is a people*] i. e. For the Assyrians which are Lords of Babylon, are a people, &c.

Here is a Relative without an Antecedent.

*Of no understanding.*] The Assyrians are said to be a people of no understanding; because they understood not that they were but Gods Instrument in punishing those which he would punish by them, and therefore they did lift up themselves, and think that what they did, they did by their own power and wisdom, &c. And so they oppressed even the Lords people, to their own ruine. See Cap. 10. from verse 5. to verse 19.

*He that made them*] i. e. God who made them into so great and powerfull a Kingdom.

*And he that formed them.*] This is a repetition of the former sentence.

Note, that these words making and forming, are usually spoken of making and forming a man naturally in the womb, or rather of making and forming a pot; but our Prophet doth often use it metaphorically, for the making and bringing of a people into one civill body, Kingdom, or Commonwealth.

12. *It shall come to passe in that day,*] i. e. It shall come to passe at that time in which Babylon shall be thus wasted & made desolate.

*The Lord shall beat off from the channel of the River unto the stream of Egypt,*] i. e. The Lord will by the hand of the Medes (which shall wast Babylon) make all (that have any reference to the Assyrians, and dwell between the River Euphrates, and the River of Egypt) to flee and leave their dwellings.

*Shall beat off*] i. e. Shall drive away, Supple, from their dwellings.

This phrase is metaphorically taken from Olives, or other fruit, which are beaten from their trees with cudgells, &c.

*From the channel of the River*] i. e. Them that dwell from the Channell of Euphrates, &c.

To the stream of Egypt] That is even to Nilus.

And ye shall be gathered one by one,] i. e. And ye shall be carefully gathered together, and brought safe into your own Land, &c.

When the people which had relation to the *Assyrians* fled by reason of the *Medes*, the *Jews*, or Children of *Israel* which they had in captivity and bondage, had occasion and opportunity to return into their own Land again.

These words are *Metaphoricall*, and are taken from Olives or Apples, or the like fruits, which are gathered one by one, and so laid up in some place appointed; which Olives, or Apples, or other fruit so gathered, last better then they which are beaten off or shook down from the tree; and more care there is taken about such as are so gathered, then there is about that which is beaten or shaken down.

He seems to oppose this gathering one by one, to that beating off, mentioned in this verse.

O ye Children of *Israel*.] *Supple*, Which are or shall be captives to the *Assyrians* between this time and that.

13. And it shall come to passe, in that day that the great Trumpet shall be blown,] *Supple*, in *Jerusalem*.

And they shall come, &c.] q. d. And it shall come to passe, at that time (at which the Lord shall beat off from their dwellings, all that live from the Channel of the River, to the stream of Egypt) that it shall be with the Children of *Israel*, as it is with Soldiers when the great Trumpet is blown: for as when the great Trumpet is blown, all the Souldiers gather themselves together; so shall all the Children of *Israel* (which were in captivity to the *Assyrians*, or which were in exile in any place from *Euphrates*, to the streame of Egypt) retreat and return

home, and gather themselves together to *Jerusalem*.

The great Trumpet] He saith the great Trumpet, alluding to some great Trumpet waiting upon the Generall, which was greater then those which did wait upon ordinary Captains; or else he saith a Great Trumpet, because a great Trumpet is heard farthest off, and they dwelt farre off from *Jerusalem*, even in *Assyria* and *Egypt*, which were to hear it.

And they] i. e. And they of the Children of *Israel*.

Shall come] Into their own Land.

Which were ready to perish] Through hard usage.

In the Land of *Assyria*,] Where they were Captives.

When the *Assyrians* were so hard put to it, as that they were faine to flee themselves to save their lives, their Slaves and Captives had opportunity to escape and return into their own Country again.

And the out-casts in the Land of Egypt,] i. e. Those of the Children of *Israel* which ran through fear for safety into Egypt (when *Salmaneser* first, and *Sennacherib* afterwards invaded the Land of *Israel*) and were there as exiles from their own home, shall come to their own home again.

That which brought these out-casts back out of Egypt was, the report of those great things which the Lord had done for the *Jews*, and the prosperity which he had given them in their own Land; yet if any were in hard bondage in Egypt, on this side Nilus, they had opportunity to escape when all were beat off from the channel of the river, to the stream of Egypt, vers. 12.

And shall worship the Lord] As they were wont.

In the Holy Mount.] i. e. In Mount *Sion* where the Temple stood, i. e. In the Courts of the Temple.



## ISAIAH.

## CHAP. XXVIII.



O to the crown of pride, &c.]

In this verse there is a great transposition of words and sentences, which being ordered according to their construction, run thus; q. d. *Wo to the crown of Pride, whose glorious beauty is a fading flower; To the Drunkards of Ephraim which are in the head of the fat vallies of them that are overcome with wine.*

*Wo to the Crown of Pride,*] The Crown which he here speaks of was such a Crown or Garland of Roses, and other fair flowers as Drunkards were wont to use, and to wear upon their heads in their drinkings; which crown he calls here a *Crown of Pride*, that is, a proud Crown; by a Metaphor, because of the beauty and gayness of it.

This was first invented and used by the Heathen, and of them did the Israelites learn it.

*Of Pride,*] That is, Proud or gay.

He puts here a *Substantive* of the Genitive case, for an *Adjective*.

By this *Crown* he means those Drunkards of Ephraim, of whom he here speaks, and that either because they wore such a crown (as the Heathen did) in their drinkings; or because as the *Crown* is wore upon the head, so were they seated upon the head of the fat vallies.

*To the Drunkards of Ephraim*] i. e. To the Drunkards of Israel.

He explains here what he meant by the *Crown of pride*.

*Of Ephraim,*] i. e. Of Israel, or of the Ten Tribes.

How Ephraim comes to be taken for Israel, or the Ten Tribes. See Cap. 7. v. 2.

*Whole glorious beauty is a fading flower,*] These words relate to those; viz. The *Crown of pride*, whose glorious beauty, he saith, is a fading flower, because it was made of the flowers of the field, or of the gardens which are fading by nature.

By this is signified, that the estate of these men which here he speaks of (though it might seem glorious) yet should quickly decay, with all its glory.

*Which are on the head of the fat vallies, &c.*] These words relate to those; viz. *Wo to the Drunkards of Ephraim*, and are words of limitation and restriction, limiting and restringing what he said in generall of the Ten Tribes, to those which lived in Samaria: For by those which are on the head of the fat vallies, he meaneth those which lived in Samaria.

By the head of the fat vallies, he meaneth Samaria, which was situate on a Mountain or Hill, beneath which were most fruitful vallies, abounding with Vineyards, and Olive-yards.

A mountain or high hill may be said to be the head of the vallies which are about it; for where the earth riseth up into a mountain, it is said to lift up its head; and if the mountain be a head, it must be the head of such parts of the earth as are below it, and such are vallies.

In the word head, he seemeth to have an allusion to the *Crown of Pride* which he spoke of, which was wore on the head; by which *Crown* also he meant the *Drunkards of Ephraim*.

*Of those which are overcome with wine.*] Of those which are daily drunk with wine.

This is the common interpretation of these words, by which he doth obliquely tax other of the Ten Tribes, then those which dwelt in Samaria, for their drunkenness.

But what if we should interpret them which are overcome with wine, of such as had so much wine (in the grape) as they could not make?

Surely such may be said to be overcome with wine, for we have more work then we can do, we say that we have more work then we can overcome, and that our work

H h hath

hath overcome us; and this interpretation will very well agree with this place, and will shew the fatness and fruitfulness of these vallies, in that they bring forth more grapes, then the husband-man is able to press and make wine of.

2. Behold, the Lord hath a mighty and a strong one,] *q. d.* The Lord hath in store a mighty and a strong one.

By this strong and mighty one, understand *Salmaneser*, who with his strong and mighty Army besieged *Samaria* three years, and took it and carried *Israel* away captive into *Affyria*. 2 Kings 17. v. 5, 6.

Which as a tempest of baile and a destroying storme] *Supple*, Which breaks down the trees, and smiteth the plants, and destroyeth the corn of the field.

As a flood of mighty waters overflowing,] *Supple*, And drowning all the grounds about it, & the cattle which are therein, & destroying the corn and fruits of the earth, and carrying all things before it.

Shall cast down to the earth] *Supple*, The crown of Pride, the Drunkards of Ephraim.

With the hand,] *i. e.* With meer power and might.

The hand is often put for power and might, by a Metonymy.

3. The Crown of Pride, the Drunkards of Ephraim] See v. 1.

Shall be troden under feet,] As straw is troden for the dunghill (Cap. 25. 10.) by *Salmaneser* King of *Affyria*.

4. And the glorious beauty] *i. e.* And that gay and glorious Crown mentioned v. 1.

He puts the glorious beauty, per Metonymiam Adjuncti, for the glorious & beautiful Crown, by which he means the drunkards of Ephraim which wore that Crown. See notes ver. 1.

Which is on the head of the fat valley,] See notes ver. 1.

He puts valley for vallies, a Singular for a Plural number.

Here it appears that when he saith, the head of the valleyes, he saith head, in allusion to the Crown which is wore on the head, as we observed v. 1.

Shall be a fading flower,] *i. e.* Shall prove as a fading flower indeed.

As the hasty fruit before the summer,] *i. e.* It shall be as the rath-ripe fruit, which is ripe before the summer.

Such fruit as this is, early ripe, or ripe before the summer, is much desired and greedily eaten.

Which when he that looketh upon it seeth it, while it is yet in his hand, he eateth it up,] *i. e.* Which when he which looketh upon it, seeth to be ripe, layeth not up to spend hereafter, but eateth it presently, while it is in his hand.

The meaning is, that as a man which hath early fruit, which he seeth to be ripe, layes it not up, but eats it presently: So should *Salmaneser* consume and destroy the Drunkards of Ephraim, and the Crown of Pride presently, and make no delay therein.

5. In that day] *Supple*, In which the Lord shall destroy the Ten Tribes of *Israel* by *Salmaneser*, for the whole Ten Tribes shall be destroyed, with the Drunkards of Ephraim.

The Lord shall be for a Crown of glory, and for a Diadem of beauty.] *i. e.* The Lord shall give a glorious Crown, and a beautiful Diadem to the residue of his people, that is, he shall make the residue of his people honorable and glorious, as if they were all Kings.

He saith a Crown of glory, for a glorious Crown; and Diadem of beauty, for a beautiful Diadem; and puts a Substantive of the Genitive Case for an Adjective.

The Crown which he here speaks of, was not such a Crown as he spoke of ver. 1. for that was a Crown of Flowers, this is a Crown of Gold; that was such as Drunkards wore, at their drinkings; this is such as Kings use to wear at the day of their Coronation, and he opposeth this Crown to that, though he doth in some way allude to it.

A Diadem] A Diadem was a kinde of Crown which Kings used to wear upon their heads, made of purple-silk, and beset with pearles and jewels.

Unto the residue of his people,] *i. e.* To the other two Tribes, namely the Tribes of *Judab* and *Benjamin*, which *Salmaneser* touched not.

6. And for a spirit of judgement to him that sitteth in judgement,] And he will give the spirit of judgement to him which sitteth in judgement.

The spirit of judgement] By judgement is here meant the practical knowledge of the law, by which he that is a Judge may know how, and be willing to judge aright.

And as for the word spirit, among many significations which it hath among the Hebrews, it signifieth sometimes the habit of the mind, which is a spirit; per Metonymiam

am Subjecti; and here it signifieth an habit of the minde.

To him that sitteth in judgement] i. e. To Hezekiah King of Judah, whose Office it is to sit in judgement and judge between man and man, and cause and cause, as being King.

And for strength,] i. e. And he will give strength.

To them that turn the battle to the gate,] i. e. To the men of Judah who have turned or shall turn the battle to the gates of cities of their enemies; That is, who have made or shall make their enemies to fly before them, and have pursued, or shall pursue them to their own Cities, and there besiege them.

That turn] i. e. That have turned or shall turn.

What Judah did in this kinde by Hezekiah. See 2 Kings 18. v. 7, 8.

To the gate] He puts gate for gates, by the Enallage of number, and Gates for Cities, by a Synecdoche: and he meanes the Cities of their enemies.

It is the glory and happines of a Land to have Justice ministred without partiality in times of peace; and to have victory to attend it in times of warre, and this is part of the glory which the Prophet here prophesieth of and promiseth to Judah.

7. But they also have erred through wine,] i. e. But the residue of the people mentioned v. 5. That is, the men of Judah and Benjamin also have erred through wine, as well as the Drunkards of Ephraim.

Note, that the Scripture doth often impute that to a whole people, of which part onely is guilty.

Have erred] Supple, From the way of truth, and so by consequence from the way of righteousness.

Through wine] i. e. Through tippling of Wine.

Are out of the way,] Supple, Of true Knowledge, and so by consequence of righteousness also.

This sentence is a repetition of the former.

The Priest and the Prophet have erred,] If the Priest and the Prophet have erred, then surely many of the vulgar sort have erred with them; he instanceeth therefore in these.

The Prophet] By the word Prophet, we must no tunderstand here, such a one as was

immediately inspired by the Lord, as the word most properly and commonly is taken; but we must take it in a larger signification, for a Doctor or Teacher; and because the Doctors or Teachers of those times were for the most part Prophets, he might call all Doctors and Teachers Prophets from them.

These latter Prophets might erre, the former could not.

They are swallowed up] i. e. Here is something to be understood, viz. Their wayes, as if the words had been these, they are swallowed up their wayes; that is, they have their wayes swallowed up; or, they have their wayes destroyed; for that which is rendred here swallowed up, is rendred destroyed, cap. 9. 16. The notes of which place, see for the interpretation of this.

They which have their wayes destroyed, must needs erre out of their way; To have their wayes destroyed, or swallowed up, signifieth therefore to erre; and this, they are swallowed up with wine, is but a repetition of that, They have erred through strong drink.

That which is here rendred swallowed up, is (as I said) rendred destroyed, Cap. 9. 16. And this word as it hath any thing in it signifying destruction, is metaphorically taken from ravenous beasts, vvhich swallow down vvhath they destroy, and vvhath they swallow down is consumed in their panch.

Of wine,] i. e. Through beeling of Wine.

Of is put for Through.

They erre in vision] i. e. They erre in vision or prophesie, speaking that as the word or vision of the Lord, which is not the word or the vision of the Lord.

They stumble in judgement] That is, they faile and go awry in their judgement (as a man faileth and goeth awry which stumbleth in the way) judging and calling evil, good, and good evil; darkness light, and light darkness; bitter sweet, and sweet bitter; as Cap. 5. 20.

The judgement here mentioned is commonly called in the Schooles, *judicium discretionis*.

8. All Tables,] And so by consequence the Tables of the Priests and Prophets, at which they did eat and drink, or at which they did sit in counsel.

And filthy,] i. e. And filthy springs proceeding from over-charging their stomacks with wine.



*So that there is no place clean.] Supple, From vomit and filthiness.*

*9. Whom shall he teach knowledge, and whom shall he make to understand doctrine?*

*q. d.* And when the Lord shall in mercy go about to teach these Priests and Prophets knowledge by me, or by any other servant of his, and so bring them into the right way from which they have erred, whom shall he teach knowledge, and whom shall he make to understand doctrine?

The Prophet, as he complained in the former Verses of the Priests and the Prophets erring from the Truth, and stumbling; so doth he here complain of their *foolishness and dulness and stupidity to learn*, by which they should be brought into the right way of knowledge and truth again. And when he saith, *Whom shall he teach knowledge? &c.* he doth so complain of them, as that he sheweth his grief for them, and pity towards them.

*Them which are weaned from the milk,] i. e.* Them which are as children, which are but newly weaned from the Mothers milk.

This is an answer to the question going immediately before.

Note, that the *Hebrews* leave the Note of similitude often to be understood.

*And drawn from the breast.] i. e.* And those which are as Infants, which are newly taken from the breast.

This is a repetition of the former sentence.

He compares these men to *children* newly weaned, not for their Innocency, or for their Humility, but for their dulness and slowness to learn and understand.

*10. For precept must be upon precept, precept upon precept,] i. e.* For they must be taught like children, by line and by measure, not much at once, nor too fast, because of their dulness and incapacity.

*Precept must be upon precept,] i. e.* They must be taught but a little at a time, a lesson now, and to morrow, or next day, or a week, or a month hence another lesson.

Some read *precept after precept*, and say that the Prophet alludes to a narrow-mouth'd glass or bottle, into which we cannot pour much water at a time, but only a drop at once, and so but drop after drop; wherefore it will be a long time before the

glass or bottle is full: But I retain our common reading, and conceive that the Prophet, by saying *precept upon precept*, alludes to one who makes up brittle ware, suppose earthen pots, or glasses, or the like, where he takes time and leisure to lay one pot or glass upon another, lest in making too much haste; he should break his pots or glasses: And as such a one takes time to lay pot upon pot; or glass upon glass; so a Schoolmaster, when he is to teach children, takes time in teaching children lesson after lesson, lest the child should get no benefit when he is urged with a second lesson, before he doth well understand or retain the first; or lest he should forget his first lesson by learning a second.

*Line upon line,] Understand this of the line in a book, which a child takes for a lesson: and take it as a repetition of the former sentence in other words.*

*Here a little, and there a little,] i. e.* Now a little, and then a little: For *Adverbs of place* are often put for *Adverbs of time*.

*For with stammering lips and another tongue will he speak to this people.] i. e.* Now with stammering lips and another tongue will he speak to this people.

For is put here for *Now*.

He speaks this out of indignation; for here we must understand that these Priests and Prophets mocked the Prophet *Isaiah*, when he said, *Precept upon precept, &c.* For these men professing such knowledge, were vexed to hear themselves accused of ignorance, and counted as foolish as children; and therefore they mocked *Isaiah*, when he told them of it, and when he said, *Precept upon precept, precept upon precept, line upon line, &c.* And they repeated his words in a ridiculous manner, as if they *stammered*; wherefore because they *stammered out* his words in a ridiculous jeering manner, he threatneth them here from the Lord with *stammering lips, that is*, with a punishment like to their sin.

*Another tongue] i. e.* Another tongue then they understand and use; or a tongue different from their own tongue or language.

*Will he speak to this people,] By this people may be meant the people of Judah in general, whom God would punish with stammering lips for their Priests and Prophets*

phets sake : Or we may understand by this people the Priests and Prophets onely, (though the punishment denounced here against them redounded to all the Jews also,) for we call a certain company of men of the same calling and profession oftentimes a Nation or people.

The Lord was said to *speake unto this people with stammering lips and another tongue*, when he brought the Assyrians upon them under Sennacherib, whose language they understood not; and so the Assyrians seemed to them to stammer : for tongues which we understand not, seem to us as stammering tongues. See Deut. 28. 49.

Besides the general calamity which the Jews suffered by these stammering tongues, that is, by the Assyrians, No doubt but many particular Jews received many a stripe, and many a kick, because they understood not the Assyrians, which would have them do this or that at their command, while they were under their power.

Note here, that the Apostle, 1 Cor. 14. 21. makes use of this place to abate the conceit which many of the Corinthians had of the gift of (strange) tongues, above the gift of prophesying : and the force of the Apostles argument for this purpose consisteth in this, That God did sometimes send strange tongues to such as would not believe him, speaking in his Prophets, to punish them : So that strange tongues were sometimes a sign to the Unbelievers of Gods displeasure towards them : But the gift of prophesying was given or sent to Believers, not as a sign at any time of Gods displeasure, but always as a sign of Gods good-will towards them : Now that which is always sent as a sign of Gods good-will towards Believers, is to be preferred before that which is sometimes sent as a sign of Gods displeasure to Unbelievers : and therefore the gift of prophesying is to be preferred before the gift of strange tongues.

12. To whom he said, This is the Rest, &c.] i. e. Whom he would have taught the right way, that they might have taught others also (according to their place,) but they would not be taught, but mocked, &c.

To whom he said,] i. e. To which people he said.

What he here said, he spoke to the Priests and Prophets onely, who were to teach

and instruct others also.

But you will say, If he spoke to the Priests and Prophets onely, how is he said to speak it to the people ?

Ans. I said that by the people may be understood the Priests and Prophets onely ; But if by the people we understand all the people of Judah, yet may that which is spoken onely to the Priests and Prophets be said to be spoken to them ; as an University is said to determine a question, where-as it is determined by the Doctors thereof onely ; or a message is said to be sent to an University, which is sent onely to the Heads thereof.

To whom he said,] Supple, In love and kindness, by me Isaiah.

This is the Rest wherewith ye may cause the weary to rest,] q. d. This which I teach you is the Truth of God, wherewith (when ye are instructed) ye may instruct those which are in error, and desire to come to the knowledge of the Truth, and bring them out of that their Error, to the knowledge of the Truth.

This is the meaning of these words, which were spoken to the Priests and Prophets, as they were Priests and Prophets ; that is, as they were by their Calling Teachers and Instructors of the people, and who (as they had erred themselves at this time, and caused the people to err by their Errors, so) might have learned the Truth themselves, and have instructed the people also therein, and by that have brought them out of their Errors, if they would have harkened.

For the farther understanding of the words, know, that the words are (if not Proverbial, yet) Allegorical, and that the Allegory is taken from travellers, and that by occasion of that, that we call falsehood, error ; and say of him which is of a false Opinion, and holdeth that which is false, That he erreth, and is out of the way, as Vers. 7.

First then, The holding of a false Tenent, or being of a false judgment, is likened to the erring or straying of a traveller out of his way.

Secondly, The man which seeth that he is in a false Opinion, and desireth to be instructed in the Truth, is compared to a Traveller which knoweth he is out of the way, and is weary with wandering out of his way : For as such Traveller is weary of

of his wandering; so is such a man weary of his Error, which seeth his Error, and desireth to come to the knowledge of the Truth; for his desire to come to the knowledge of the Truth, sheweth, that he is weary of his Error: for a desire of change argueth a weariness of our present condition.

Thirdly, The knowledge of the Truth is compared to the Rest which the Traveller findes when he is weary; for as rest sets an end to the Travellers former wanderings, so doth the knowledge of the Truth to his erring and going out of the way, who was in an Error before.

Now the words being thus allegorized, may be thus expounded.

*This is the Rest,*] i. e. This is the Truth.

*Wherewith ye may cause the weary to rest,*] Wherewith ye may cause those which have erred, and are weary of their Errors, to rest from that weariness, by bringing them to the knowledge of the Truth, &c.

*And this is the refreshing,*] *Supple,* With which ye may refresh them.

These last words are the very same, for sence, with the foregoing words: But yet, if you think *refreshing* signifieth more then *rest*, interpret it of the *delight*, which Truth, being known, bringeth along with it, besides the rest or cessation which it brings from erring.

*Yet they would not hear,*] i. e. Yet they would not harken to the voyce of the Lord, who offered thus to instruct them in the Truth.

Note, that these words, *This is the Rest*, are not so to be understood, as if God had used these formal words to these men: but the meaning is this, That God would have taught these men his Truth; but they would not be taught it.

13. But the Word of the Lord was unto them *precept upon precept, &c.*] q. d. But the Word of the Lord (which I spoke unto them) was to them as a *mocking-stock*, and made them mock: For when I preached unto them the Word of the Lord, they mocked at it, and cried, *Precept upon precept, precept upon precept, &c.*

*Was unto them precept upon precept,*] i. e. Made them cry, and say (in derision) *Precept upon precept, &c.*

*Precept upon precept, precept upon precept, line upon line, line upon line, here a little*

*and there a little, &c.*] That these men did scornfully reject the Word of the Lord, and mock at it, is plain, by *vers. 14. & 22.* and the scorn and mocks which they shewed were shewed in these words: For when they heard the Prophet complain of their dulness and slowness to learn the Instruction of the Lord, and tell them, that they must be taught like children, *Precept upon precept, precept upon precept, line upon line, here a little and there a little;* They derided the Prophet, and scoffed at him, and repeated his words, *Precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little,* in a stammering and ridiculous manner, the more to mock him; yea, so often as he preached to this people the Word of the Lord, so often did they stammer out these words in a ridiculous and jeering manner, *Precept upon precept, &c.* that thereby they might mock the Prophet; as mockers and scoffers at this day, if they have any thing or word wherewith they can mock a man, they will mention it and repeat it in a ridiculous manner at any time, though it hath no relation at all to the matter or speech in hand.

The sence therefore of these words will be better known by gesture and pronunciation then by writing; For these words, *Precept upon precept, &c.* must be pronounced after a ridiculous stammering manner, by a *Mimesis*, in imitation of them who scornfully repeated them, after a stammering ridiculous manner, in derision of the Prophet.

Note, that it was all one to mock the Prophet when he preached the Word of the Lord, and to mock at the Word of the Lord; For God interprets that as done to his Word, yea, as done to himself, which is done to his Ministers. See *Exod. 16. 8. 1 Sam. 8. 7. Luk. 10. 16.*

*That they might go and fall backward,*] i. e. By reason of which they shall fall backward.

Note, that the word *That* is here a note, not of the *Intent*, but of the *Event*; and that the word *Go* is redundant, as *cap. 2. vers. 3.*

*That they may fall backward,*] By this kinde of *fall* he signifies the greatness of the misery and calamity which shall befall this people; for a *fall backward* is a more dangerous *fall* then a *fall forward*:  
We



We read of *Eli*, that he fell from his seat backward, and his neck brake, and he dyed, 1 Sam. 4. 18. but a fall forward had not been so dangerous.

*That they might go and fall backward, and be broken, and snared, and taken,*] These are Metaphors, of which see Notes, cap. 8. 15. And by them are here meant the miseries and calamities and slaughter, which the *Assyrians* should bring upon them under *Sennacherib*.

14. *Wherefore hear the Word of the Lord*] q. d. Wherefore, being that you mocked at the Word of the Lord, and the Word of the Lord was to you Precept upon precept, &c. that ye might be smitten and destroyed; therefore hear what the Lord hath spoken concerning you.

*Ye scornful men*] He calls them scornful men, because they scorned the Prophet, and mocked at his words.

*That rule this people*] He meaneth by these, the Priests and Prophets, mentioned vers. 7. who *de jure* ruled the people in their kinde, but *de facto* domineered over them.

15. *Because ye have said,*] i. e. Though ye have said within your selves.

*Because* is put here for *Though*.

*We have made a Covenant with Death, and with Hell are we at agreement,*] q. d. We shall not dye, nor be destroyed by the sword of the *Assyrians*.

By *Hell* he meaneth the grave; and he speaks here of *Death* and of *Hell* (that is, of *Death* and of the *Grave*) as of certain persons with whom these men made a Covenant of peace, That neither *Death* nor *Hell* should devour them or hurt them, by a *Prosopopæia*: By which he meaneth that these men did persuade and flatter themselves in this, That they should not be slain or brought down to the grave by the sword of the *Assyrian*.

*When the overflowing scourge shall pass thorow,*] i. e. When the *Assyrians* (under *Sennacherib*) shall pass through our Land like an overflowing river, which carries all before it, and destroy the Land.

*The overflowing scourge*] By the scourge here he meaneth the *Assyrians*, whom he calls a scourge by a Metaphor, as *Attila* was called the Scourge of God, because God used him as a scourge, to whip and plague many people. And when he calls them the overflowing scourge, he alludes to a

river which riseth over his banks, and overflows the Land.

*It shall not come unto us,*] q. d. We shall be safe.

He alludes to a man which is upon an hill, or some eminent or high place, in the time of a flood: For they which are on an hill, or in some high place, whither the flood comes not, are safe, whereas all are swept away and drowned which are within the reach of the waters.

*For we have made lyes our refuge,*] i. e. For we will save our selves well enough, by flattering *Sennacherib* and the *Assyrians*, and counterfeiting our Religion before him.

He useth here first of all a *preterperfect* for a future tense: then he puts lyes for flattery: For being that every flatterer is a liar, and invents untruths, that he may please him whom he would flatter; hence lyes may be put for flattery: And he puts lyes for counterfeiting also; for these men did counterfeit their Religion also, and pretend to the *Assyrians*, that they were of their Religion (though indeed they were not) that they might ingratiate themselves with them, and save their lives. Last of all, he speaks of these lyes Metaphorically, as of a place, whither a man flies, when he perceives a storm rising, to save himself from the storm: because they thought by their lyes to save themselves from the fury of the *Assyrians*, as a man saves himself from a storm by a covert or hiding place, which he makes his refuge to flee to.

*And under falshood have we hid our selves,*] This is a repetition of the foregoing sentence. And he means by *falshood* here the same as he did by lyes there; of which he speaks also here as of a covert or refuge, as he did of lyes there.

See this Metaphor of a refuge and covert, or hiding place also, cap. 4. 6. and cap. 25. 4.

Note here, that the Prophet passeth from one Metaphor to another, from the Metaphor of a flood and a scourge, &c. to the Metaphor of a storm, and a refuge from the storm.

Note also, that when the Prophet brings these men in, saying, *We have made lyes our refuge, and under falshood have we hid our selves*; he speaks rather as the Truth was, and as he interpreted it, then as they spoke; for they would not have called their

their specious doings lyes and falsehood.

Note again, that it is plain from hence, that many which were in *Jerusalem* (and they chief men too) because they believed not the Word of the Lord, spoken by *Isaiab* concerning the safeguard of *Jerusalem*, when the *Assyrians* should come against *Judah*; and because they feared the power of the *Assyrians*, and thought that *Jerusalem* would not be able to stand out against it, betook themselves to humane policy; and leaving *Jerusalem*, thought to comply with the *Assyrians*, and to make their peace with them, who nevertheless failed in their purpose, and were destroyed, when as they might have been safe, if they had never stirred out of *Jerusalem*.

16. Therefore thus saith the Lord God,] i. e. Yet thus saith the Lord God.

Take *Therefore* for *Yet*, and put an emphasis upon the words, *The Lord God*: for he opposeth these to those words, *Because*, or *Though ye have said*, *Verf. 15. q. d. Though ye have said, &c. yet thus saith the Lord, &c.*

*Behold I lay in Sion, &c.*] q. d. Behold I lay indeed in *Jerusalem* a foundation for those which believe; but yet I lay judgment to the line, for the wicked which believe not, &c.

This is the sense in brief of this and the following Verse.

*Sion,*] i. e. *Jerusalem*. See cap. 1. 8.

*I lay in Sion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation,*] By the foundation and stone here mentioned may be meant the Word of Promise, which God made to the inhabitants of *Sion*; that is, to the inhabitants of *Jerusalem*; that notwithstanding the threatenings of the *Assyrians*, they should be safe: For as a house, which is built upon a strong foundation, is safe, notwithstanding the blowing of the winds, and the falling of the rain, and the beating of the floods, because it is founded upon a strong foundation: So were as many safe as were in *Jerusalem*, and relied upon the Word of Promise, which God made, notwithstanding the fury and threatenings of the *Assyrians*, because they relied upon the Word of God, which is as a sure foundation, and which endureth for ever.

See the like Metaphor, Cap. 14. 32.

Yet because, in the second and more sublime sense, this foundation is interpreted of *Christ*, 1 *Pet. 2. 6*. We may interpret, and perhaps with more probability, this of *Hezekiah*, who, as in other things, and elsewhere, he is a Type of *Christ*; so may he be in this, and here: And *Hezekiah* may be said to be layd in *Sion* for a foundation, because he was the foundation of safety against the *Assyrians*, to all which remained in *Jerusalem*: For God promised to save *Jerusalem*, and all that kept themselves within her for his sake: and he might be well called the foundation of that safety, of which he was so principal a Cause, by a Metaphor.

*A stone,*] He means such a stone which used to be layd for a foundation of a building, which is great and durable.

*A tried stone,*] i. e. A stone tried, and found fit for such an use, as to lie for a foundation.

*A precious corner stone,*] i. e. A corner stone, or chief stone of great worth: And *Hezekiah* might be called a precious corner stone, because of his great virtues.

In the Hebrew dialect, the corner signifieth that part of a building which by its own strength alone sustaineth and upholdeth the whole structure: Hence *Magistrates* and *Princes*, which are the props and upholders of the Commonwealth, are called the corners, *Judg. 20. 2. 1 Sam. 14. 38. Isai. 19. 13.* The corner stone therefore, in the Hebrew phrase, is as much as a sure foundation-stone: So that all these words, *A stone, a tried stone, a corner stone*, signifie but one and the same thing.

*A sure foundation,*] *Hezekiah* might be called a sure foundation, because as a sure foundation cannot easily be shaken or overthrown; so *Hezekiah* could not be shaken in his faith by the threats of the *Assyrians*, nor could the *Assyrians*, with all their power, overthrow him, or *Jerusalem* (which God had given him) by force of Arms.

*He that believeth*] *Supple*, That which I say, or that Promise which the Lord hath made.

*Shall not make haste.*] Shall not need to make haste, or will not make haste, *Supple*, Out of *Jerusalem*, to run into *Egypt*, or *Pathros*, or *Cush*, or *Elam*, or into any other far Country, to save himself (as many which believed not, did) at the hearing of *Sennacherib*s coming against *Judah* with

with a mighty Army : nor will he make haste to comply with the *Assyrians*, and make his peace with them, as many others did ; but will abide in *Jerusalem*, and shall be safe there.

What is spoken here of *Hezekiah* in the first fence, is spoken of our Saviour *Christ* in the second and more sublime fence, as appears 1 *Pet.* 2. 6. and *Rom.* 9. 33. For (as we have often observed, and shall often observe) the temporal deliverance of the *Jews* was a type of the spiritual deliverance of the *Christians* : As therefore the temporal deliverance of the *Jews* was a type of the spiritual deliverance of the *Christians* ; So they which were any way the cause of the temporal deliverance of the *Jews*, were a type of *Christ* our Saviour, so far forth as they were the causes of that temporal deliverance : And the Holy Ghost, while it speaks of them, doth so order the words of the Scripture, as that the same words which are spoke of them, may oftentimes be applied to *Christ* also, yea oftentimes be more properly applied to *Christ* then to them.

17. *Judgment also will I lay to the line,*] *q. d.* But yet judgment also will I lay to the line, and bring desolation and destruction upon you, according as I have threatened you.

By judgment is here meant that desolation and destruction which God brought upon the men of *Judah* by *Sennacherib* : and by the line is meant the threats of that judgment which God gave out by his Prophets, by whom he threatened a great desolation and destruction of all in the Land of *Judah*, excepting those which believed, and were in *Jerusalem* onely. Now as a Carpenter frames his Work to his Line ; so God saith here, that he would bring his judgments to pass according to those his threats.

And righteousness to the Plummets.] This is a repetition of the former sentence : And as by judgment he meant the desolation and destruction which the Lord brought upon the Land of *Judah* by *Sennacherib* ; so also doth he mean by righteousness : And that desolation and destruction he calls judgment and righteousness, per Metonymiam adjuncti, because it was just and right, and no other then the men of *Judah* deserved.

To the Plummets,] By the Plummets un-

derstand the line also to which the Plummets is appendent, by a Syllepsis.

And the hail shall sweep the refuge of lyes] The fence is, *q. d.* And all your flattery and counterfeiting shall do you no good, neither shall they save you from the *Assyrians*, for the *Assyrians* shall destroy you, being out of *Jerusalem* among other the men of *Judah*, for all your lyes and flatteries.

In these last words, by the hail understand the *Assyrians*, whom he calls the hail, by a Metaphor ; because as the hail destroys the fruits of the Earth ; so did the *Assyrians* destroy both men and cattel in the Land of *Judah*, yea, and in other Lands also.

When he saith, The hail shall sweep away, he deviates from the Metaphor of Hail with which he began, and alludes to the Metaphor of a Broom.

By the refuge of lyes, he meaneth lyes which they made as a refuge ; of both which see *vers.* 15.

As when the refuge is taken away, to which we betake our selves in a storm, we are liable and open to the injuries of the storm ; so were these men obnoxious to the fury of the *Assyrians*, when their refuge of lyes was taken away.

Then did the *Assyrians* sweep away the refuge of lyes, to which these men betook themselves, when they did turn away their ears from their flatteries, and from their tales, and would hear none of them, but destroyed them, notwithstanding their lyes.

And the waters shall overflow the hiding places,] This is a repetition of the former sentence.

By the waters he means the waters of a flood, and by them the *Assyrians*, because the *Assyrians* did beat down all before them, as do the waters of a flood.

By the hiding place he means the falshood and lyes in which they trusted, *Verf.* 15. which lyes and falshood of theirs he likens to a hiding place, because these men did think to avoyd the fury of the *Assyrians* by their lyes and falshood, as they which get into an hiding place, think to defend themselves from the storm.

When he saith, The waters shall overflow the hiding place, he alludes to the overflowing of waters, which either beats down little cottages that stand in the way,

I i or



or drives the inhabitants from their houses by overflowing their habitations.

18. *And your Covenant with death shall be disannulled,*] *q. d.* And ye shall dye by the sword of the *Assyrians* as well as others.

He alludes here to what he said *Verf. 15.* *Ye have said, We have made a Covenant with Death.*

If by the covenant which they made with Death, *Verf. 15.* death was not to seize upon them and kill them; then if that covenant be disannulled, death may as freely seize upon them and kill them, as any other.

*And your agreement with Hell shall not stand,*] *q. d.* And the grave shall swallow you up as well as others.

He alludes here to those words of the *15* verse, *Ye have said—With Hell we are at agreement.*

If by that agreement which they made with Hell, that *is,* with the grave, *v. 15.* Hell or the Grave was not to swallow them up; then if that agreement doth not stand, Hell or the Grave may as lawfully swallow them up, as it doth others.

*When the overflowing scourge shall pass thorow,*] See *Verf. 15.*

*Then ye shall be troden down by it.*] See this phrase expounded *vers. 3.*

19. *From the time that it goes forth it shall take you,*] *q. d.* From the time that the scourge goes forth, *supple,* before the time that it returns again, it shall take you one after another, so that none of you shall escape.

*It shall take you,*] *Supple,* As an overflowing flood taketh a Traveller (it comes in so fast upon him) that he cannot escape.

*Morning by morning,*] *i. e.* Day by day, or every day.

He puts the morning, which is but part of the day, for the whole day, by a *Synecdoche.*

*Shall it pass over,*] *Supple,* The Land; and destroy and cast down as it passeth over, as a flood doth.

*Onely to understand the report.*] *i. e.* Onely to hear it reported what destruction and desolation the scourge maketh in the Land as it passeth over it.

20. *For the bed is shorter then that a man can stretch himself upon it,*] *i. e.* For all your lyes, and all your tricks and de-

vices, shall not save you.

Between this and the former Verse, we may understand these or the like words, *viz.* *Ye shall not therefore be safe, nor escape:* *q. d.* Ye shall not therefore be safe, nor escape the scourge (though ye said, Ye should live safely in your Land because of your lyes and falshood, *vers. 15.*) For all your lyes, and all your tricks and devices, shall not be able to save you.

This speech is a proverbial kinde of speech, the meaning whereof (as it is here used) is this, That their lyes and tricks, which they intended to make use of, should not be able to save them, or do them any good.

*Then that a man can stretch himself upon it,*] A man stretcheth out himself upon his bed for his ease: but upon a bed which is too short for him he cannot thus ease himself.

*And the covering narrower then that he can wrap himself in it.*] This is a Proverbial kinde of speech as the former was, and signifieth the same thing.

By the covering he means the bedclothes, as Coverlet, Blankets, Sheets, with which we enwrap or cover our selves, when we go to sleep.

21. *For the Lord shall rise up as in Mount Perizim,*] *i. e.* For the Lord shall rise up against you, and destroy you, as he rose up against the *Philistins*, and destroyed them in Mount *Perizim*: See the story, *2 Sam. 5. vers. 20.*

*He shall be wroth as in the valley of Gibeon,*] *q. d.* He shall be wroth with you, and destroy you, as he was with the *Amorites*, and destroyed them in the valley of *Gibeon* in the days of *Joshua*, *Josh. 10. 12.* And as he was angry with the *Philistins*, and destroyed them in the days of *David* in the same valley, *1 Chron. 14. 16.*

*That he may do his work,*] *i. e.* That he may do that work upon you which he hath determined with himself to do.

*His strange work.*] The work which God determined to do upon the men of *Judah*, was, to destroy them, whom he was wont usually to protect and defend; and therefore it is called his strange work.

22. *Now therefore be ye not mockers,*] *i. e.* Now therefore cease ye to mock.

He alludes to *Verf. 13.*

*Lest your bonds be made strong,*] *i. e.* Lest there be no means left for you to escape

escape these judgements.

These words are *Metaphorical*, taken from a prisoner which is kept in *bands* and fetters against the Assizes or day of his tryal, whose *bands* are made the *stronger*, the greater and more apparent his offence is, and the more likely he is to be condemned and suffer, that he may by no means escape: For how much the more likely he is to be condemned and suffer, by so much the more will he endeavor to make an escape.

The judgments which God threateneth and denounceth by his Prophets, are for the most part *Hypothetical*, and such as it pleaseth God to recall upon our repentance and amendment: But if we repent not, nor amend our lives, they will surely fall upon us, we shall not escape them: Hence it is that the Prophet saith, *Now therefore be ye not mockers* (any longer) *lest your bands be made strong.*

*A consumption*] i. e. That there shall be a consumption.

By a consumption he meaneth a general destruction and desolation.

*Even determined*] i. e. Even a consumption which he hath determined to bring.

*Upon the whole Earth,*] i. e. Upon the whole Land of Judah; *Supple*, If you go on in mocking, and in other sins, and repent not.

The Earth is put here for the Land of Judah, by a *Synecdoche*, the whole for a part.

23. *Give ye ear, and hear my voice, &c.*] The Prophet here, and in the residue of the Chapter, prevents an Objection which the *Jews* might make against what he had said; for he had said, That God would bring a consumption, even a consumption determined, upon the whole Land of Judah: Against which they might object, That the Lord was not wont to deal so with the Land of Judah, as to bring a consumption upon it, but to defend it, and to protect it; and therefore would not change from what he had been, from a Protector to be a Destroyer of the Land.

To which the Prophet here answereth, that God is wise, and knows how in wisdom to vary his actions, according as he sees men to vary in their manners, and not to do always one and the same thing: and

this he proves by a similitude taken from Husbandry, where they do not always the same thing, nor handle all seeds after the same manner; but now do one thing, now another; and handle one seed after this manner, another after that; and that according to the discretion which God hath given them.

24. *Doth the plowman plow all day to sow?*] *All day* signifies sometimes at all times, as *Psal.* 25. 3. Sometimes it signifies continually, as *Psal.* 32. 3. Sometimes it signifies daily, or every day, as *Psal.* 71. 8, 15. *Isai.* 65. 2. (And it comes to signify so, either because *All* is taken in such places for *Every*, or because *the day* is put for time in general; q. d. All his time:) Sometimes again *a day* is taken in a special manner for the time of a mans life: So *Aristotle* takes it in the second of his *Rhetoriques*, cap. 12. when he speaks of young men, saying, *Τῶ πρώτῳ ἡμῶν μεμνηδὲς ὡς εἰς ἕνα ἡμέραν*, They seem to remember nothing in the first part of their life time.

Any of these senses will well agree with this place: For the sense of this place is this, *Doth the plowman do nothing else but plow?*

*Doth he open*] *Supple*, His ground with his plow?

*And break the clods of his ground,*] *Supple*, All his days?

25. *When he hath made plain the face thereof,*] i. e. When he hath plowed the ground, and broken the clods thereof, and made it plain.

*Doth he not cast abroad the fitches? &c.*] i. e. Doth he not sow the fitches, and other seeds and grain thereon?

*In their place,*] i. e. In the ground which is most fit for every one of them.

26. *For his God doth instruct him to discretion,*] q. d. Yea, he doth; for his God doth instruct him to do all these things with judgment and discretion.

*And doth teach him,*] *Supple*, To do these things wisely and discreetly.

The Prophet leaves us here to understand, that if God can instruct the Husbandman to this discretion, and teach him to do these several things wisely, in their several, but due seasons; he himself must much more know how to do wisely, and yet do variously: For *he that teacheth man knowledge, shall not be know?* *Psal.* 94. vers. 10.

27. For *fitches* are not threshed with a threshing instrument,] i. e. Moreover the Fitches are not wont to be threshed with a threshing instrument, wherewith they thresh Wheat.

For for Moreover, as Cap. 7. 16. and 28. 11.

A threshing instrument was sharp, having teeth, cap. 41. 15. And though this instrument were fit to thresh out some kinde of grain, it was not so fit to thresh out other.

Neither is a Cart-wheel turned about upon Cummin,] i. e. Neither is a Cart-wheel wont to be turned about upon Cummin, to get out the seed thereof, as it is wont to be turned about upon bread-corn, to get out the grain thereof.

They were wont to get out their corn with a Cart-wheel, whereas we beat it out onely with a Flail: But how the Cart-wheel was used, we cannot very well tell, that use being now forgotten.

With a rod.] The rod is lighter then a staff: and therefore the Cummin was beat out with a rod, whereas the Fitches were beat out with a staff, because the Cummin yieldeth a lesser and tenderer seed then the Fitches do, and therefore cannot bear blows, as the Fitches can.

28. Bread corn is bruised,] q. d. And bread corn (though it is forced or beaten out of the straw by a threshing instrument, or by the turning of a Cart-wheel about upon it, or else by the treading of horses, yet it) is bruised to meal in a mortar, (Prov. 27. 22.) or in a mill, (Numb. 11. 8.) and not with a threshing instrument, or with a Cart-wheel, or with horses.

Because he will not ever be threshing it,] i. q. d. The Husbandman will not bruise it to meal with a threshing instrument, because he will not ever be threshing it: For though bread corn may be got out of the straw, in a convenient time, with a threshing instrument; yet it is an endless piece of work to go about to bruise Wheat or other bread corn to meal with a threshing instrument upon a floor, besides the loss of the finest flower, which will come thereby.

Nor break it with the wheel of his Cart, nor bruise it with his horsemen,] q. d. Nor

will he break it with the Wheel of his Cart, &c.

Therefore they would not break the bread-corn to meal with the wheel of a Cart, nor bruise it to meal with the feet of horses and other cattel, because if they should do so, the finest of the flower (besides other inconveniencies) would have flown all about, and so have been lost; yea, perhaps to have done this, would have proved labor in vain; because they could never beat it out to meal this way.

With horsemen,] i. e. With horses.

He puts horsemen, which either ride upon, or lead Horses, for Horses upon which they ride, or which they lead, by a Metonymy.

By Horses we may understand other beasts and cattel also which were wont to tread out the corn, by a Syllepsis. See Deut. 25. 4.

By this it appeareth, that the Husbandman hath, and makes use of, variety of instruments.

29. This also cometh from the Lord of Hosts,] q. d. This also hath the Husbandman received from the Lord of Hosts, viz. That he can manage these things after so various a manner, with such wisdom and discretion.

This also, &c.] This word also relates to what was said Verf. 24, 25, 26.

Note, that what the Prophet saith here, verf. 27, 28, 29. is the same, for sence, with that which he said Verf. 24, 25, 26. For as there he shewed, that the Husbandmans works were not always the same, but that he wrought sometimes after this manner, sometimes after that; so doth he here: And as he left us there to understand, That if God gave men such wisdom and discretion, as to work variously, and to perform their works after different manners; then much more did he himself know how to work variously: So doth he here.

Who is wonderful in counsel,] i. e. Who is wonderful in his Wisdom, and inventing or contriving businesses.

He speaks of God, as of a man, *ἀνθρωποειδῶς*.

Excellent in working,] i. e. Excellent in His Works.



## ISAIAH,

## CHAP. XXIX.



*W*ho to Ariel, to Ariel, &c.]

Ariel signifieth by interpretation, the Lion of God, or the strong Lion, and it is a name given to the Altar of Burnt Offerings, by a Metaphor,

Ezech. 43. 15. Because that Altar did devour the Beasts which were sacrificed thereon, as a strong Lion devoureth his prey: from this Altar the whole City of Jerusalem is here called *Ariel*, by a Synecdoche.

The City where David dwelt,] This is a Periphrase of Jerusalem; for David when he had took the strong hold of Sion, which is in Jerusalem, from the Jebusites, he dwelt in it, and called it the City of David, 2 Sam. 5. 7, 9. And there he reigned three and thirty yeares, 1 Kings 2. 11.

The Prophet gives this Periphrase of Jerusalem, that it might be the better known what he meant by *Ariel*.

Add ye year to year,] *q. d.* Add ye yearly feast to yearly feast, one yearly feast to another; as the feast of weeks, to the feast of Unleavened Bread; and the feast of Tabernacles, to the feast of weeks; and keep them with joy and mirth one after another.

The year is put here by a Metonymy, for the yearly feast, or feast which is kept once every year. As the new Moons are taken for the solemnities (as I may call them) which were wont to be used the first day of every month, at the change of the Moon. Cap. 1. 14.

Three times in the year were all the Males of Israel to appear before the Lord, in the place which he should chuse, in the feast of Unleavened Bread, and in the feast of weeks, and in the feasts of Tabernacles, Deut. 16. 16. And of these doth the Prophet seem here to speak, and it is likely that he denounced this prophesie against *Ariel*, at one of these feasts, at which time

the people were full of mirth and joy; not without confidence of their outward performances and observations of these feasts, though inwardly they were full of wickedness.

Note, that the Prophet useth an *Ironical concession* in these words, the like whereof you may read, cap. 50. 11.

Some interpret these words thus, *add ye a year to a year*, as if it had been the Prophets intent to shew, that after a year and a year, *that is*, after two years the calamity which is here prophesied against *Ariel*, should befall *Ariel*.

Let them kill sacrifices,] *q. d.* Kill ye your Sacrifices, and make ye merry.

He speaks especially of the sacrifices of Peace-Offerings, the flesh whereof they were to eat, and to rejoyce before the Lord, Deut. 27. 7.

Note here the Enallage of the person, from the second to the third.

I will distresse Ariel,] *i. e.* The Prophet speaks here in the person of God, and what he speaks here was fulfilled when Jerusalem was besieged by Sennacheribs Host.

The Prophet did often prophesie of this siege of Jerusalem by Sennacherib, as he did also of other things which he did the more to shew the providence of God.

And there shall be heaviness and sorrow,] Supple, In Ariel, *that is*, in Jerusalem.

And it shall be to me as Ariel. ] *i. e.* And I will make it as Ariel.

By *Ariel* may be meant here the Altar of Burnt-offerings which was in Jerusalem, for the reason given v. 1. And the sense of this place may be this, *q. d.* And as in a day of solemnity, many Carcases of Beasts (which are to be sacrificed) lye dead upon the ground about the Altar of Burnt-offerings; so shall many carcases and dead bodies of men lye about Jerusalem.

Many carcases of dead men might lye about Jerusalem when it was besieged by the

the *Assyrians*, because many of the *Hierusalemians* which were set to defend the wals, might be slain with arrows and slings, &c. upon the walls; and many again might be slain upon sallies out of the City upon the enemy.

Moreover, many dead bodies might lye about *Jerusalem*, because many which dwelt in the Towns and Villages about *Jerusalem* and the suburbs thereof, which were friends to *Jerusalem*, and were now sacrificing and making merry at *Jerusalem*, might be slain by the *Assyrians* in their severall towns and villages about *Jerusalem* and in the suburbs thereof, whose deaths might be as grievous to the men of *Jerusalem*, as the deaths of their own Citizens.

Or, by *Ariel* we may understand a strong Lion, (for so this word *Ariel* signifies by interpretation) and the sense of this place may be this, *q. d.* And as a strong Lion (when he is perceived to approach neer to the sheepfold or pastures where cattle feed) is compassed about and set upon by a company of Shepherds and Countrey-men; so shall *Jerusalem* be encompassed and environed by the *Assyrians*, who shall set upon it and besiege it, that they may take it; and this interpretation very well agreeth with what followeth.

3. And I will camp against thee,] He useth an *Apostrophe* here to *Ariel*, that is, to *Jerusalem*.

Round about] *i. e.* On every side of thee, and that so close, as that none can escape out of thee.

With a Mount.] *i. e.* With a Bulwarke or heap of earth cast out of a Trench, such as besiegers use to cast up, therewith to save themselves against the shot of the besieged, and to hinder the besieged from falling out upon their Quarters, and from making an escape out of the place which they besiege.

God is said to do here what the *Assyrians* did by his providence and guidance.

But it may be here objected, That this is contrary to what is said *cap. 37. 33.*

For there the Lord said concerning the King of *Assyria*, He shall not come into this City, nor shoot an arrow there, nor come before it with shields, nor cast a banck against it; and yet here he saith, I will campe against thee round about, and will lay siege against thee with a mount, &c. Which Prophecie was

fulfilled by *Sennacherib*s Host.

Answer. *Sennacherib*, King of *Assyria*, sent *Tartan*, *Rabsaris*, and *Rabshakeh*, from *Lachish*, to King *Hezekiah*, with a great Army against *Jerusalem*, and they went up and came to *Jerusalem*, *cap. 36. v. 2.* and then did they camp against *Jerusalem* round about, and lay siege against her with a mount, and raise forts against her, and fulfill this Prophecie. But while these Princes lay before *Jerusalem*, *Sennacherib* himselfe was with another part of his Army in other parts of the Land of *Judah*, as at *Lachish* first, and at *Libnah* afterwards, *cap. 37. v. 8.* From whence he sent Messengers to threaten *Hezekiah*, and to fright him into a surrender, by sending him word, That he would come himselfe in person, with the Army which he had with him; against which threats the Lord strengthened *Hezekiah* by his Prophet saying, That *Sennacherib* King of *Assyria*, (for all his threats) should not come into *Jerusalem*, nor shoot an arrow there, nor come before it with shields, &c. *cap. 37. 33.* Whereby it appeares that this place is not contrary to *cap. 37. 33.* but well agrees with it: For that place speaks of *Sennacherib* himselfe, and that Army which was with him; this place is to be understood of what was done by that Army which was under *Tartan*, *Rabsaris*, and *Rabshakeh*.

And thou shalt be brought down,] *i. e.* And thou (which wast high conceited of thy self) shall be brought down and humbled and crest-faln.

And shalt speak out of the ground,] *i. e.* And thou shalt speak, as if thou spakest out of the ground, that is, out of some cave or cell which is under ground.

Note, that the *Hebrews* leave the note of similitude often to be understood.

The fence of this place is, *q. d.* Thy speech shall not be high and lofty, but low and soft, as theirs use to be which are in feare and danger.

The voice of those which are in a cell or cave, or mine under ground, seems not loud to those which are above, but low and soft; Therefore to speak out of the ground, that is, out of a cell, or cave or mine, which is under ground, signifies to speak with a low and soft voyce, as they which are afraid use to speak.

And thy speech shall be low out of the dust,] *i. e.* And thy speech shall be as if it were spoken

spoken out of the ground.

By the *dust* he meanes the ground which is but dust compacted.

This is a repetition of the former sentence.

*Thy voice shall be as of one that hath a familiar spirit,*] See this expounded, cap. 8. 19.

*And thy speech shall whisper out of the dust*] this is a repetition of those words, *thy speech shall be low out of the dust*; but he alludes here to those which had familiar spirits, which spoke often out of dens and caves of the earth, to those that came to aske them any question, with so low a voice as if they whispered.

All these severall phrases of this verse signifie but one and the same thing, viz. That they shall be humbled and come to use a lowly and soft speech through feare, whereas they were high in carriage and speech before.

Yet by these phrases may be signified also, that the people of *Jerusalem* should be glad to hide themselves in cellars and places under ground, because of the arrows and stones which the *Assyrians* should shoot and sling into the City.

5. *Moreover the multitude,* ] i. e. But yet at length the multitude, &c.

I expound *Moreover*, by *But yet*.

For the Particle which is here interpreted *Moreover*, is expounded *Yet*, vers. 2. and *But*, v. 8. And the Prophet (after his manner) when he hath denounced Gods judgments against *Jerusalem* in the former verses, to cast them down, doth here prophesie of the destruction of her enemies, for the comfort of the godly, to raise them up again.

*The multitude of thy strangers*] i. e. The multitude of thine enemies.

He calls the *Assyrians* and their Auxiliaries which fought against *Jerusalem*, *her strangers*, because they were every way strangers to the men of *Jerusalem*, *strangers* in Country, *strangers* in Blood, *strangers* in language.

*Shall be like small dust,*] i. e. Shall be as the small dust of the earth, which the wind scattereth abroad.

*The multitude of thy terrible ones*] i. e. And the multitude of the *Assyrians* thine enemies which shall be terrible to thee, as they are to other Nations.

*Shall be as chaff that passeth away,*] i. e.

Shall be like the chaff, which the wind drieth away. *Psal. 1. 4.*

*Yea, it shall be at an instant suddenly*] i. e. Yea, the multitude of thy strangers, and of the terrible ones, shall be like small dust and as chaff that passeth away in a moment.

By this is meant the suddain destruction and disperion of the *Assyrians*, which destruction and disperion came upon them when they little thought of it; of which cap. 37. v. 36, 37. &c.

*At an instant suddenly.*] This gemination or doubling of these words, signifies the greater speed.

6. *Thou shalt be visited of the Lord of Hosts with thunder,*] The Prophet useth here an *Apostrophe* to the *Assyrian* which besieged *Jerusalem*: q. d. Thou shalt be visited of the Lord of Hosts with thunder & with earthquakes, O thou *Assyrian* which shalt doe thus to *Jerusalem*, and besiege it.

*To visit* is a word of contrary significations, for sometimes it signifies to shew favour to, sometimes to punish and afflict; but which way it must be taken the circumstance of the place must shew, here it is taken for to punish and afflict.

*With thunder, and with earthquake, and with great noise,* &c.] Some take these words metaphorically, as if they did onely signifie a great and grievous punishment and destruction: But others take them properly, and say, that all these things happened when God destroyed *Sennacheribs* Army which besieged *Jerusalem*, though they be not recorded in 2 *Kings* 19. See cap. 30. 30.

7. *And the multitude of all the nations that fight against Ariel,*] There were many of many Nations in *Sennacheribs* Army, which fought against *Jerusalem*, therefore he saith, *The multitude of all the nations,* &c.

*And her munition*] i. e. Against her walls, and bulwarks, and other fortifications.

He puts an *Abstract* for a Concrete, *munition* for places munitied, that is, for places fenced and fortified.

*Shall be as a dream of a night vision.*] i. e. Shall vanish away as a dream which a man hath in the night while he sleepeth.

8. *It shall even be as when an hungry man dreameth,* &c.] i. e. The multitude of all the nations that fight against *Ariel*, shall even be as when an hungry man dreameth that he eateth and is satisfied, but when he awaketh he is empty and hungry, as he was before. In



In the former verse the Prophet said, that the multitude of the Nations which fight against Ariel should be as a dreame of the night-vision: Now because there be not only vain dreames which passe away as they come; but serious dreames which do portend serious things, and things that shall surely come to passe, such as Josephs dream was, of which we read, *Gen. 37. 5.* The Prophet sheweth here, that he did not compare the multitude of them which fought against Ariel to such a dreame; but to the vaineest dream as could be, a dream which is vaine in it self, and vain in its significati-on, which a dream as a man that is hungry dreameth, who dreameth in his sleep that he eateth, but when he awaketh, he is as empty and hungry as ever he was.

*And behold he eateth,* ] i. e. And behold he eateth in his dream, that is, he dreameth that he eateth.

*His soul is empty,* ] i. e. He is empty, for he hath not eaten indeed.

The soul is put here for the whole man, by a Synecdoche.

*And behold he drinketh* ] *Subaudi,* In his dream, that is, behold he dreameth that he drinketh.

*He is faint* ] *Supple,* For want of drink, having not drunk indeed.

*And his soul hath appetite,* ] i. e. And he hath an appetite to eat and to drink, that is, He is still hungry and thirsty; for hunger and thirst are but an appetite or desire of meat and drink.

He puts the soul here again for the whole man, by a Synecdoche as before.

*So shall all the multitude of the nations be that fight against Mount Sion.* ] q. d. Even so, I say, shall all the multitude of the nations be which fight against Ariel.

9. *Stay your selves and wonder* ] When the Prophet had prophesied of the destruction of the Assyrians which should besiege Ariel, that is, Which should besiege Jerusalem, his auditors would not believe this his Prophecie; whereupon the Prophet calls to those which passe by, or to the faithfull party of the Jews, to stay and wonder at these men, because they would not understand, and beleeve so plain a word or vision of the Lord, as this was.

*Stay your selves* ] *Supple,* All that passe by.

*And wonder.* ] *Supple,* At the unbelief and blindness of these men.

*Cry ye out, and cry,* They are drunk but not with wine, ] i. e. Cry ye out and say, (of these men) They are drunk but not with wine, they stagger but not with strong drink.

*Cry ye out, and cry,* ] i. e. Cry ye out and say; or, cry ye out, yea, cry, saying,

*They are drunk but not with wine,* ] This is that which he would have them cry.

*They are drunken, &c.* ] They are said to be drunken (in the scripture phrase) which have received abundance, and are filled as it were with that, with which they are said to be drunken (and that by a Metaphor from drunken men, which have drunk abundance and are full of wine or strong drink) and then especially when they doe by reason of that with which they are said to be drunken, any way resemble a drunken man in any thing, as this people do here, in that they seem to be stupid and void of understanding, and to have lost the use of reason for the time, like to the drunken men that are said to be drunken (in the Scripture phrase) which have abundance, and are filled as it were with that which they are said to be drunken, will appear from hence, because they which are said here to be drunken but not with wine, are therefore said to be drunken, because the Lord hath powred out upon them the spirit of deep sleep, and powring out, argueth abundance of that which is powered out.

He speaks here of those people in Jerusalem which would not beleeve what he prophesied unto them concerning the Assyrians encamping against Jerusalem, and the deliverance thereof, and the destruction of the Assyrians; for though many in Jerusalem did beleeve, yet many again beleeved not:

*But not with wine* ] With what then were they drunk? They were drunk with the spirit of sleep. v. 10.

*They stagger* ] i. e. They are drunken, for drunken men use to stagger as they go, *Metonymia Effecti.*

The sense of this is the very same with the former sentence.

10. *For the Lord hath poured out upon you, &c.* ] This the Prophet speaks in his own person, and makes an *Apostrophe* to those unbelievers which would not beleeve this his Prophecie; wherein he gives a reason why they which passe by may justly wonder and say of them, *they are drunk but not with wine,* they

they stagger, but not with strong drink; And the reason is this, because God had poured upon them, and so had made them drunken, that is, had filled them with the spirit of deep sleep.

For the Lord hath poured upon you the spirit of deep sleep.] He useth a Metaphor here, taken from liquid things, which are poured out of some vessel in abundance.

When he saith, the Lord hath poured upon you the spirit of deep sleep, It is as if he should say, he hath poured upon them a deepe sleep without any other addition; for the word spirit is often redundant among the Hebrews, by an elegancie.

That which the Lord poured out upon these men, he calleth the spirit of deep sleep, because it made them senseless and blinde, as he is senseless and seeth not who is in a sleep.

And hath closed your eyes,] Supple, So that you cannot see, that is, So that you cannot beleeve what is spoken.

This is metaphorically to be understood of the minde, which is the eye of the soul.

The Prophets.] See cap. 28. 7.

The Seers.] Prophets were wont to be called Seers. See notes cap. 1. 1.

He hath covered.] Supple, With a vaile which he hath cast over their faces, so they cannot see.

This is also metaphorically to be understood, and all these three phrases signifie one and the same thing, to wit, that God had blinded their minde and their understanding, that they could not understand and beleeve the vision which he had delivered to them, concerning Jerusalem, and the deliverance thereof.

11. And the vision of all, &c.] And my Prophecie wherein I prophesied to you of the encamping of the Assyrians against Jerusalem, and the Lords preservation thereof, and the destruction of the Assyrians, is not understood, that is, is not believed of you, but is as a word of a book that is sealed.

As the word of a book that is sealed.] The words of a book which is shut and sealed up, cannot be known or understood, no not by him which is learned, because he cannot come to read the words which are written in such a book, how then can he beleeve them?

Of a book which is sealed.] He alludes to the use of the ancients, which were wont

to seal their books, that is, their roolls, when they laid them by. See cap. 8. 16.

12. And the book is delivered to him, &c.] i. e. And the book is unsealed and opened and delivered to him that is not learned.

I am not leavned,] i. e. I cannot read, for I never learned to know letters.

The meaning of all this place is, q. d., The Prophecie whereby I have prophesied to you of all these things concerning the siege, and the preservation of Jerusalem, and the destruction of her enemies, is understood and beleeved no more by you, then the words of a book which is sealed up, are understood and beleeved of a learned man; or, the words of a book which is opened, is understood and beleeved of an ignorant and illiterate man.

Note, that by their not understanding here is meant their not believing the Prophecies of God and his words; for the Scripture useth to tax Infidelity by the name of Ignorance, because it profiteth not to know the word of God, except we do also beleeve it; as also because before we can beleeve a thing, we must know it.

13. Draw neer unto me with their mouth.] To draw neer to God, is to come to him to his Temple, where he sat between the Cherubins.

To draw neer him with the mouth, is to come to his Temple, and there to pray and to performe lip-service.

But have removed their hearts far from me,] Their heart was removed from God, in that they did not heartily serve him and fear him, for if they had heartily served him and feared him, they would have also believed his words, and in particular the vision of all which the Prophet here speaks of.

And their fear to me,] By the fear of God, may be meant Synecdochically, all and any kinde of duty which we owe to God, and in particular here it may be taken for the belief of his word.

Their fear of me is taught by the precept of men.] i. e. They fear me, and serve me, and beleeve me, but as they are taught by their false Prophets and Rulers to fear me, and serve me, and beleeve my word; so that what they teach to be my honor, must go for my honor; and what they teach to be my fear, must go for my fear; and what they teach to be my words, must go for my words, and must be believed, but no more;

K k no,

no, though I the Lord my self teach that I will have more honor, and more fear, and more to be believed as my word.

*By the precept of men*] By men here he meaneth men which were not instructed of God, but were carnal-minded men (yet in some authority with the people) who judged of the Word of God, as it made for, or agreed to their humor; so that what agreed not with their humor, they did not allow of, but taught that it was neither Gods Word, nor to be believed; such were the Prophets, and the Rulers, and the Seers, *verf. 10.*

This people here spoken of, were a Type of those which lived in our Saviours time, and these Prophets, and Rulers, and Seers, a Type of the Scribes and Pharisees which ruled that people, *Mat. 15. 8.*

*14. I will proceed to do a marvelous work amongst this people.*] *i. e.* As I have determined, so will I go on with my determination, to do a marvelous work amongst this people.

Note here the Enallage of the Person, how he passeth from the second to the third person.

*A marvelous work amongst this people, even a marvelous work and a wonder,*] that which he calls a marvelous work here, and a wonder, he calls a strange work, *cap. 28. 21.* which is all one with sense for this: This work is to destroy these men of Jerusalem by the Assyrians, which he calls here a marvelous work, and a wonder, for the same reason as he calls the destruction of the Jews a strange work there.

Had these men believed the words of the Lord, as others did, they would have remained in Jerusalem, and so have been saved as others were which remained there; but because they believed not, they would not trust themselves in Jerusalem, but being led by their Prophets, and Rulers, and Seers, went out from thence, to practise other means for their safety, and so fell into the hands of the Assyrians, and were destroyed either by the Assyrians, or by the hand of the Angel while they were mingled among the Assyrians, and took part with them.

*For the wisdom of their wise men shall perish,*] *q. d.* Neither shall the wisdom of their wise men, nor the understanding of their prudent men hinder my work, and save them, for the wisdom of the wise men shall perish, &c.

The Prophet prevents an Objection here, for some might object and say, That there be many wise men among these, which you (*O Isaiah*) finde fault with, and they by their wisdom and understanding will prevent this marvelous work, and wonder which you speak of.

To this Objection the Prophet answers, That for all their wise men, the Lord will bring this marvelous work and wonder to passe; *For the wisdom of their wise men shall perish, &c.*

That which *Isaiah* speaks here of the wisdom of these wise men, Saint Paul alledgeth to shew that God would not make use of the wisdom of the wise men of the world in mans salvation, *1 Cor. 1. 19.* And that Saint Paul might well do, because the temporal Salvation of the Jews was a Type of the spiritual Salvation by Christ; and these wisemen and their humane wisdom a Type of all the wisdom and wise men of the world, of whatsoever profession they were; As therefore the wisdom of these men could not prevail to save themselves or other of their Country men out of the hands of the Assyrians; no more can the wisdom of the wise men of the world avail to save men and bring them to salvation; and these words, though in their first and meaner sense, they shew that these wise men among the Jews, should not save themselves or their Countrey-men from the Sword of the Assyrians; yet in the second and sublime sense, they shew, that the wise men of the world cannot with all their wisdom deliver a man out of the snares of the Devil, and bring him to salvation.

*The wisdom of their wise men shall perish, &c.*] *q. d.* The wisdom of their wise men shall come to nought.

The wisdom of those wise men is said to perish, and come to nought, because they could not by their wisdom save this people.

*Shall be hid.*] This is a repetition of those words, *shall perish*, for because a thing which is perished, is not to be seen, and that which is not to be seen, is as it were hid from our eyes, therefore doth he say, *shall be hid*, for *shall perish*, or come to nought.

*15. Wo to them that seek deep to hide their counsels, &c.*] *i. e.* Wo to them which are close in their counsels, and think that their counsels are perceived by none.

He



He useth a Metaphor here, taken from a man, which having a treasure to hide, digs deep in the Earth to hide it: for the deeper it lieth, the safer it is, and more difficult to be found.

The Prophet denounceth this particular woe against those wise and prudent men which he mentioned Vers. 14. which did not believe, either that the *Assyrians* should be destroyed, or that *Jerusalem* should be delivered from the fury of the *Assyrians*, and therefore took, or would take secret counsel, some of delivering all up into the *Assyrians* hands, that so they might provide for their own safety; others of calling in the *Egyptians* to their aid; others of flattering with, and insinuating themselves into the affections of the *Assyrians*, by feigning themselves to affect theirs, rather than their own Religion, &c. Which counsel of theirs they carried as close as they could, that it might not come to *Hezekiah's* or *Isaiab's* ears; And they thought that they had carried it so wisely and closely, as that no man, no not God himself, could know it, before it were acted, though God knew it, and revealed it to his Prophet.

Here is shewn, that the wisdom of the wise men should perish, &c. and so perish, that they should be so far from helping others, that they should not avoyd the woe themselves; and he takes occasion here of denouncing this woe against them, by reason of those words which he delivered in the fourteenth Verse, *The wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid.*

*And their works are in the dark,*] i. e. And whose works (in their own opinion) are done in such privacy, as that no eye can see them.

He saith, *And their works,* for *And whose works,* putting one kinde of Relative for another. See the like Cap. 6. vers. 20.

*And they say,*] i. e. And who say. They for *Who*, as before.

*Who seeth us? and who knoweth us?*] i. e. Who (whether he be man, or whether he be God) seeth us? And who (whether he be man, or whether he be God) knoweth us, what we do?

16. *Surely your turning things upside down,*] i. e. Surely your hiding of things after this manner, &c.

This phrase is *Metaphorical*, and alludeth to a writing table, or paper, which is written but on one side, which writing is hid by turning the table or paper upside down; to such a table or paper (I say) or to some such like thing, doth this phrase allude.

Note, that the Prophet useth an *Apostrophe* here to the wise and prudent, which sought deep to hide their counsel, &c.

*Surely your turning things upside down shall be esteemed as the Potters vessel, &c.*] The sence of this whole Verse is this, Surely you turn things upside down, to hide them from the Lord; but for all your turning things upside down, and hiding them from the Lord; yet ye are as the Potters vessel: For ye are the work of Gods hands, as the vessel made of clay is the work of the Potters hands: For shall ye, that are the work of God, say of him that made you, He made us not? Now if God made you, and ye are the work of his hands, then doth he understand all your doings, be they never so secret: For shall the thing framed say of him that framed it, He hath no understanding? And (as for God) he that planted the ear, shall he not hear? And he that framed the eyes, shall he not see? And he that teacheth man knowledge, shall he not know? Psal. 94. 9, 10. Yea, he knows all your thoughts.

Note here, that though the Prophet saith, *Your turning things upside down shall be esteemed as the Potters clay*; yet his intent is not to liken the turning of things upside down to the Potters clay, but the men which turned those things upside down: For in Parables and similitudes we must look upon the whole body of the sentence, and take the meaning from the whole, not from any one piece. See what is said cap. 17. 5. and 30. 13. to this purpose.

Note also, that when he saith, that they are as the Potters clay; that is, that they are Gods creatures, and the work of his hands; his meaning is, that God knows all their thoughts and actions: For Divinity teacheth us thus much, That if God made us, God knows all our doings, Psal. 94. 9, 10.

*Shall be esteemed,*] i. e. Are, or shall appear truly to be.

*As the Potters clay,*] That is, As the vessel which the Potter hath made of clay; *Metonymia Materie*: q. d. Ye shall be the

K k 2 work

work of Gods hands, and so your doings shall be manifest to God.

*For shall the work say of him that made it, He made me not? q. d.* For shall the vessel which the Potter hath made, say of him that made it, He made me not? *Supple,* No: No more can ye say of God who created you, that he created you not.

By thinking they could *hide their counsel from God*, they did in effect say, *That God made them not.*

*Or shall the thing framed say of him that framed it, He had no understanding? q. d.* Or if the vessel doth acknowledge that it was framed by the hand of the Potter, shall it say of him that framed it, *He had no understanding? Supple,* No; No more can ye (if ye acknowledge that ye were created of God) say of God which created you, that he *hath no understanding of you and your ways*; for he understandeth you and all your ways: yet when ye think to hide your counsels from God, you do in effect say, *He hath no understanding.*

Note here, that they which think that they can hide their works and their counsels from the Lord, do not acknowledge that God is their Maker, nor that he is their Overseer; wherefore they are like a Potters vessel which lifts up it self against the Potter, and saith, *Thou didst not make me, Thou hast no knowledge or understanding of me.*

Note also, that these words, *For shall the work say of him that made it, &c.* are not so much a reason to prove, that they were as the Potters clay, *that is*, that they were the work of Gods hands, as a reprehension of them which thought they were not as the Potters clay, *that is*, which thought not that they were the work of Gods hand.

17. *Is it not a very little while, and Lebanon shall be turned into a fruitful field,* Note here, that *Lebanon* was a famous Hill and Forrest, situate on the North-side of the holy Land, or Land of *Canaan*, which the *Israelites* possessed: But here it is to be taken *Metaphorically* for the *Assyrians*, who because they were high in power and riches, and very proud, are compared to the Hill and Forrest of *Lebanon*.

Note here also, that *fruitful fields* are for the most part in valleys: Hence per *Metonymiam adjuncti*, we must understand

a valley here by the fruitful field; and by the valley here we must understand *metaphorically* a low condition, or men in a low condition, because valleys lie low.

The fence therefore of this place is this, *q. d.* But for all that, that you will not believe that the *Assyrians* which shall besiege *Ariel* shall be destroyed, O ye Prophets and Rulers and Seers, which take such secret counsel to save your selves; yet it shall not be long before the *Assyrians*, which are high in power and riches, and are very proud, and shall besiege *Ariel*, that is, *Jerusalem*, shall be brought very low, and be destroyed, and *Jerusalem* be delivered, and flourish again.

This is that which these men did most dis-believe, to wit, the preservation of *Jerusalem*, when the *Assyrians* should once lay siege unto it, and the destruction of the *Assyrians*; which makes the Prophet here to enforce it again, and confirm what he said before.

*And the fruitful field shall be esteemed as a Forrest,* i. e. And the fruitful field shall be as a Forrest.

Though many things are not such as they are esteemed to be, yet many things again are such as they are esteemed to be.

By the fruitful field is here meant *metaphorically* the *Jews*, which were besieged by the *Assyrians* in *Jerusalem*, and by them distressed and brought into a very low condition: for fruitful fields are in valleys, and valleys lie very low.

By a Forrest is meant determinately the Forrest of *Lebanon*, which was situate on an Hill; or at least some Forrest which was situate on high, as the Forrest of *Lebanon* was: And by that or such a Forrest is *metaphorically* meant an happy estate or condition; a condition which is high, and a great deal above misery; a condition opposite to that which we call a low condition, or else men which are in such an high condition.

So that the fence of this place is this; *q. d.* And the *Jews* of *Jerusalem*, when they are in their low condition through distress by the *Assyrians*, shall be delivered from their distress, and set up on high again, in an happy estate or condition.

This was performed when the Angel destroyed the *Assyrians* which besieged *Jerusalem*, 2 King. 19. 35.

This phrase is used again in the same fence,

fence, Cap. 32. Vers. 15.

18. *And in that day*] i.e. At that time in which *Lebanon* shall be turned into a fruitful field, &c.

*Shall the deaf hear the words of the book*] By the *deaf* he means those which are dull and slow of heart to believe the Prophecy, which he spoke of and wrote in a book, concerning the delivery of *Jerusalem* from the *Assyrians*, and the destruction of the *Assyrians* which did besiege it: So that he speaks here *Metaphorically*, translating the *deafness* of the body to a *slowness of belief* in the Soul.

By the words of the book he means the aforesaid Prophecy, concerning the delivery of *Jerusalem* from the *Assyrians*, and the *Assyrians* destruction which besieged *Jerusalem*, which prophecy the Prophet wrote in a Book, that they might take notice of it whom it concerned.

The fence of this place is, *q. d.* Then shall even they which are slow of heart to believe this Prophecy, believe it, yea, and know it to be true by the event.

*And the eyes of the blinde shall see out of obscurity, and out of darkness,*] i.e. And they which are now *blinde*, shall see clearly and plainly the truth of this Prophecy.

This is a repetition of the former sentence; and whom he called *deaf* there, he calls *blinde* here.

19. *The meek also shall increase their joy,*] By the *meek* understand here those which submitted themselves to the Lord, and readily believed the Vision or Prophecy, and betook themselves for safety into, and continued in *Jerusalem*: And he calls these *meek*, in opposition to those *scorners* which did not onely not believe the Prophecy, but reject it with scorn; of whom he speaks *vers. 20.* See *Iam. 1. 21.*

These were said to *encrease their joy* at this time, because they had joy before, joy through the hope which they had by belief of this Prophecy; and *encrease of joy* by the accomplishment of what they believed and hoped.

*In the Lord,*] i.e. By the Lord, or by the goodness of the Lord towards them.

*The poor among men*] By these he means those which were besieged in *Jerusalem*, and distressed by the *Assyrians*, who yet notwithstanding trusted in the Lord for deliverance.

*Shall rejoyce in the holy One of Israel,*] i.e. Shall rejoyce in the Lord, who shall deliver them from the hand of the *Assyrians*.

By the *holy One of Israel* is meant the Lord, the God of *Israel*.

20. *For the terrible One is brought to nought,*] i.e. For the *Assyrian*, which besieged and distressed those which were in *Jerusalem*, shall be destroyed, and *Jerusalem* delivered.

He calls the *Assyrian* the *terrible One*, because he was terrible to all Nations which dwelt about him, and especially to the *Jews*.

He puts a *present* or *preterperfect* for a future tense.

These words may be read with a *Parenthesis*.

*And the scorner is consumed,*] i.e. But the scorner shall be consumed.

He opposeth here the event which should befall the *scorner*, to the event which should befall the *meek* and the *poor*, which he spoke of *vers. 19.*

*And* is put here for *But*.

By the *scorner* he meaneth those which would not believe this Prophecy or Vision concerning *Jerusalem's* deliverance and the *Assyrians* destruction, but scorned and mock'd the Prophet for prophesying of such things.

He may also allude to those *scorners* and mockers he spoke of, *Cap. 28. Vers. 13, 14, 22.*

*And all which watch for iniquity shall be cut off,*] i.e. And they which watch to do the Prophet of the Lord a mischief shall be destroyed.

He puts *iniquity* for *mischief*, because it is not done without sin in him that doth it.

He means by these also those which believed not the Vision or Prophecy, whom he describes by their malice, which was such, as they did not onely not believe the Prophet, but seek his ruine: And these mens malice blinded their eyes, that they could not see and believe.

21. *That make a man an offender for a word,*] i.e. That sue a man and pursue him as an offender, onely for speaking a word in the name of the Lord.

The man whom they made an offender, was the Prophets own self, whom they pursued and accused as an offender, because he pro-



prophecyed to them the Word of God: but the Prophet speaks of himself in the third person out of modesty.

*And lay a snare for him,] i. e.* And seek to destroy him.

He useth a *Metaphor* here, taken from Fowlers, which lay a snare for birds which they would take to kill.

*For him that reproveth]* By this *Isaiab* meaneth his own self, who reproveth those which believed not this and other his Prophecies and lessons, and that openly, as *Cap. 28. 7, 9.*

*In the gate,] i. e.* In the gate of the City, *that is,* openly before much people.

The gates of the City were publique places, where the Courts of Justice and other publique Assemblies were held.

Yet these words, *In the gate,* may be referred as well to those words, *That lay a snare,* as to those, *Which reproveth;* and then they shew, that they would destroy him under a colour of Justice, by accusing him, and bringing false witness against him in Courts of Justice, to put him to death.

*And turn aside the just,] Supple,* From his righteousness and integrity; *i. e.* which would make a dishonest and wicked man of a just and honest man, by their calumnies and false accusations.

*By the just, Isaiab* means himself.

These words are *Metaphorical,* taken from one man jostling another out of his way.

*For a thing of nought,] i. e.* Without any profit or good by it, or for no profit or good at all that they can get thereby; So some. And this sheweth the height of their malice, that they would destroy the Prophet, when they could get no good or benefit by his destruction.

Or *For a thing of nought, that is,* for a very small reward; So others, who think that the Prophet speaks here of such as were hired to bear false witness against him: Or of corrupt Judges, who had taken a bribe of his Enemies to condemn him, whose wickedness was the greater, that they would be corrupted to do such a piece of injustice for a small matter.

How these men were consumed, we told *Verf. 14.*

*22. Therefore thus saith the Lord, &c.]* This relates to the 17, 18, 19, 20, and 21

Verfes, as an inference deduced from thence: *q. d.* And because *Lebanon* shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest; and because the deaf upon that shall hear the words of the Book, &c. Therefore thus saith the Lord, who redeemed Abraham, concerning the House of Jacob, &c.

*Who redeemed Abraham,]* God redeemed Abraham out of *Ur* of the Chaldees from Idolatry, *Genes. 12. 1.* and he redeemed him out of danger in Egypt, *Genes. 12. 20.* and he redeemed him out of the like danger in *Gerar,* *Gen. 20. 9.* And Abraham is mentioned as redeemed here, because as the Lord redeemed him, so for his sake would he redeem his posterity at this time.

*Concerning the house of Jacob,] i. e.* Concerning Jacob and his children the Jews: For the Father is part, yea the chief part of the house.

*Jacob shall not now be ashamed,]* *i. e.* Being that the Lord will turn *Lebanon* into a fruitful field, and the fruitful field into a forest, so that the deaf shall hear the words of the Book, &c. when this cometh to pass, Jacob shall not now be ashamed, though he hath been ashamed heretofore.

The Prophet useth a *Prosopopæia* here, whereby he brings in Jacob as though he were alive, though he were dead long before.

*Jacob shall not now be ashamed,]* *Supple,* For the disobedience and infidelity and unbelief of his children: For they which would not believe the Vision mentioned, *vers. 14.* shall be all consumed, and all they which watch for iniquity shall be cut off: but the meek shall survive, and all they that have erred shall return into the right way.

The misdemeanor of the son is the shame of the Parents; in allusion to which he here saith, *Jacob shall not now be ashamed.*

*Nor shall his face now wax pale,]* *Supple,* For fear: *q. d.* Neither shall he now be afraid (as he hath been) lest his children should be utterly destroyed by the *Assyrians*, through the wrath of God, so that they be no more a people; for the *Assyrian* is brought to nought, *vers. 10.*

*23. When he seeth his children, the work of mine hands,]* *i. e.* When he seeth his children, whom I have delivered out of the

the hands of the *Assyrians*.

A deliverance out of eminent and unavoidable danger of death, is as it were a new Creation; therefore doth the Lord call the *Jews*, the work of his hands; because he delivered them from the *Assyrians*.

*In the midst of him,*] i. e. In the midst of the Land which I gave him, *Gen. 28.13.*

*Jacob* himself is put here, by a *Metonymy*, for the Land which God gave *Jacob*, as *Moab* is put for the Land of *Moab*, *Jerem. 40. 11.*

Note, that in the midst of the Land is put by an Hebrew redundancy, for in the Land.

*They shall sanctifie my Name,*] q. d. They, to wit, his children, shall sanctifie and praise my Name for their deliverance out of the hands of the *Assyrians*: And if they shall sanctifie his Name, He shall see them sanctifying it, and so shall not be afraid for them, but rejoyce rather.

*My Name,*] i. e. Me.

An Hebraism.

*And shall fear the God of Israel,*] i. e. And they shall fear to offend the God of Israel, and shall serve him and worship him: And if they shall fear the God of Israel, *Jacob* shall see that they fear him,

and so he shall not be ashamed for their sakes.

24. *They also that erred in spirit,*] i. e. They also that erred in judgment and opinion, thinking that *Jerusalem* would not have been delivered out of the hands of the *Assyrians*, and that the *Assyrians* would not have been destroyed as they were.

He speaks of such that erred rather out of weakness, and by being ignorantly misled, then out of pride and malice, as those scornors did, mentioned *vers. 20.*

*Shall come to understanding,*] i. e. Shall experimentally know, that what the Prophet prophesied concerning the deliverance of *Jerusalem*, and the destruction of the *Assyrians*, was true.

*They that murmured*] It is probable that many (otherwise none of the worst) when they were distressed, and found some hardship in the siege of *Jerusalem*, did murmur against *Isaiab*, who prophesied of the deliverance of *Jerusalem*, and did what he could to hold up their drooping spirits with that hope.

*Shall learn doctrine,*] i. e. Shall learn the instruction of the Lord, which shall teach them not to murmur any more at his Prophets, in whatsoever case they are.



# ISAIAH,

## CHAP. XXX.

**W***O to the rebellious children,*] i. e. When the report was first spread abroad of *Sennacherib's* intent to march out of *Assyria* with an huge Army, the *Jews*, which lived out of *Jerusalem* in other parts of the Land of *Judah* (and many also which lived in *Jerusalem*) were distracted and in doubt what to do to preserve themselves: Some thought it best to comply with the *Assyrians*, and to practise with them for the surrender or giving up of the whole Land into their hands: Others thought it best to call in the *Egyptians* to their aid: And this did they both in so foul a manner, as that the

one scrupled not to profess the Religion of the *Assyrians*, and the other of the *Egyptians*, to save their lives: Onely King *Hezekiah*, and some few with him, chose rather to trust in the promises of God which he had promised by *Isaiab*, then to do as the others did.

Against those which thought it best to call in the aid of the *Egyptians*, and endeavored to bring them in to help them, doth the Prophet here inveigh.

*To the rebellious children,*] It is rebellion in man to do any thing against the Will of God (as these men did by distrusting God, and trusting in the arm of flesh.) See *cap.*

1. 20.

That

*That take counsel,*] *Supple,* How to save themselves from the fury of *Sennacherib* and the *Assyrians*.

*But not of me,*] *q. d.* But not of my Prophets, whose counsel is my counsel.

*That cover with a covering, but not of my Spirit,*] Note, that the word *Spirit* is a word of many significations with the *Hebrews*; but among the many significations which it hath, any act of the Will or Understanding is called the *spirit*: And any quality or ability of doing is called the *spirit*; so that the *spirit* may here signifie counsel and advice; or it may signifie power and protection: And the meaning of this place may be this; *q. d.* And which cover themselves with a covering, but not of my advising, or to which I advised them. Or the meaning of this place may be this; *q. d.* And which cover themselves with a covering, but not with the covering of my power and protection: that is, which get themselves ayd to defend themselves from the *Assyrians*; but seek not ayd at my hands, nor make me their Protector.

The word *covering* here mentioned signifieth either a garment of cloth, with which we clothe our selves, to defend our selves in the day from the ayr; or a covering which we lay on our beds, to defend our selves from the cold in the night: But by this *covering* he means *metaphorically* the ayd and help, with which these men would defend and preserve themselves from the fury of the *Assyrians*.

*To add sin to sin,*] *i. e.* Whereby they add sin to sin; the sin of forsaking God, and trusting in the arm of flesh, to their sin of drunkenness, *cap. 28. 8.* and other their sins.

The Particle *That* signifies here, not the intent, but the event; or if the intent, the intent *secundarij*, or by consequence.

2. *That walk to go down into Egypt,*] Either here is a redundancy in these words, by putting *to walk*, *to go down*, for simply *to go down*, or else (which I think rather) by their *walking to go down into Egypt*, is signified, that they went down into *Egypt* on foot, and thus they might go down more privately, and with the less suspicion of what they went about.

Note, that they went not all into *Egypt*, whom the Prophet reprehends here; but they chose men as Embassadors to go, who went as it is here written, as it appears *v. 4.*

*And have not asked at my mouth,*] *i. e.* And have not asked of me, whether they should go or no, or what course they should take.

If they had asked of his Prophets, they had asked of him.

*To strengthen themselves*] *Supple,* Against the *Assyrians*.

He sheweth here the end of their going into *Egypt*.

*In the strength of Pharaoh,*] *i. e.* With the strength of *Pharaoh*.

*Pharaoh* was the common name of the Kings of *Egypt*, as *Cæsar* was of the Emperors of *Rome*.

*And to trust in the shadow of Egypt,*] *i. e.* And to procure ayd from *Egypt*, in which they might trust.

He puts to trust, per *Metonymiam Effecti*, for to procure that in which they might trust.

And he puts the *shadow* for ayd, by a Metaphor taken from the shadow of a tree, or tent, or the like, which defends a man from the heat of the Sun, and from hail and storms, &c.

*Therefore shall the strength of Pharaoh,*] *q. d.* Because ye go down into *Egypt* to strengthen your selves in the strength of *Pharaoh*, and to trust in the shadow of *Egypt*, therefore shall the strength of *Pharaoh*, &c.

3. *The strength of Pharaoh shall be your shame,* &c.] The strength of *Pharaoh* was their shame, because they relyed upon his strength, and that strength could not help them, nor keep them from being overcome and spoyled by the *Assyrians*, but was it self overcome, troden down, and brought to nought.

They that hope to bring any thing to pass by any means, and cannot bring it to pass as they hoped, but fail in their hopes, are ashamed; and the more ashamed, the more pains they took, and the more confident they were of the means of bringing their hopes to pass.

The Prophet makes his *Apostrophe* here to the men of *Judah* in the person of God.

4. *For his Princes were at Zoan,* &c.] *i. e.* This Particle *For* is here redundant, as the Particle *And* is *cap. 2. 2.*

*His Princes*] *i. e.* The Embassadors of *Judah* or *Jacob* or *Israel*.

He calls the Embassadors of *Judah* or *Jacob*



*Jacob or Israel*, which were sent into Egypt on this Embassage, *Princes*, because they were selected and chosen out of the chief men.

*Zoan*,] *Zoan* was an ancient City of Egypt, of which see *cap. 19. 11.*

*His Princes were at Zoan*,] i. e. His Princes came to *Zoan* to desire ayd and assistance from the King of Egypt against the King of *Affyria* whom they feared.

*Hanes*.] *Hanes* was another City of Egypt, which was also called *Taphnes*, seated in the furthest parts of Egypt towards *Ethiopia*.

They came to these two Cities, either because the King of Egypt was first at one of these Cities, and then removed to the other; or else by each of these Cities Egypt may be understood by a *Synecdoche*; and the latter sentence may be a repetition of the former.

Note, that the Prophet speaks here of a thing to come, as if it were already past, to shew the certainty of that of which he speaks.

5. *They were all ashamed of a people that could not profit them*,] Between this and the former Verse we must understand, by a *Syllepsis*, That these Embassadors obtained ayd of the Egyptians, yet could not the ayd of the Egyptians stand them in any stead; wherefore they were all ashamed of a people that could not profit them, &c.

*They were all ashamed of a people that could not profit them*,] i. e. All the Jews which had a hand in sending for the Egyptians, and made use of their ayd, were ashamed of the Egyptians, because though they had obtained ayd from them, yet they could not profit them.

We use to be ashamed of those from whom we expect great matters, if we are frustrate of our expectation.

*But a shame and reproach*.] i. e. But a cause of shame and reproach; *Metonymia Effectus*.

The Egyptians might well be a shame and reproach to these Jews, when as the Jews, who served the true God, did lean towards the Egyptians in their Religion, (who worshipped Birds and Beasts and creeping things) thinking that that was the best means to make them their friends and associates or helpers.

They might also be a shame and reproach to these Jews, in that these Jews

carried or sent so much treasure to them to procure their ayd; and yet when all came to all, they could not help them.

6. *The burden of the beasts of the South*] *Supple*, Will these men carry to the Egyptians.

This burden here spoken of, was the riches and treasures which the Embassadors of the Jews carried with them, upon the backs of beasts, to purchase the ayd of the Egyptians when they went into Egypt.

*Of the beasts*] i. e. Of the Camels and Asses.

*Of the South*,] i. e. Of Egypt, which lay on the South of *Judea*.

*The Beasts of the South*,] These Beasts are called the Beasts of the South, because they were appointed to carry these treasures into the South, that is, into Egypt: So that this Genitive case is *Genitivus finis*.

*Into a Land of trouble and anguish*,] These words from this place to the end of the Verse, are thus to be ordered: *They will carry their riches upon the shoulders of young Asses, and their treasures upon the bunches of Camels, by the Land of trouble and anguish, from whence come the young and old Lion, the Viper and fiery flying Serpent, to a people that shall not profit them.*

The Prophet mentioneth this, the more to upbraid these men with their folly, for carrying such riches and treasures with so much danger, to so little purpose.

*Into a Land of trouble and anguish*,] i. e. Through a Land of trouble and anguish; for this Land was not the ultimate end or term of their journey.

Note, that this Preposition *In*, or *Into*, hath the signification of almost all other Prepositions among the Hebrews, and here it signifies *By* or *Through*.

*A Land of trouble and anguish*,] The Land which he describes is the *Arabian Isthmus*, or neck of Land, which lay between the *Arabian* gulf, or red Sea, and the *Mediterranean* Sea; which he calleth a *Land of trouble and anguish*, because of the troublesome and dangerous travelling that way, both for want of water, and for great drought and heat; as also because of the wilde beasts and Serpents which bred and harbored there.

*They will carry their riches*] i. e. Those Jews which desire the ayd of the Egyptian

ans against the *Assyrians*, will carry, to wit, by their Embassadors.

*Their riches*] They carryed their riches and treasures into *Egypt*, that they might present them to *Pharaoh* King of *Egypt*, and his Princes and Councillors, thereby to make them their friends, and purchase their ayd against the *Assyrians*.

*Upon the shoulders of Asses,*] i. e. Upon the backs of Asses.

He puts one part of the body for another next to it.

*Bunches of Camels,*] i. e. Backs of Camels.

He saith, *the bunches*, for *the backs of Camels*, because Camels have naturally high bunches growing upon their backs.

*To a people that shall not profit them,*] i. e. To the *Egyptians*, desiring their ayd and assistance against the *Assyrians*, who with all their ayd and assistance should not profit them at this time. See *Cap. 31. vers. 3.*

*7. For the Egyptians shall help in vain,*] i. e. For the ayd which the *Egyptians* shall send them shall be in vain, it shall do them no good.

It appears by *Rabshakehs* speech, that the *Jews* relyed much upon the *Egyptians*, when *Sennacherib* invaded *Judea*, *cap. 36. v. 6.* And by this and the next Chapter, *vers. 3.* it appears, that they got ayd from the *Egyptians* (though it be not mentioned in the story, either in the Book of *Kings* or of *Chronicles*,) and that for all that, the *Jews* were overcome, and they and their ayds destroyed.

*Therefore have I cried*] *q. d.* Because the ayd which the *Jews* shall look for from the *Egyptians* shall be vain, and to no purpose; therefore have I said (by way of counsel and advice) by my Prophets.

*Concerning this*] i. e. Concerning the strength wherewith they desire to strengthen themselves against the *Assyrians*.

*Their strength*] i. e. Their way to procure strength, or to strengthen themselves, is,

*To sit still.*] i. e. To sit at home, both they and their Embassadors, and not to go into *Egypt* for help, but to rely on me the Lord their God, and on my Promises, so will I the Lord be their strength.

Surely if the men of *Judah*, which were without *Jerusalem*, had relyed upon the Lord as *Hezekiah* did, and those few which were with him in *Jerusalem*, the

Lord would have defended them against the *Assyrians*, as he did *Hezekiah* and those which were with him.

*8. Now go, write it before them, &c.*] i. e. Because the *Jews* would not hear the Word of the Lord, saying, *Their strength is to sit still*, but would for all that go down into *Egypt* to procure Horses and Charets from thence; therefore doth the Lord say to *Isaiah*, *Go now, write it before them in a table, &c.*

*Write it before them*] What he would have written, the following Verses shew: And therefore he would have it written before them, that they might see what was written of them; that they might know that nothing was written of their carriage, but what they could not deny to be true; and that they might be inexcusable when the judgments of God overtook them.

*In a table,*] They were wont to make writing-tables of some lasting wood, spread over with wax, on which they wrote with an instrument of Iron, by razing or graving in the wax.

*And note it in a book,*] By a Book he meaneth a roll of parchment, which they were wont also to use for writing.

He would have this matter both written in a table, and noted in a book, that the memory thereof might be the better preserved.

*That it may be for time to come for ever and ever.*] i. e. That it may be a testimony to all that shall come hereafter, that this is a rebellious people, and that what I denounced against them for their rebellion, shall befall them; and that what shall befall them from me, shall worthily befall them.

This care the Lord takes, because it is a strange act, and a strange work for him, thus to destroy his people the *Jews*, *Cap. 28. 21.* yea, a marvelous work and a wonder, *Cap. 29. 14.* that all the world may know, that it was not his, but their faults, that he should deal thus with them, after such an unwonted manner.

*9. That this is a rebellious people,*] i. e. That this is a people which refuseth to be obedient to the Word of God (See *cap. 1. 20.*) and will not sit still at his Word, *vers. 7.*

*Lying children*] He calls them lying children, because they were one kinde of people in their words, and another in their deeds, *cap. 29. 13.* As also, because they promised

promised to do whatsoever God commanded them, and to hear the Prophets of the Lord, and obey their voice, (*Exod. 26. 19. compared with Deut. 18. v. 15, 15, 17.*) (for what their fore-fathers did, they must be interpreted to have done, being the same people, and in the loines of their fore-fathers at that time, *Heb. 7. v. 9, 10.*) But they did not observe the Commandements of God as they promised, neither did they hearken to his Prophets.

*The Law of the Lord.*] By the Law of the Lord, is here meant any words of the Lord, See *cap. 1. 10.*

*10. Which say to the Seers, see not,*] By the Seers are meant Prophets, for a Prophet in old time was called a Seer, *1 Sam. 9. 9.* because of the visions which they saw. See *notes cap. 1. 1.*

*And to the Prophets, prophesie not unto us right things,*] By right things, he meaneth those things which God revealed to them, and he opposeth them to the illusions and deceits of false Prophets.

Note, that this is not so to be understood, as though they did say unto the Prophets, *Prophesie not unto us right things*, and to the Seers, *See not*, in formall words; but therefore he saith, that they said to the Seers, *See not*; and to the Prophets, *Prophesie not unto us right things*, because they did discourage the Prophets, and Seers as much as they could, and bring them into danger, for prophesying to them right things. See *cap. 29. 21.*

*Speak unto us smooth things*] *i. e.* Speak to us, or prophesie unto us pleasing things.

*Prophesie unto us deceits.*] *i. e.* Prophesie unto us such things as will put us in good hopes, and delight us for the present, but will afterwards deceive us.

Note, that the people did not terme these pleasing and delightfull Prophecies *deceits*, but because false Prophets did delude the People with such Prophecies; and so these Prophecies were *delusions* and *deceits* indeed; the Prophet calls them here *deceits*.

Note also, that it is not to be understood, that the people used these formall words to the Prophets; *Speak unto us smooth things, prophesie deceits*, But because they love, and speak well of false Prophets which speak smooth things, and hated the true Prophets which prophesied such things as they liked not (and so as much as in them lay;

they discouraged the true Prophets, and heartned the false, yea as much as if they had done it, in those formall words) therefore doth he say, that they said, *Speake unto us smooth things, prophesie unto us deceits.*

*11. Get ye out of the way*] By the way is meant the usuall way or manner of prophesying which *Isaiah* and other Prophets of the Lord used to this people, which was to tell them of their sins and transgressions, and of the punishments which God would bring upon them if they repented not.

Because a way is beaten by often going to and fro, and so becomes a way; hence a way may by a Metaphor signifies the iteration, or repetition, or frequent use of any lesson or prophesie.

These are still the words of the people, to the Lords Prophets.

*Turn aside out of the path*] This is a repetition of the former sentence.

*Cause the Holy One of Israel to cease from us,* *i. e.* Cause the Word of the Holy One of Israel to cease from us, and let us hear it no more.

By the Holy One of Israel, is meant the Word of the Holy One of Israel, revealed to the Prophets, by a Metonymy.

Yet because the Prophets, when they did pronounce any Prophecy, were wont to say, *Thus saith the Holy One of Israel, &c.* The Prophet may in allusion thereto bring in this people saying; *Cause the Holy One of Israel to cease from us*, that is, Let us not any more hear thee say, *The Holy One of Israel*, or, *Thus saith the Holy One of Israel*; which is as much as to say, Prophecy no more in the name of the God of Israel.

*12. Because ye despise this Word,*] *q. d.* Because, whereas the Lord said of you, *your strength is to sit still, v. 7:* you despise that word, and will not hearken to it.

*And trust in oppression*] By oppression he meaneth riches gotten by oppression, Per Metonymiam Efficientis.

They are said to trust in riches, because they doubt not but by the riches which they intend to sent into Egypt, (*v. 6.*) to procure aide from thence against the Assyrians, on which aide they would rely.

*And perverseness.*] *i. e.* And the aide which ye hope to procure from Egypt against the Assyrians.

This he calls *perverseness*, because it was contrary to the Word of God who forbade



bad them to seek to Egypt for ayd, and commanded them to sit still at home, and trust in him; yet so perverse and refractory were they, that they would not obey.

This and the former word signifie the same fault of these men.

13. *This iniquity*] *Supple*, That ye despise this Word of God, and trust in oppression and perverseness.

*This iniquity shall be to you as a breach ready to fall, swelling out in an high wall, whose breaking cometh suddenly at an instant.*] The sence is, *q. d.* You shall be, by reason of this your iniquity, as a piece of an high wall which is ready to fall, and swells out, yea that falls and breaks to pieces at an instant suddenly: For as such a piece of an high wall falls, and breaks to pieces at an instant suddenly; So shall ye fall, and be broken to pieces, and destroyed suddenly at an instant, who have committed this iniquity.

It may be here objected against this Interpretation, That the Prophet compareth *iniquity* to the *breach* ready to fall, (and so most interpret it: *q. d.* As a breach ready to fall, swelling out in an high wall, breaks and falls of a sudden, and kills those which chance to walk under it; So shall this iniquity bring a sudden destruction upon you which are the workers of it:) But this your Interpretation makes the men themselves like the piece of an high wall, which swells out, and is ready to fall.

*Ans.* To this I answer; That in parables and similitudes we must look upon the whole body of the sentence, and take the whole meaning from the whole; not part from part, lest when we go about too accurately to divide it in pieces, we destroy the whole. See Notes, *Cap. 17. 5.* upon those words, *And it shall be as he that gathereth ears in the valley of Rephaim.* See also Notes, *cap. 29. 16.* The piece of the wall therefore which swelled out, resembleth the men which committed this iniquity, rather than the iniquity it self: And that which resembleth the iniquity was the cleft or crack in the wall, which caused that piece to swell out, and be ready to fall.

*As a breach*] A breach may signifie elsewhere a crack or a cleft; but here it signifies a part or piece of a wall, which swells out, and is ready to fall, by reason of some

crack or cleft, or breach which is in it, by a Metonymy.

*In an high wall*] This wall is to be understood of a wall made of brick or stone; and he saith, *an high wall*, because the higher the wall is, the more ready is such a breach or piece of the wall to fall, and the greater is the fall when it cometh.

*Whose breaking*] *i. e.* The actual falling of which breach, by which it breaks asunder into little pieces.

14. *And he shall break it,*] *i. e.* For the Lord, the holy One of Israel, shall break you, because of this your iniquity.

*And is to be taken here for For.*

By *He* is meant the Lord, the holy One of Israel. By *It*, the sins or workers of this iniquity. For note, that that which the Lord is here meant to break, is, the people which committed the forementioned iniquity; not the iniquity which they committed, as some expound it, nor the breach in the wall mentioned in the former Verse, as others.

*Object.* But you will say, that the words run thus; And he shall break it, not, And he shall break you, or that he shall break them: and this Relative *It* relates either to the word *iniquity*, or to the word *breach* going before; not to those, *Which despise his Word*, *Verf. 12.*

*Ans.* It is true, that the Relative Particle *It* doth relate either to the word *iniquity*, or the word *breach* going before, if we look to the Grammar construction: But (as I said) in such parables and similitudes as these are, we must not look to the words and Grammatical construction, but to the sence of the place. See the aforementioned place, *cap. 17. 5.* And if we look not to the words, but to the sence of this place, we shall finde, that it relates to those words, *Which despise the Word of God, and trust in oppression and perverseness, and stay thereon.* And because the Prophet compared these workers of iniquity to the breach in a wall, he might say of them, He shall break *It*, for, He shall break *them*, in regard that he compared them to the breach in a wall: So because our Prophet compared the holy One of Israel to a fire, he saith of the holy One of Israel, not *He*, but *It* shall burn and devour his thorns and his bryars in one day, *Cap. 10. 17.*

*As the breaking of a Potters vessel,*] *i. e.* Accord-

According to the breaking of a Potters vessel, or earthen pot; or as if a man should break an earthen pot, or a Potters vessel.

*Which is broken in pieces,*] i. e. Which a man dasheth with all his might against the stones, and so breaks into small bits or pieces.

*He shall not spare,*] i. e. The holy One of Israel shall not spare, *Supple*, these sinners.

These words may be read with a *Parentesis*.

*So that there shall not be found in the bursting of it*] i. e. So that there is not to be found when it is broke.

These depend upon those words, *That is broken in pieces*.

*A sheard to take fire from the harth, or to take water withall out of the pit,*] i. e. A sheard big enough to take fire from the harth, or water out of the pit.

Poor people, even at this day, use pottersheards to take up, and carry fire in, and to catch up water out of a pond, or pit, or river, for their use.

*Out of the pit,*] In *Judea* (which was a mountainous, and so a dry Country, a great part of it) there were many pits made to save and keep water in for necessary uses.

15. *In returning*] i. e. I said, that by returning, or if ye would return from your purpose, and alter your resolution of sending for ayd to *Egypt*, and of relying upon the *Egyptians*, &c.

This phrase is *Metaphorical*, translated from the body to the minde.

Note, that these words, *I said*, are here to be understood.

*And rest*] i. e. And by rest and sitting still at home, or, if you would take your rest, and sit still at home, and not go down into *Egypt*.

*Ye shall be saved,*] *Supple*, From the hand of the *Assyrian*.

*In quietness*] i. e. In sitting quietly at home, and not travelling into *Egypt*.

This is a repetition of the former sentence.

*And in confidence*] i. e. And in trusting and confiding in me the Lord, who have promised to save you, if you rely on me, and confide on me.

*Shall be your strength,*] Their strength was said to be in this quietness and confi-

dence, because if they would have been quiet, and confided in God, God would have strengthened them so, as that their Enemies the *Assyrians* should not have prevailed against them.

*And ye would not,*] i. e. But ye would not, *Subaudi*, Harken to the Word of me the Lord, and believe it; ye would not return and rest at home, ye would not be quiet and confide in me.

16. *But ye said, No,*] q. d. But ye said, No; We will not return and alter our purpose, we will not rest and sit still at home, but we will go down into *Egypt*, and get strength from thence.

*We will flee upon horses,*] i. e. We will get our selves many good Horses, that we may (if we be routed and overcome by the *Assyrians*) flee the faster from them.

In *Judea* there were great abundance of *Asses*, 1 *Chron.* 27. v. 30. therefore their Princes and chief men were wont to ride upon *Asses*, *Judg.* 10. 4. & 12. 14. But there was great scarcity of Horses; for the Lord had forbidden them to multiply Horses, *Deut.* 17. 16. But *Judea* was not so scarce of Horses, but *Egypt* was as full, *Deut.* 17. 16. and 1 *King.* 10. v. 28. therefore did these *Jews* desire ayd of the *Egyptians*, and send their Embassadors thither, to procure good store of Horses thence for this their service.

*Therefore shall ye flee,*] *Supple*, Before your Enemies the *Assyrians*.

This is the judgment threatned against their sin.

*And we will ride upon the swift,*] i. e. We will get us the swift creatures, that if need be, we may flee swiftly from our Enemies.

By the *swift* he meaneth Horses (per *Metonymiam Adjuncti*) with which *Egypt* abounded, which were far more swift then *Asses*, which were bred in *Judea*.

*Therefore shall they which pursue you be swift,*] i. e. Therefore shall your Enemies the *Assyrians* be swift also, and shall pursue you and overtake you.

This is a repetition of what was said immediately before: in both which places the Prophet plays in his words, making the sin and punishment alike.

Note

Note here, that though the Prophet attributes these words, *we will flee upon horses, and we will ride upon the swift*, to the men of Judah as spoken by them, yet it is probable that they never used these formall words; for they were so confident of the strength of Egypt, as that they were not likely to speak of *flying*; but because the Prophet fore-saw that they would *flee* before their enemies, and that that was all the stead their horses would stand them in, namely to *flee*; therefore he brings them in saying, *we will flee upon horses, we will ride upon the swift*; so doth he bring them in speaking and saying, *We have made lyes our refuge, and under falsehood have we hid our selves*, Cap. 28. 15. And Prophecie not unto us right things; *speake unto us smooth things, prophecie deceits*, Cap. 30. 10. whereas it is not likely that they would use those formal words, though they did and said as much in effect. See the notes upon those severall places.

One thousand] Supple, Of you Jews.

Shall flee at the rebuke of One,] i. e. Shall flee if they do but hear the voice of one single Assyrian threatening them.

At the rebuke of five,] i. e. At the chiding or threatening of a very few.

He puts a certain for an uncertain number.

Shall ye flee] i. e. Shall ye all flee.

Till ye be left as a Beacon upon the top of a mountain,] q. d. Till there be not two of you left together in company.

A Beacon is one only single Post or Pole, whereon there is a pan fastened to the top, in which they put pitch and flax, or some such like combustible matter, which they set on fire in the time of danger; this useth to be set on an high hill, that it may be the more conspicuous and seen the further off.

But happily the Beacon here meant, is only a bare Mast or Pole, set up in an eminent place by the Sea-side.

As an Ensign on an hill,] i. e. As a single Banner which is pitched upon an high hill. See cap. 13. 2.

18. And therefore will the Lord waite, that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you.] The sense is, q. d. Yet nevertheless the Lord will waite, and He will be exalted, (for these words are to be understood here by a Syllepsis, the like whereunto we

observed, cap. 3. 6.) And therefore will the Lord wait, that He may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you.

He useth an Apostrophe to the faithfull in Jerusalem.

For the better understanding of this place note, that the destruction which the Lord threatened against those which went down to Egypt for strength, the Lord brought upon those men by the Assyrians, whom he brought so suddainly upon them, as that their destruction is said to have come upon them suddenly at an instant, vers. 13. And so being suddainly surprized and unprovided, they became a prey to the sword of their enemies. But though the Lord intended to bring the Assyrians against Jerusalem, as well as against other parts and Cities of Judah, yet he brought them not so suddainly against her as against other Cities and places; for after the Assyrians came and entered into Judah, and encamped against the fenced Cities thereof, the men of Jerusalem had time to take counsel and to fortifie their City, and to humble themselves, and in a solemn manner to commend themselves to Gods protection, and rely upon him for safety, before the Assyrians pitched against her, 2 Chron. cap. 32. vers. 1, 2, 3, 4, 5, 6, 7, 8. By which means they were able to hold out against the Assyrians, untill the Assyrians themselves were destroyed.

Therefore because the Lord brought not the Assyrians so soon against the men of Jerusalem, as he did against other the men of Judah, but staid untill the men of Jerusalem had exceedingly well fortified their City, and had humbled themselves and in a solemn manner committed themselves to the Lords protection; The Lord is said here to waite.

And therefore &c.] Note, that And, is put here for Yet notwithstanding, for he opposeth here the condition of the faithfull in Jerusalem, to the condition of those which he hitherto spoke of.

Will the Lord waite?] i. e. Will the Lord stay till ye have fortified your City, and put your selves in a solemn manner under his protection, before he brings the Assyrians against you.

To waite is put here for to stay, or to tarry, because they use to stay and tarry, which use to waite for any one.

That he may be gracious unto you,] i. e. That he



he may shew favour unto you; for, it was Gods favour and mercy to keep off the *Affyrians* from the men of *Jerusalem*, till they had fortified their City, and solemnly committed themselves to the Lords protection, otherwise they might have been destroyed by the *Affyrians*, as well as other the men of *Judah*.

*Will he be exalted?* ] i. e. Will he defer his punishment intended against you, that is, He will defer the bringing of the *Affyrians* against you, &c.

This sense this place requireth (for this is a repetition of the former sentence) but how *To be exalted*, should come to signifie, to defer a punishment, is a question.

Some think that the Prophet alludes to a man correcting his son or his servant with a rod, who stretcheth out his arm and lifteth up his whole body, and standeth on tip-toe, that he may fetch the greater stroke; but the higher he lifteth up himself, and the further he stretcheth out his arm, the longer he is before he strikes; from whom *to be exalted*, or *to exalt himself*, may be taken (say they) for *to defer a punishment*, or to be long before he strikes, by a Metaphor.

Others say thus, When God is about to punish, he is said *to come out of his place*, (which is heaven) as *cap. 26. 21.* and *Mic. 1. 3.* That therefore he might punish this people, he came as it were out of heaven; but because he would not then punish them, but spare them a little longer; he returned on high into Heaven to his place again. Hence *to be exalted* (that is, to return on high; or, to go up to Heaven) signifieth (they say) *to defer a punishment*, and to spare a while.

Others say thus; When God doth any notable thing, he is said *to be exalted and glorified*, (*Per Metonymiam Effecti.*) Because he doth that for which he may justly be exalted and glorified. (See *cap. 12. 4.* and *cap. 26. 15.*)

Now because God was willing to shew his long-suffering and forbearance a while longer to his faithful people (which must needs redound to the praise and glory of God) The Prophet saith, *he will be exalted*, for *he will suffer them and spare them a little longer*; *Per Metonymiam Effecti.*

*That he may have mercy upon you.* ] i. e. That ye may not be destroyed by the *Affyrians*.

This (as I said) is but a repetition of the former sentence already expounded.

*For the Lord is a God of judgment,* ] i. e. For the Lord is a God of mercy and compassion.

*Judgment* is taken here for *mercy* or *compassion*, and so it is taken, *Jer. 10. 24.* where it is said, *O Lord correct me, but in thy judgment, not in thine anger, &c.* Where judgment is opposed to anger, and is taken for mercy, or pity, or compassion.

Or, judgment may be taken here for discretion, and God may be called a God of judgment, because he knoweth how to punish one, and how another; how to shew favour to some, and how to deny it to others.

*That waite for him,* ] i. e. That waite for his aide, and for his mercy, and deliverance, and run not to *Egypt* for strength, &c.

19. *For the people* ] *Supple*, That waite for the Lord, that is, for the aide and mercy of the Lord at this time.

He makes good that here which he said in the former verse, *to wit*, *Blessed are they which waite for him*; and he speaks of the faithful of *Jerusalem* here in the third person, to whom he spoke a little before in the second.

*Shall dwell in Sion at Jerusalem,* ] i. e. Shall dwell in safety at *Jerusalem*, *Supple*, when the *Affyrians* destroy all the Land besides.

*Shall dwell in Sion* ] *Sion* was an impregnable Fort in *Jerusalem*, as appears, *2 Sam. 5. v. 6, 7, &c.* Wherefore *to dwell in Sion* may proverbially signifie, *to dwell in safety*.

*Thou shalt weep no more,* ] *Supple*, After a while.

The Prophet turneth his speech again, to the people of *Jerusalem* which did waite for the Lord.

*He will be very gracious unto thee.* ] i. e. The Lord will be very gracious unto thee, and shew thee a great deal of favour.

*At the voice of thy cry,* ] i. e. When thou criest to him for help against the *Affyrians*.

*When he shall hear it* ] i. e. When he shall hear thy cry, that is, when thou shalt cry unto him.

*He will answer thee* ] For God to answer us, when we cry or pray, is in the Scripture phrase, for God to grant our request.

20. *And though the Lord give you the bread of adversity* ] i. e. Wherefore though the Lord

Lord give you the bread of adversity, &c.

*And for Wherefore.*

*Though the Lord give you the bread of adversity, and the water of affliction,] q. d. Though the Lord suffer you to be besieged in Jerusalem by Sennacherib's Army, during which time ye shall have but a little bread, and a little water allowed you, as is usuall in besieged Cities, where every one hath his bread and his drink measured out to him (which he must not exceed) that the store of the place may last out the longer.*

*Yet shall not thy Teachers be removed into a corner any more,] q. d. Yet do not thou evil entreat thy Teachers, and drive them away into corners, by thy evil usage and persecuting of them.*

I take these words, and the words following to verse 23. to be rather an *Admonition* then a *Prediction*; and it is well known, that the *Hebrews* put a future tense of the Indicative Mood, for an *Imperative*.

In general, that which the Prophet here admonisheth this people is, to waite on the Lord, though he doth afflict them; which admonition is seasonable, because in afflictions we are apt to be impatient, and fly off from God; *What should I waite for the Lord any longer?* said the King of Israel when Samaria was long and hard besieged, 2 Kings 6. 33. And in particular he admonisheth them not to offer any discourtesie to the Ministers of the Lord, and persecute them so, that they should be faine to hide themselves; and this admonition is also seasonable, for many had thus evil intreated the Prophets, and persecuted them, *cap. 29. v. 20, 21, 22.* And when men expect any deliverance from the Lord, and it comes not according to their expectation, they wax angry, and vent their anger upon the Lords servants; thus *Jehoram*, because God did not deliver Samaria from the Syrians which besieged it, as he expected, threatned *Elisha* the man of God, saying, *God do so and more also to me, if the head of Elisha the son of Shaphat, shall stand on him this day,* 2 Kings 6. 31. He admonisheth them also to abandon their Idolatry, both because it was most displeasing to God, as also because many were too ready to seek to idols in their afflictions, *cap. 8. 19.*

No man can truly waite for the Lord, or his help; but he must waite in the way of his Law, that is, he must be careful to do his Will, and observe his Commandments: Therefore while he admonisheth this people to use the Lords Prophets well, and to cast away the raggs of their Idolatry, he doth admonish them in effect to waite still for the Lord, and his help.

*But thine eyes shall see thy Teachers.] i. e. But let thine eyes gladly see thy teachers, q. d. But be thou glad to see the Prophets of the Lord, whom the Lord shall send to thee to instruct thee.*

21. *And thine eares shall hear a word behinde thee saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.] q. d. And let thine eares gladly hear the voice of the Prophets telling you that you do amiss (when ye do amiss) and directing you into the right way.*

This is the sense of these words, and the order of them is this, And when ye turn to the right hand, and when ye turn to the left, thine eare shall hear, *i. e. Let thine eares gladly hear the word behinde thee saying, this is the way, walk ye in it.*

Note, that the words of this verse are *metaphoricall*, taken from guides which followchildren, and direct them in the way which they walk in; who if they see them turn out of the way, either to the right hand, or to the left, tell them that they are out of the way, and shew them the right way, saying, This is the right way, walk ye in it.

22. *Ye shall defile also the covering of thy graven Images of Gold,] q. d. Do ye also cast away as a thing polluted and defiled, the very covering of thy graven Images which are made of silver and gold.*

To *defile*, signifies here to cast away, as a thing polluted and defiled.

Note, that the graven Images of Idolaters were adorned with Coverings, that is, with Mantles, and Robes of great value; For *Dionysius* the Tyrant took away such a Covering from the Idol of *Jupiter Olympius* which was very weighty with Gold, saying, *That it was too heavy for the God to weare in the Summer, and too cold for him to weare in the Winter.*

*Thou*

*Thou shalt cast them away,*] i. e. Do thou cast them away.

*As a menstruous cloth,*] i. e. As a cloth which is stained which the menstruous blood of a woman, then which nothing was accounted more unclean under the Law, Lev. 15. 19, 20, 21.

*Thou shalt say unto it, Get thee hence.*] i. e. Say thou unto it (in detestation of Idolatry) Get thee hence.

*To it*] i. e. To them.

Observe here the Enallage of the number.

23. *Then shall he give thee*] i. e. Then shall the Lord give thee,

*The rain of thy seed,*] i. e. That rain which shall be requisite to make thy seed to grow.

*And bread*] i. e. And wheat, and other corn, of which thou art wont to make bread: Metonymia Materie.

*Of the increase of the Earth,*] i. e. Which shall spring up and increase out of the Earth.

The Prophet prophecyeth here of the great abundance and fertility which should be in *Judea*, after the destruction of the *Assyrians*, and that for the comfort of those which should survive: For great was the waste and desolation which the *Assyrians* were like to make in the Land, and great was the scarcity which the *Jews* were like to endure at that time: And a Land which is so wasted and spoiled by an Enemy (as *Judea* was like to be by the *Assyrians*) doth not quickly recover it self, and bring forth fruit as it was wont to do: To shew therefore how gracious God would be to his people, he tells them for their comfort, that after the *Assyrians* are destroyed, there should abundance of all things spring up presently in *Judea*, &c.

24. *Clean provender,*] i. e. Provender which is cleansed from the chaff.

This signifies great plenty and abundance, when they shall have no need of chaff to mingle among the provender of their cattel, but winnow it out of it.

25. *And there shall be upon every high mountain and every high hill rivers and streams of water,*] i. e. There shall plenty of Rain fall upon the high hills and high mountains (which are naturally dry,) yea, it shall fall like Rivers and streams of waters, and make them fruitful which were naturally barren.

*In the day of the great slaughter,*] i. e. After the day of the great slaughter, which the Angel shall make in the Camp of the *Assyrians*, 2 King. 19. 35.

*It is to be taken here for After.*

*When the Towers fall,*] i. e. When the Towers are fallen.

By the Towers he meaneth the *Assyrians*, or the Princes and chief of the *Assyrians*, which were high and haughty, and which were accounted as a tower, invincible.

26. *The light of the Moon shall be as the light of the Sun,*] i. e. And the Moon shall shine as bright as the Sun doth ordinarily shine.

*And the light of the Sun shall be sevenfold,*] i. e. And the light of the Sun shall be seven times brighter then it useth to be.

*As the light of seven days,*] i. e. It shall be as if the light of seven days were put into the light of one day, and should cause the light to be seven times more intense and greater then usually it is.

By what is here said of the light of the Sun and the Moon, is meant, that there should be matter of great joy and rejoicing at this time: For as darkness doth, both in divine and humane Writings, signify a sad state of things, and great adversity: So, on the contrary, light doth signify a joyful face of things, and great prosperity.

We observed also, Cap. 5. 30. and elsewhere, that the Scriptures do make the Heaven and the Earth (after a pathetic manner) to sympathize with men in great Accidents, as if they were sensible of, and affected with what befell them. Thus do they make the Heaven to keep in their light in sad Events, as Cap. 5. 30. and 13. 10. And here it makes the Sun and Moon to shine more bright then ordinary, at joyful Accidents.

*In the day*] i. e. At the time.

*That the Lord bindeth up the breach of his people,*] i. e. That the Lord delivereth his people, which shall be besieged by Sennacherib's Army in Jerusalem and distressed, from all their misery and distress.

Note, that the Prophet useth a Metaphor here, taken from a Chirurgeon which bindeth up the bones of his Patient which are broken, after his Art, and and knits them together, and so heals them.



*The breach*] i. e. The broken limbs or bones.

He useth here *Metonymiam Adjuncti*, a breach for limbs or bones broken.

By this *breach*, or broken limbs and bones, he meaneth *Metaphorically* the distressed estate of the Jews which were besieged in Jerusalem.

*And the stroke of their wound.*] i. e. And the wound which they received, or which was made in their flesh by a *stroke*: *Hypallage*.

Here he signifieth the same things by the wound made by a *stroke* in the flesh, as he did before by the *breach* made in the bones, to wit, the distressed estate of the Jews, which were besieged in Jerusalem by Sennacherib's Host.

27. Behold the Name of the Lord cometh] i. e. Behold the Lord cometh.

The Prophets puts the Name of the Lord for the Lord himself, after the Hebrew manner, per *Metonymiam Adjuncti*: q. d. The Lord cometh.

The Prophet proves here what he said *vers. 25*. That there shall be a great slaughter of the *Affyrians*, and that the Towers shall fall.

*Cometh from far,*] i. e. Cometh on a sudden and unlooked for, as they come which come from far, the hour of whose coming we know not of. Or, He cometh from far, i. e. He cometh from Heaven. See *cap. 26. 21*.

What the Lord cometh for, we shall see in the next Verse.

*Burning with anger,*] i. e. Being exceeding angry, *Supple*, with the *Affyrians* which besiege Jerusalem.

The Prophet speaks here of God as of a man, by an *Anthropopathia*, and alludes to the boiling of a mans blood about the heart, when he is angry, whereby he is exceeding hot.

*And the burden thereof is heavy,*] q. d. and so heavy is his anger, as that the *Affyrians* (against whom it is kindled) will not be able to bear it. Or, so heavy is the burden of his anger, as that he is not able to bear it, and therefore he will not ease himself of it, by avenging himself upon the *Affyrians*.

Note here what a mixture the Prophet useth of *Metaphors*.

*His lips are full of indignation,*] i. e. He storms and rageth exceedingly.

He alludeth to angry men, which storm and rage exceedingly in their anger.

*His tongue [is] as a devouring fire,*] This is for fence the same with the former words: But because the Lord did so storm and rage against the *Affyrians*, as that he did destroy them in his anger, the Prophet saith, *His tongue was as a devouring fire*: Yet happily the Prophet may also allude to the breath which proceeds from the mouth of an angry man while he storms and rageth, which is as smoke proceeding from fire.

28. *And his breath as an overflowing stream,*] The breath of an angry man, while he storms and rageth, proceeds like smoke from his mouth and his nose, yea (as our Prophet saith here) like a *stream*: For as he takes in more ayr at such a time, to refrigerate the heat of his heart; so doth he violently send out more again by respiration, while he chafeth and stormeth.

But the Prophet doth not onely liken his breath to a *stream*, but to an overflowing *stream*; that is, to a stream of water, which by reason of Snow or Rain, overfloweth its banks, and reacheth up to the middle of a mans neck, whereby the whole man is welnigh drowned.

*Shall reach*] He confoundeth tenses here, for this should be of the same tense with the former Verbs.

*Shall reach to the midst of the neck,*] He likeneth the breath of the Lord, in this his anger, to an overflowing *stream*, which reacheth to the midst of a mans neck; because as such a stream doth drown (as it were) all parts of a mans body, but onely his head; so did the Lord in his anger destroy all the *Affyrians* by his Angel, 2 King. 19. 35. Sennacherib onely, which was their head (and some few with him) escaping, 2 King. 19. 36.

*To sift the Nations with a sieve of vanity,*] i. e. To destroy the Nations, and tread them under foot: And this was done by the Angel of the Lord, 2 King. 19. 25.

These words relate to those, Behold the Name of the Lord cometh, and shew the end of his coming; q. d. The Name of the Lord cometh to sift the Nations, &c.

This phrase is *metaphorical*; for the understanding of which observe, That when men sift corn with a sieve, that which goeth through the sieve (which is commonly nothing else but dust and trumpery) is cast

cast away, and so cometh to be troden under foot, as being unprofitable; and that onely is reserved and set by, which remaineth in the sieve after sifting, which is the clean grain.

Observe secondly, That when we sift corn, we sift it for this end, that we may sever the dust and trumpery from the good corn or grain: Now if we sift the corn in a broken sieve, or a wide-hole sieve, so that all passeth through, as well the corn and grain, as the dust and trumpery, we spend our labor in vain; and such a sieve may be called a *sieve of vanity*, or a *vain sieve*, because we lose our labor in sifting in it.

When therefore the Prophet saith, That he will sift them with a sieve of vanity, his meaning is, that he will sift them in such a sieve, as lets all through which is put into it. And because, when men usually sift corn, they sling away that which goeth through the sieve, and falleth to the Earth, and tread it under their feet; hence the Prophet saith, That the Lord will sift the Nations with a sieve of vanity, for he will destroy them, and tread them all under feet, joyning two Metaphors together.

*The Nations*] By this is meant Sennacherib's Army, which besieged Jerusalem, in which were many men of many Nations.

*With the sieve of vanity,*] i. e. With a vain sieve.

A substantive of the Genitive case is put here for an Adjective.

What he calls a *sieve of vanity*, or a *vain sieve*, I have declared a few lines before.

*And there shall be a bridle in the jaws of the people,*] Note, that the word *people* is of the plural number, and it signifies those of divers people which were in Sennacherib's Army.

Note also, that whereas Sennacherib himself, though he was upon his way so far as *Nob*, Cap. 10. 32. yet because neither he himself came to Jerusalem to the siege, nor that part of his Army which was with him, I understand by the *people* here, that part of Sennacherib's Army which was with Sennacherib, when that part of his Army which lay before Jerusalem was destroyed: And these had a *bridle in their jaws*; for whereas they were hastning to Jerusalem to strengthen the siege, the Lord

did put a hook into their nose, and a bridle into their lips, and turned them back, Cap. 37. 29. See cap. 31. 8, 9.

*Causing them to err,*] i. e. Making them to flee, as a chased Roe, and as a sheep which no man taketh up (as the Prophet speaks, Cap. 13. 14.) which err and wander they know not whither, until they fall into some pit or other, or be devoured by some ravenous beast or other.

It is likely that when the news came to the ears of Sennacherib, and those which were with him, of the slaughter of an hundred fourscore and five thousand of the Assyrians in one night, that this turned them back from Jerusalem, and so affrighted them, that they ran confusedly, some one way, and some another, they knew not whither; and that many of them came short home, they which hated them having opportunity to slay them, as they found them wandering and discomforted.

Note, that when the Prophet saith, *The bridle in the jaws of the people shall cause them to err*, he alludeth to that which was signified by the *bridle*, rather then to the *bridle* it self; for *bridles* cause not to err, but to go right rather: But the news of an hundred fourscore and five thousand being slain in one night (which is that which was signified by the *bridle*, because it turned Sennacherib from Jerusalem as a *bridle* doth an Horse) did make Sennacherib, and those which were with him, to dispartle, and run as chased Roes or wandering sheep, they knew not whither.

That the Prophet doth sometime allude in similitudes to the thing signifying, and sometimes to the thing signified. See Cap. 16. 8. and 22. 24.

Or when he saith, *There shall be a bridle in the jaws of the people, causing them to err*; it is as if he should say, *There shall be a bridle in the jaws of the people*, but a *bridle of a strange nature*; for whereas other bridles cause the beasts in whose jaws they are to go aright, this shall cause them in whose jaws it shall be to err. See the like Notes, Cap. 33. 20.

29. *Ye shall have a song, &c.*] i. e. But ye shall have cause to sing for joy, because of your deliverance from Sennacherib, and the destruction of his Army.

He useth an *Apostrophe* here to those which were besieged in Jerusalem.

*As in the night when an holy Solemnity is kept,]* Some say, that when the Hebrews were to offer a sacrifice in the morning, they were wont to pass the night before with songs and a great deal of mirth, and that the Prophet alludes to this in this place. Others say, that the Hebrews were wont to begin their solemn Feasts with a song, and a great deal of mirth and joy; and that the Prophet alludes to this: For they began their Feasts in the Evening, by the Prescript of the Law.

Others say, that after a solemn Feast day they were wont to sup liberally, and to sing and use all kinde of mirth at this their supper; and that the Prophet alludes to this.

*As when one goeth with a pipe to come into the mountains of the Lord,]* i. e. As when one goeth with a pipe to the Temple of the Lord.

The Temple of the Lord was scituate upon Mount Sion, therefore the mountain is put for the Temple of the Lord, per Metonymiam Subiecti.

He saith, *Goeth to come, periphrastically, for cometh or goeth.*

The Hebrews which went to the Temple to pay the vows which they had made, or to sacrifice, to do any solemn service there, were wont to go thither with pipes and musique. See *Psal. 42. 4. &c.* and to this doth the Prophet here allude.

This Verse may be read with a Parenthesis.

30. *And the Lord shall cause his glorious voyce to be heard,]* By the glorious voyce of the Lord is meant Thunder, which was heard at the destruction of the Assyrians.

It is usual with the Scripture to call thunder the voyce of the Lord, as *Psal. 18. 13. and 46. 6. and 77. 18. and 104. 7. &c.* as if it had proceeded from the mouth of the Lord; of whom the Scripture often speaks as of a man, by an *Ἀνθρωποειδία*.

This Verse hath its connexion with *vers. 28.* the 29<sup>th</sup> being brought in by the *By*, and to be read as it were with a Parenthesis.

*And shall shew the lighting down of his arms,]* Supple, Upon the Assyrians; i. e. And he shall smite the Assyrians in the fight of all the people.

The Prophet alludes here to the gesture of a man which striketh; for a man when

he striketh, first lifts up his arm, and then lets it down again.

*With the indignation of his anger,]* i. e. With exceeding great anger.

*With the flame of devouring fire,]* q. d. That is, With the flame of devouring fire, or with lightning, &c.

The Particle *And* is put here for a Note of Exposition or Explication.

The Hebrews gather from this and the like places, that the Assyrians which the Angel of the Lord destroyed, 2 *King. 19. 35.* were destroyed by fire; and that at that time there was dreadful thunder and lightning and tempest sent amongst them; though many others interpret this and the like places metaphorically, as though thereby were only signified an horrible and sudden destruction.

*With scattering,]* i. e. With storms which scatter abroad hay, straw, leaves of trees, &c. Metonymia Effecti.

31. *For through the voyce of the Lord]* i. e. For by thunder. See *vers. 30.*

*Shall the Assyrian]* Supple, Which besiegeth Jerusalem.

*Which smote with a rod,]* i. e. Which punished you and distressed you (O ye inhabitants of Jerusalem and men of Judah) and not you onely, but many other Nations also. A Metaphor.

32. *Where the grounded staff shall pass,]* i. e. Where the report of the grounded staff shall pass.

He puts the staff for the report of the staff, per Metonymiam Subiecti.

*The grounded staff]* By the staff is meant the stroke struck with the staff, per Metonymiam Efficientis: And by the stroke is meant Metaphorically the calamity which God inflicted upon the Assyrian.

He calls this a grounded staff, because it was struck deep into the Assyrian, and there stuck, and removed not till it had consumed him; as things which are well grounded lie deep in the Earth, and are not easie to be pulled up.

*Which the Lord shall lay upon him,]* i. e. With which the Lord shall smite him.

*Upon him,]* i. e. Upon the Assyrian.

*It shall be with Tabrets and Harps,]* i. e. It shall be entertained with Tabrets and Harps, that is, with a great deal of joy and rejoycing: For every one will be glad to hear of the destruction of the Assyrians which oppressed them and all people beside.

*And*



*And in battels of shaking will he fight with it,] i. e.* For he will fight with the host of the *Assyrians*, and slay them as he did the *Midianites*.

*And for For.*

The Prophet compares this slaughter of the *Assyrians* to the slaughter of the *Midianites*, *Cap. 9. 4.* and *10. 26.* because as the *Midianites* were all overcome and slain, without the loss of blood on the *Israelites* part; so were the *Assyrians* all overcome and slain, without any loss of blood on the *Jews* part: Which makes me to think, that the Prophet doth allude here also to that fight or battel in which the *Midianites* were overcome and slain, *Judg. 7. 19. &c.*

And that fight or battel in which the *Midianites* were overcome, might be called a battel of shaking from some gesture which the *Israelites* used at that time: for the *Midianites* were put to flight, not by the sword, or any kinde of weapons of the *Israelites*, but by the *Israelites* breaking of pitchers, holding lamps in their left hand, blowing the Trumpets which they had in their right hand, and crying, *The sword of the Lord and of Gideon, Judg. 7. 20, 21, &c.* Now though it be not written in the story, that when they cried, *The sword of the Lord and of Gideon*, they shook their lamps and their Trumpets which they had in their hands; yet it is more then probable, that they held them not still, but shook them both, and waved them over their heads, or some other way, in confidence of the victory; from which motion or shaking of the Trumpets and Lamps, this battel might be called *The battel of shaking*.

This battel might be also called *The battel of shaking*, for the great fear and trembling wherewith the *Midianites* were possessed; for though the *Midianites* and their associates were like grasshoppers for multitude, and their Camels were without number, *Judg. 7. 12.* yet were they so terrified by three hundred men of the *Israelites*, as that the whole host ran, and cried, and fled, *Judg. 7. 21.*

*With it,] i. e.* With the Army or Host, or great multitude of the *Assyrians*.

He puts a *Relative* here without a formal Antecedent.

*33. Tophet]* *Tophet* was a place neer *Jerusalem*, in the valley of the son of *Hin-*

*nom, 2 King. 23. 10.* where the Idolaters were wont to offer their children by fire to *Moloch*; and it was called *Tophet* from *Toph*, which signifieth a Drum, because they were wont to beat Drums while their children were burning in the fire, to drown the lamentable noise and cry which they made.

Here did a great body of the *Assyrians* encamp, when they besieged *Jerusalem*; and here were many of them slain, and all or most buried, as it is probable.

*Is ordained]* *i. e.* Is appointed or prepared.

*Of old,] i. e.* Already, or some time since.

The *Hebrew*, rendred word for word, is, *From yesterday.*

*Yea for the King it is prepared,] i. e.* Yea, it is prepared for *Sennacherib* King of *Assyria*, that is, for his Host or for his Army: for that which is prepared for the household or Army of a King, is said to be prepared for the King himself, by a *Metonymy*: Or, the King may be put *Collative*, for the Kings; that is, for the Captains of *Senacherib's* Army, for they were most Kings; and by the Kings and Captains may be meant all that were under their command too; by a *Syllepsis*.

But by whom was *Tophet* prepared, and how, and for what end?

*Answer.* It was prepared by *Hezekiah* King of *Judah*, and it was prepared by removing thence the Image of *Moloch*, and the Altar and other Instruments of Idolatry which were there, by which more roome was made, and by which it was able to receive and contain more men then before it was; and it was prepared for this end and purpose, that the *Assyrians* which besieged *Jerusalem* might there encamp, and might there be slain (a great part of them) and might there, all or most that were slain about *Jerusalem* (which were one hundred fourscore and five thousand) have roome enough to be buried in.

For the understanding of which, note that *Hezekiah* King of *Judah*, when he came first to the Crown, removed the high places, brake down the Images, cut down the Groves, and destroyed all the instruments of Idolatry, *2 Kings 18. 4.* Now a noted place of Idolatry was *Tophet, 2 Kings 23. 10.* this therefore *Hezekiah* purged, and broke down the Idols, and the Altars, and all

all other the Instruments of Idolatry which were set up and used there, and caused them to be carryed thence and destroyed, whereby there was more roome, and more of *Sennackeribs* men encamped there, then otherwise could have done, and so more were slain there by the Angel, and more roome there was to bury those which were slain by the Angel in that place; by reason therefore of this the Prophet saith, that *Tophet* was prepared for the King, that is, for the Army and Captains of the King, the King of *Assyria*, and this he saith not because *Hezekiah* had this in his minde, when he purged *Tophet*, but because it happened out as pat as if he had purged it and made roome in it, for that purpose: The like kind of phrase to this, we read, *Matth. 26. v. 12.* where our Saviour saith, that the woman which poured ointment there upon his body, did it for his burial; not because the woman had any such intent, but because she did it as opportunely for his burial, as if she had intended it for that end.

*He hath made it deep and large,* i. e. *Hezekiah* hath made therein very much room, by removing the Idols and Altars, and other instruments of Idolatry out of it.

Here is a *Relative* without an *Antecedent*.

He alludes here to the making of a pit or grave (wherein dead bodies are buried) when he saith, *He hath made it deep and large*: And therefore doth he seem to make this allusion, because the *Assyrians*, which were slain by the Angel, were all, or most, buried in *Tophet*, as is probable. Or else he alludeth here to the making of a prison or dungeon under ground: And therefore may he allude to that, because that place was as a prison to the *Assyrians*

which pitched their Camp there, out of which place they could no more escape, then a prisoner out of a prison or dungeon; because God had determined that they should not escape thence, till he had destroyed them.

*The pile thereof is fire and much wood,* q. d. There is a pile in it, and that pile is very great, consisting of fire and much wood.

While *Tophet* was employed to Idolatry, and *Moloch* was there worshipped, there was a pile or piles of wood there continually provided, to burn their children withall to *Moloch*: To this pile or piles of wood doth the Prophet here allude, and saith, that the pile of *Tophet*, which is prepared for the *Assyrians*, to burn them up, and consume them (as the children of Idolaters were wont to be burned to *Moloch* and consumed) is very great: by which the Prophet signifies, either that the *Assyrians* which besieged *Jerusalem* should be destroyed by fire (which is according to the Tradition of the *Hebrews*;) or that they should be destroyed as suddenly as if it were by fire (as others are of opinion:) So that herein is a double allusion, first, to the pile of wood, which was wont to be provided here for the sacrificing of children: secondly, to the manner of the destruction of the *Assyrians* by the Angel, which was by fire, or as in as quick a manner, as if it had been done by fire.

*The breath of the Lord like a stream of brimstone doth kindle it.* By this he denoteth the anger of the Lord against the *Assyrians*, and speaketh of God as of an angry man, ὁ θυμωμένος, and alludes to the breath of an angry man, which is exceeding hot, and proceeds from his nostrils and from his mouth like a stream. See Notes, vers. 28.



# ISAIAH,

## CHAP. XXXI.



O to them that go down to Egypt] The subject of this Chapter is the same with the former. See therefore notes on cap. 30. 1.

For help] *Supple*, Against the Assyrians under Sennacherib.

And stay on horses] *i. e.* And put their confidence in horses, which they hope to procure from Egypt.

The word *stay*, is *metaphoricall* taken from a Staff, which is the *stay* of a man which leaneth on it.

In Charets] *i. e.* In warlike Charets, which they likewise expect from Egypt.

Because they are many] *q. d.* Which stay or trust in the number or multitude of Horses and Charets, because it is great.

But they look not unto the Holy One of Israel,] *Supple*, To ask strength of him.

Neither seek the Lord,] *Supple*, For his counsel and advice what he would have them to do in this invasion of the Assyrians. See cap. 30. 1.

2. Yet he also is wise,] *q. d.* Yet they might have asked counsel of the Lord, and sought to him for advice, for he is wise, as well as they whom they make their Counsellors.

And will bring evil,] *q. d.* And because they have despised his wisdom, in passing him by and asking counsel at others mouths, he will bring evill upon these wicked men, whereby they shall know that he is so wise, as to know when he is neglected, and that he is strong also.

And will not call back his words,] *Supple*, By which he hath threatened to bring evill upon them.

He threatned a *Wo* against them in the former Chapter, and he threatneth the like in this.

But will arise] *Supple*, Like a Lion.

Against the house of evil doers,] *i. e.* Against the family of these men, which went down

into Egypt for Horses and Charets, and rely upon them, but asked not counsel at God, nor relied on him.

And against the help of them that work iniquity,] *i. e.* And against the aid and auxiliary forces of these men, which have committed this sin, *i. e.* Against the Egyptians which come to help them.

3. Now the Egyptians are men and not God,] The Prophet prevents an Objection here; for sinful man might say, yea, but it is not so easie a thing as you speak of, for the Holy One of Israel to overthrow the Egyptians which are these mens help, and the force of horses which they will bring.

To which the Prophet answers, *q. d.* Yea, but it is an easie matter for the Lord to overthrow the Egyptians and their horses, for the Egyptians are men, not God, and their horses flesh, and not spirit.

Are men,] And therefore weak creatures, yea, they are but as the grass that withereth, and as the flower of the field which fadeth away, cap. 40. 6, 7.

And not God,] For God is but One, but such a One, as the nations are but as the drop of a Bucket, and as the small dust of the Ballance, in comparison of him, Cap. 40. 15.

And their Horses flesh,] And therefore weak and no better then grass, cap. 40. 6.

And not spirit,] As God is, who is therefore of great strength, yea omnipotent, because he is an uncreated Spirit.

When the Lord shall stretch out his hand,] *i. e.* Therefore when the Lord smiteth them.

He alludes to the stretching out, or lifting up of the arm or hand in striking, and speaks of God *as omnipotent*.

Both he that helpeth] *i. e.* Both the Egyptians which help these perverse Jews against the Assyrians.

And he that is holpen] *i. e.* And these perverse Jews which have help and aid from the Egyptians. Shall



*Shall fall down,*] i. e. Shall be beaten down.

*They all*] i. e. All the Egyptians which come to the help of these Jews, and all these Jews which procured the help of the Egyptians.

*Shall fall together.*] Shall perish together by the Assyrians.

4. *For thus hath the Lord spoken,*] i. e. Moreover, or But yet, or Yet nevertheless (for one of these is the Particle *For*, put) thus hath the Lord spoken, &c.

*Is called forth against him*] *Supple*, To keep him from the sheep or greater cattle which he would make his prey.

*He will not be afraid of their voice,*] *Supple*, Whereby they think to fright him and scare him away.

The Pronoun *He* is redundant, here after the Hebrew manner.

*Nor abase himself,*] Nor carry himself basely by running away.

*Come down*] *Supple*, Out of heaven, or come down from between the Cherubins.

*He speaks of God* *As* *Is* *God*.

*To fight*] *Supple*, Against the Assyrian, whose multitude shall not make him afraid.

*For Mount Zion*] i. e. For Jerusalem. See Cap. 1. 8.

*And the hill thereof*] i. e. And the hill of Zion.

This is a repetition of the former words.

5. *As birds flying*] *Supple*, Defend their young ones.

*Flying*] i. e. Extending and stretching out their wings over them as they do when they fly. See cap. 6. v. 2. Thus hens defend their chickens; or, *flying* that is, flying against the Kite or Hawk, or man, which would take their young ones away; thus many birds which are otherwise timorous, do defend their young ones.

*Defending also he will deliver it,*] i. e. He will defend it, and deliver it from the Assyrians.

*And passing over.*] i. e. And passing over it, while he destroyeth all other the Cities and Villages of Judah which did distrust him, and seek for help to the Egyptians.

He alludeth to that place of Exodus, cap. 12. 13. where the Lord (seeing the blood upon the side-posts, and the upper door-posts of the houses of the children of Israel) passed over the Children of Israel, but destroyed the first-born of the Egyptians.

6. *Turn ye to him,*] Turn ye therefore unto him, O ye inhabitants of Jerusalem.

*From whom the children of Israel*] i. e. From whom the men of Judah.

I take Israel here for the two Tribes of Judah and Benjamin, as cap. 1. 3. which two Tribes go often under the name of the men of Judah, because Judah was the chief of the two; and they two onely of all the Tribes of Israel, were faithful to the heirs of David King of Judah.

*Have deeply revolved.*] By forsaking him and seeking to Egypt, ver. 1.

7. *For in that day*] i. e. And in that day, *Supple*, That the Assyrians shall distress you, and besiege you.

*For* is put here for *And*.

*Every man shall cast away his Idol,*] i. e. Let every man cast away his Idols.

He puts a future tense of the Indicative mood for an Imperative. See Cap. 30. ver. 22.

*For a fin.*] q. d. Whereby ye have sinned against God.

This Particle *For* is a sign, not of the intent, but of the event.

8. *Then shall the Assyrian*] i. e. Then shall the Assyrians which besiege Jerusalem.

He puts the Assyrian for the Assyrians, the singular for a plural number.

*Not of a mighty man,*] *Supple*, But of an Angel. See 2 King. 19. 35.

*Not of a mean man,*] *Supple*, But of a mighty Angel.

When he saith, neither of a mighty man, nor of a mean man, he excludeth all sorts of men.

*But he*] i. e. But Sennacherib himself King of Assyria.

Sennacherib was not come to Jerusalem; he was coming when the Angel destroyed his Army, but was no further then Nob, cap. 10. 32.

He puts a Relative here without an Antecedent, *And* *he*.

Sennacherib himself was not slain by the Angel, as appears 2 King. 19. 36. but escaped and fled into Assyria with fear and shame enough, which to a generous nature was worse then death itself.

*From the Sword,*] *Supple*, Of the Angel.

*And his young men*] i. e. And his Court attendance, or they which wait upon him.

Or

Or by *his young men* may be meant that part of his Army which did attend him, which certainly was of the most able bodyed men (though the Commanders thereof might be old) and such are *young men*, 2 Sam.

2. 14.

*Shall be discomfited.*] i. e. Though they brag and boast, and are very lustie, shall be discouraged and become so heartles, as that they shall tremble and be afraid at the moving of every leaf.

9. *And he shall passe over to his strong hold for fear,*] i. e. And Sennacherib himself shall run and not stay (for fear) till he gets to Nineveh, that strong City, and to the Castle of that City, 2 Kings 19. 36.

*And his Princes*] i. e. And his Nobles and chief Commanders of that part of his army which was with him.

*Shall be afraid of the Ensign,*] i. e. Shall be afraid if they do but see an Ensign, thinking when they see it, that some company of their enemies are nigh at hand, or do pursue them.

*Whose fire is in Sion*] i. e. Who hath fire in Sion, wherewith to destroy the adver-

saries thereof; or thus, whose Altar is in Sion, whereon the fire burneth continually to burn the Burnt-offerings which are offered to him: Or thus, who dwells in Sion, for where a man keeps his fire, there is his habitation.

If God have fire in Sion, he will use it against the enemies of Sion; if he be honored by sacrifice in Sion, he will preserve Sion for his honors sake: If he dwells in Sion, he will not suffer the Assyrians to cast him out of his house, but will defend his dwelling place.

*In Sion*] i. e. In Jerusalem.

A Synecdoche of the part for the whole.

*And his furnace at Jerusalem.*] By his furnace may be understood his dwelling place, by a Metaphor, from such tradesmen which use a furnace in their Trade, which furnace for their more convenience they have at their dwelling houses; yea whatsoever is meant by fire before, may be meant by the furnace here, because a furnace is of no use without fire; and so these may be a repetition of the former words.



# ISAIAH,

## CHAP. XXXII.



*Behold a King shall reign in righteousness,*] By this King he meant Hezekiah King of Judah, whose praises he here declareth; but in a more sublime sense is meant Christ Jesus, who

was King of righteousness, and of whom Hezekiah was a Type.

Note, that this cohereth with the former Chapter, and containeth a reason why the Lord would destroy the Assyrians, namely for Hezekiah's sake. See the same reason of the same thing, cap. 9. 6. and cap. 10. 27. and cap. 11. 1.

Note, that as the Lord did destroy the Assyrians which were the enemies of Jerusalem, and delivered the Jews for Hezekiah's

sake; So doth the Lord destroy the spiritual enemies of his Church, redeem his faithful people for Christ's sake, yea and through Christ.

*In righteousness,*] i. e. With righteousness, administering Justice equally to every man.

*And Princes*] By Princes he meaneth such as this King, to wit, Hezekiah should make Princes, that is, Judges and Magistrates in the Land.

*In judgement.*] i. e. With Justice.

2. *And a man, &c.*] He repeateth here what he said before; and whereas he said a King before, he saith a man here, but meaneth the same man, viz. Hezekiah.

*As an hiding place from the wind,*] i. e. Shall be as a place in which a man may hide himself,

N n

himself, or keep himself from the blustering wind.

What is meant by this, we shall shew in the latter end of the Verse.

*A covert from the tempest,*] i. e. A covert in which a man may hide or save himself from the tempest.

*As rivers of water in a dry place,*] Rivers of water must needs be a great comfort to Travellers which travel in dry places, where they may have the waters of those Rivers to quench their thirst withall.

*As a shadow of a great rock in a weary Land,*] A shadow, or shady place, is a great refreshing to those which travel in the Summer time in a hot scorching wilderness, when they are even scorched with the heat of the Sun.

He mentioneth the shadow of a rock rather than of a tree, because he speaks of a wilderness, where there are more rocks than trees.

*In a weary Land,*] i. e. In an hot scorching wilderness, which tireth and wearyeth those which travel in it: *Metonymia Effecti*.

By all these *Metaphorical* expressions the Prophet meaneth, that *Hezekiah* should right those that suffer wrong, and be a great comfort to those that are afflicted in their misery.

3. *The eyes of them that see*] By them that see he meaneth Judges and Magistrates, whom he called Princes, *vers. 1.* whose duty is to see and look (though not upon persons, yet) into the Causes which are brought before them, and that thoroughly too, before they give sentence.

*Shall not be dim,*] Their eyes shall not be dim, because they shall look acutely into the Causes which are brought before them; they shall not be blinded, either with ignorance or affection, or gifts, which blinde the eyes of the wise, *Deut. 16. 19.*

He speaks not here of the eyes of the body, but of the minde, that is, the understanding.

*Them that hear*] i. e. Them whose duty it is to hear.

By these he meaneth the Judges and Magistrates, as before, whose duty is to hear (in a Case brought before them) both parties, what they can say, and the proofs which are brought in every cause.

*Shall harken.*] i. e. Shall harken diligently and attentively to the proofs and

allegations which are brought on either side in every cause which depends before them.

4. *The heart also of the rash*] i. e. Those Judges and Magistrates which have been rash and heady in giving sentence in a Cause which hath been brought before them, before they well understood the truth of the Cause.

*Shall understand knowledge,*] i. e. Shall have perfect knowledge of the Cause, and understand it thoroughly before they give sentence in it.

Knowledge is put here for the object of knowledge; that is, for that which ought to be known in a Cause, before the Judge giveth sentence.

*And the tongue of the stammerers*] By stammerers are here meant Judges and Magistrates, which are soon angry, and easily carryed away with Passion, which blinds the minde, and is a most unfit thing in a Judge or Magistrate.

Note, that anger makes many men to stammer in their speech; so that while they are in this passion, they cannot speak plain, nor bring out their words orderly. Wherefore the Prophet calleth angry Judges, and Magistrates, stammerers, per *Metonymiam Effecti vel Adjuncti*.

*Shall be ready to speak plainly,*] i. e. Shall speak plainly and readily.

The meaning is, That they shall be temperate men, and men free from passion.

As angry men stammer in their passion; so do the same men, when they are voyd of anger, speak plain; hence he puts here, *speaking plainly*, for *vacancy of anger and passion*.

Note, that when the Prophet saith, *the heart of the rash shall understand knowledge*, and *the tongue of the stammerer shall be ready to speak plainly*; we need not understand the rash, and him that understands knowledge, of the same individual men; nor the stammerers, and those which speak plainly, of the same individual persons: But it is enough, to make the sence of this place good, if men of knowledge and of good temper be put in the place of rash men; and men which speak plainly, in the place of stammerers: For it is usual to speak of men which succeed one another in the same place or office, as if they were the same individual men.



5. *The vile person shall be no more called liberal,*] i. e. A vile person shall be no more advanced to the place of a Judge or Magistrate; neither shall he that is already in that place (if he be vile) continue in that place.

Note, that the word *liberal* here, is a term of honor, which was wont to be given to Princes, Judges, and Magistrates, like that of *Benefactor*, Luk. 22. 25. Therefore *not to be called liberal*, is as much as not to be Prince, Judge, or Magistrate.

*Nor the churl,*] i. e. Nor the covetous man.

*Be said to be bountiful,*] i. e. Shall be called bountiful.

Note, that the word *bountiful* was wont to be a term of honor, given to Princes, Judges, and Magistrates, as the terms *Liberal* and *Benefactor*: This therefore is a repetition of the former sentence.

6. *For the vile person will speak villany,*] q. d. For (though a Judge and a Magistrate should speak nothing but what becometh honest, grave, and wise men, neither upon the bench, nor elsewhere; yet) a vile person will speak villany both upon the Bench, and elsewhere: For out of the abundance of the heart the mouth speaketh, Matt. 12. 34. And he will give villanous judgment against the upright.

*And his heart will work iniquity*] i. e. And he will do indeed that which is unjust.

He saith, *his heart*, for *he*, by a Synecdoche.

*To practise hypocrisie,*] i. e. Though he doth study to practise hypocrisie, and maketh all villany any iniquity under a vizard of truth and righteousness.

Here is an *Ελλειψις* of those or the like words, *Though he doth study*.

*Hypocrisie* is a feigned righteousness, and he practiseth hypocrisie, that laboreth to seem just when he is indeed unjust.

*And to utter error against the Lord,*] Supple, With a shew and colour of truth.

*To utter error* signifieth here, to give false judgment, or to pronounce a false sentence; for whatsoever is false is erroneous: And *to utter error*, that is, to give false judgment, or to pronounce a false sentence, is said to be *against the Lord*, because the Lord hath said, *Thou shalt do no unrighteousness in judgment, but in righteousness shalt thou judge thy neighbor*, Lev. 19. 15

As also, because Judges judge not for man, but for the Lord, 2 Chron. 19. 6.

*To make empty the Soul of the hungry,*] i. e. That he may take away from him, who is poor and hungry, that little which he hath left to buy him bread; Supple, under a colour of justice, which respecteth not the person of the poor, Exod. 23. 3.

*The Soul of the hungry,*] i. e. The hungry.

A Synecdoche of a part for the whole man.

Because Covetousness and Injustice is a most odious thing in a Judge and Magistrate; there is no Judge or Magistrate so covetous and unjust, but desireth to hide his covetousness and injustice under a vizard of liberality and righteousness.

These words, *To practise hypocrisie, and to utter error against the Lord, to make empty the Soul of the hungry*, may make this place more easie, if we read them as with a Parenthesis.

*And he will cause the drink of the thirsty to fail,*] i. e. And he will, by his iniquity in judgment, extort from the poor all that he hath, so that he will not leave him a peny to buy him a drop of drink when he is thirsty.

This sentence is to be coupled with that, viz. *His heart will work iniquity*.

7. *The instruments also of the Churl are evil,*] i. e. The tricks and devices also which covetous Judges use, are naught.

*He deviseth wicked devices,*] i. e. He inventeth and deviseth many wicked tricks and devices, to corrupt and pervert the true meaning of the Law, and to weaken the proofs of the poor mans witnesses, and to delude the arguments which are brought in the poor mans Cause.

*To destroy the poor with lying words,*] i. e. That he may destroy the poor with these his wicked devices, which are altogether lyes.

The sence is, q. d. He deviseth wicked devices, even lying words, to destroy the poor thereby, even when he speaketh right.

He saith, *to destroy the poor*, for, to destroy the right of the poor: Or he calls the oppression of the poor, the destruction of the poor, by an Hyperbole; as he calls it blood or murder, cap. 1. 15.

*Even when the needy speaketh right,*] i. e. Even when he, and his witnesses, and his

advocate, speaks right; for all these are meant by *Him*, because they maintain his Cause.

*The needy.*] i. e. He, to wit, the poor.

8. *But the liberal,*] i. e. But he which is liberal in his actions and nature, as well as in his appellation and title.

*Deviseth liberal things*] i. e. Deviseth such things as are befitting him, which is liberal in his actions and nature, as well as in his appellation and title, and so by consequence those things which are befitting a truly upright and honest Judge.

*And by liberal things*] i. e. And because he deviseth liberal things.

*He shall stand*] i. e. He shall keep his place, and office, and shall not be put out of it.

What is here spoken from the first verse of this Chapter hitherto, was fulfilled when *Hezekiah* came to the Crown, who was himself a pious and a just King, and reformed not only the house of God and Religion, but the Kingdom also, and the Courts of Justice, and the Magistracy; putting out those which were corrupt, and putting honest and just men in their room.

9. *Rise up ye women that are at ease*] Here the Prophet beginneth a new Prophecy.

*Rise up*] He bids them rise up, either to denote thereby their lasie posture, (for delicate women were wont to sit, yea sometimes to ly along on their Couches and beds of ease.) Or, because he would have them the more attent to what he speaks, for we are more attent to what is spoken when we stand up, then we are when we sit or lye along; or he bids them rise up, because he would have them reverence the Word of God which he had to tell them; for they were wont to *rise up* in reverence to the Word of God, when a Message was brought them from the Lord. See *Judg.* 3. 20.

*That art at ease,*] i. e. That take your ease and pleasure.

*Ye careless daughters,*] i. e. Ye women which take care for nothing.

This word *Daughters*, though it be a Relative terme, yet the *Hebrews* do often use it for an Absolute, viz. women.

This Prophecy is peculiarly against the women of *Judah*, by reason of their pride, and ease, and fulness of bread.

*Many dayes and years*] i. e. Before many dayes and years.

I understand the Preposition *To Before*, here; for the *Hebrews* leave the Prepositions sometime to be understood, as appeareth *cap.* 33. 14. where these Prepositions *Amongst* and *With*, are left to be understood in the Original, though they be expressed in the translation.

This Prophecy was fulfilled when *Sennacherib* entred with his Army and depopulated *Judea*.

*For the Vintage shall cease,*] i. e. For ye shall have no Grape-gathering, for the *Affyrians* shall spoile your Vine-yards, and your Vintage.

*The gathering.*] *Supple*, Of your Grapes and other fruit.

11. *Tremble,*] viz. Because of the miseries which shall come upon you.

*Be troubled,*] To wit, In minde through grief.

*Strip you,*] To wit, Of your brave and delicate Apparel.

*Gird sackcloth upon your loins.*] q. d. Put on sack-cloth and gird it about your loins. Sackcloth was the garment for mourners.

12. *They shall lament,* &c.] Observe the *Enallage* of the person here, how he passeth from the second to the third; for by *They*, he means the *careless women* which he spoke to in the former verses.

*For the Teats,*] Take the *Teats* here metaphorically, for the pleasant Fields and fruitful Vines, as the Prophet seems to interpret them in the next words; for as the Infant is nourished by the two *Teats* of the Mother, so was this people by the pleasant Fields and fruitful Vines, one affording meat and the other drink.

*For the Teats*] i. e. For want of the Teats.

*For the pleasant Fields,*] i. e. For want and miss of the pleasant Fields.

*For the fruitful Vine,*] i. e. For the want and miss of the fruitful Vines.

13. *Upon the Land of my people*] i. e. Upon the Land of *Judah* where the *Jews* (which are my people) dwell.

He speaks in the person of God, or if he speaks in his own person, he calls the *Jews* his people, because they were his Brethren.

*Shall come up thorns and briars*] See *cap.* 7. 24.

*Upon all the houses*] i. e. Upon all the ground where the houses stand; or upon all the houses which shall be ruined, that is, Upon the ruines of all the houses.

The

*The houses of joy*] i. e. The joyous houses.

He calls them *joyous houses*, or *houses of joy*, because the Inhabitants thereof, were wont to make merry in them.

*In the joyous City*] i. e. In the Cities of *Judah*, which are wont to be full of joy and mirth.

He saith *City* for *Cities*, a *Singular* for a *Plural* number.

14. *Because the Pallaces shall be forsaken,*] q. d. I say that upon all the houses of joy in the joyous City, thorns and briars shall come up, because the Pallaces and all the Houses in the Cities shall be forsaken.

This is *Causa sine qua non* (as the Logicians speak) of that which he said in the former verse, to wit, of that *that upon all the houses of the joyous Cities, should come up briars and thornes*.

By *Pallaces* may be meant here not only the *Houses of Kings*, but also the *Houses of Nobles*, and meaner men, which he may call *Pallaces*, because they were like the *Pallaces of Princes* for stateliness.

*Shall be forsaken,*] viz. Of their Inhabitants, and that either because the Inhabitants shall run into *Forreign Lands*, for fear of the enemy at home, or shall be slain by the sword of the enemy, or shall be carried away captives into the enemies Land.

*The multitude of the City*] i. e. The Cities which are inhabited with a multitude of men.

He useth an *Hypallage* here, and saith, *the multitude of the City or Cities*, for *the City or Cities of the multitude*, that is, The City or Cities which are inhabited with a multitude or very great number of people.

He also puts *City* for *Cities*, by an *Enallage* as before, v. 13.

*Shall be left,*] i. e. Shall be forsaken of that multitude which doth inhabite it.

*For Forts and Towers shall be for Dens*] i. e. The Forts and Towers shall be beaten down, and the ruines thereof shall be for *Dens* for wild Beasts.

When Forts and Towers, or any other Buildings are beaten down, there happeneth often times to be hollow places, caused by crows-falling of the timber; these places (he saith) shall be for *Dens* of wilde beasts.

*For ever,*] i. e. For a time. An *Hyperbole* usual with the *Hebrews*; yet it may be, that many of those places which the *Affyrians*

ruinated, were never built up again.

*A joy of wilde Affes,*] i. e. Places in which the wilde Affes will rejoyce. *Metonymia Adjuncti*.

*A Pasture of Flocks,*] i. e. Places in which Flocks of Sheep and other Cattle may feed without fear.

They might feed there, because *Grasse* should grow therein; and they might feed without fear, because there should be no man left to make them afraid.

15. *Untill the spirit be poured upon us,*] i. e. Untill the love and goodness of God be poured upon us in its effects; that is, Untill God sheweth his love and his goodness towards us.

Among many significations of this word *spirit*, it is often taken of the *Hebrews* for any quality or passion of the minde, and here it is taken for *goodness* or *love*.

He likeneth here the  *blessings of God*, and the works & effects of his mercy and goodness, to plenty of waters, because of the abundance thereof, when he saith, *the spirit shall be poured forth*.

*Upon us*] viz. *Jews*.

*From on high,*] i. e. From Heaven.

*And the Wildernesse be a fruitful Field,*] i. e. And our enemies the *Affyrians* which are exalted like a *Wildernesse*, be brought low like a fruitful Field or Valley, which lyeth low. See notes cap. 29. 17.

*The fruitful Field be counted for a Forreft*] i. e. And the *Jews* which at this time shall be in a low condition, and oppressed by their enemies the *Affyrians*, (and therefore like a fruitful Field which lyeth low) be delivered from their low condition, and exalted, as a *Forrest*, yea as the *Forrest of Lebanon*, which was on high on an high hill. See cap. 29. 17.

*Be counted for a Forreft*] i. e. Become as a *Forrest*, even the *Forrest of Lebanon*. See cap. 29. 17.

Note, that *Wildernesses* and *Forrests* are for the most part the barrenest places of the earth, and therefore are scituate upon *Hills and Mountains*, and the highest parts of the earth which are least fruitful, as being furthest from *springs* and *streams* to water them; however, sure we are, that the *Wildernesses* and *Forrests* about *Judea*, and which were best known to the *Jews*, were seated on *Hills*, as the *Forrest of Lebanon*, to which the Prophet seemeth chiefly to allude.



16. *Then judgement shall dwell in the Wilderneck,*] i. e. Then will God inflict his judgments or punishments upon our enemies the *Assyrians*, and make them as it were to dwell among them.

Judgment is put here for judgment which produceth punishment.

By the *Wilderneck* he meaneth the *Forrest* or *Hill of Lebanon*, and by that the enemies of the *Jews* the *Assyrians*, who were lifted up with pride, and who were at this time high in power and wealth, &c. See v. 15. and cap. 29. 17.

He saith, judgment shall dwell in the *Wilderneck*, to shew that it shall not be a light judgment which passeth away, but such as shall continue upon them, till it hath consumed them.

The effects of this judgment were inflicted by the Angel of God, 2 Kings 19. 35.

And righteousness remain in the fruitful Field,] i. e. And the goodness and mercy of God shall shew it self to the *Jews* (which were at this time like a fruitful field or valley (which lyeth low) in respect of their low condition) by the effects thereof.

By righteousness is meant goodness and mercy, to wit, the goodness and mercy of God; for righteousness is taken sometimes for goodness and mercy, as Psal. 112. v. 3, 9. and 2 Cor. 9. 9, 10. In which fence also Joseph as called a just or righteous man, Mat. 1. 19.

By the fruitful field is meant metaphorically the *Jews* in their low condition, as v. 15.

The righteousness here spoken of, is said to remain in the fruitful field, because of the continuance of it to the *Jews*; as judgment was said to dwell in the *wilderneck*, because of the continuance thereof among their enemies the *Assyrians*.

Note that he speaks of judgment and righteousness here, as of two persons, by a Metaphor or *Prosopopæia*.

17. And the work of righteousness shall be peace,] i. e. And the effect or fruit of the aforesaid righteousness which shall remain in the fruitful field, shall be peace and prosperity.

And the effect of righteousness, &c.,] i. e. This is a repetition of the former words.

Assurance] Viz. Of peace and prosperity. For ever.] i. e. For a long time.

18. My people] See v. 13.

In sure dwellings.] i. e. In dwellings which shall be safe.

19. When it shall hail coming down on the Forrest,] i. e. When on the contrary, the wrath of God shall come down and fall upon their enemies the *Assyrians*, like storms of hail.

Hail doth often signifie by a Metaphor, the wrath and anger of God, and the effects thereof, as cap. 28. 2. and elsewhere.

By the *Forrest*, are meant metaphorically the *Assyrians*, which were the enemies of the *Jews*, as v. 13. and cap. 27. 10. &c.

Coming down,] i. e. The hail coming down with much violence.

And the City shall be low in a low place.] That is, And *Babylon* shall be brought down to a low condition.

By the City is meant *Babylon*, which was the greatest, or one of the greatest Cities which were under the *Assyrians*; and this City was brought low soon after the defeat of *Sennacherib's* Army before *Jerusalem*, for soon after that, it was taken by the *Medes*. See cap. 13:

Yet by *Babylon*, we may understand here, not the material City of *Babylon*, but the *Assyrians* who were the Lords of *Babylon*, and who at this time warred against *Judah*, and perished before *Jerusalem*; as by *Kir*, a chief City of the *Medes*, was meant the *Medes* which served under *Satmaneser*, against *Samaria*, cap. 22. 6.

20. Blessed are ye that sow beside all waters, that send forth thither the feet of the Ox and the Ass.] q. d. O ye men of *Judah*, ye shall also at that time be happy, for ye shall sow your seeds in grounds which shall be watered, and therefore very fruitful, and the Corn which you sow shall yield such increase, and be so rank, as that ye shall be fain to send in your cattle to eat it down.

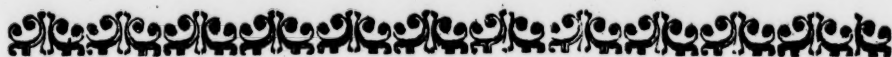
All waters,] i. e. Abundance of waters, or many waters.

All for Many.

Thither] Supple, Where ye have sowed your seed.

The feet of the Ox and Ass.] i. e. The Ox and the Ass there to feed and eat down your over-rank Corn.

He puts the feet of the Ox and Ass, by a *Synecdoche*, for the Ox and the Ass themselves.



# ISAIAH,

## CHAP. XXXIII.



*O to thee that spoylest]* This place is also to be understood of *Sennacherib*, to whom the Prophet makes this *Apostrophe*.

*That spoylest,]* Supple, The Land of *Judah*,

and all other Lands.

*And thou wast not spoiled,]* i. e. When thou wast not spoiled by them whom thou hast spoiled, whereby thou shouldst be provoked to spoil them again.

*And dealest treacherously,]* Supple, With the *Jews* and other people. See *Cap. 21. vers. 2.*

*And they have not delt treacherously with thee,]* i. e. When they with whom thou hast delt treacherously, have not delt treacherously with thee, whereby they should provoke thee to deal treacherously with them.

*When thou shalt cease to spoil,]* i. e. When thou shalt have spoiled so much, and so long time, as God will suffer thee to spoil others, and the time appointed for that is come to an end, &c. *that is,* (as the Prophet speaks, *Cap. 10. 12.*) when the Lord hath performed his whole work, which he will perform by thee, upon Mount *Sion*, and on *Jerusalem*, &c.

*Thou shalt be spoiled,]* Understand this of *Sennacherib*, in respect of his Army which was destroyed by the Angel, *2 King. 19. 35.* and the spoils thereof taken by the men of *Jerusalem*.

*When thou shalt make an end to deal treacherously,]* i. e. When thou shalt have delt treacherously with all thy neighboring people, so long as God hath determined to suffer thee to deal treacherously with them, and thou shalt then make an end of thy treachery.

*They shall deal treacherously with thee,]* i. e. Thou shalt be delt treacherously with.

Understand this of *Sennacherib*, in respect of his own person, whom his two sons treacherously slew, as he was worshipping in the house of *Nisroch* his god, *2 King. 19. 37.*

*2. O Lord be gracious unto us,]* The Prophet useth an *Apostrophe* here to God, and considering the great distress which *Sennacherib* would bring upon *Judah* and *Jerusalem*, prayeth here to God, for his favor and help at that time.

*We have waited for thee,]* i. e. We have expected and waited for thy help.

He puts God himself metonymically for Gods help.

*Be thou their arm,]* i. e. Be thou our defence, to keep us and defend us.

Note here the *Enallage* of the person, where he puts the third person for the first.

Note here also, that he speaks of God as of a man, by an *Ανθρωπομιθια*: And that, because men defend themselves with their arm, the arm is put here metonymically for defence.

*Every morning,]* i. e. Every day, when as they shall call upon thee.

*The morning,* which is but part, is put here for the whole day, by a *Synecdoche*.

*Our salvation,]* i. e. Our Saviour.

*Metonymia Effecti.*

*3. At the noise of the tumult the people fled,]* i. e. At the noise of the tumult the people shall flee.

The Prophet puts here a *preterperfect* for a future tense.

By the tumult he meaneth that tumult which the Angel of the Lord raised in the Camp of the *Assyrians*, when he came to destroy them.

By the people he meaneth those people which served in *Sennacherib*'s Army; for in that Army there were many of many people.

*At the lifting up of thy self]* i. e. When thou

thou shalt arise, as it were a Lion from his Den, or a man from his sleep, to take vengeance upon the *Assyrians*.

*The Nations were scattered,] i. e.* The Nations which shall be in *Sennacherib's* Army, shall be scattered abroad.

He putteth a *preterperfect* tense for a future, as before.

The Prophet sheweth here what good success his prayers should have, which he made in the second Verse.

4. *And your spoils shall be gathered like the gathering of the Caterpillar,] i. e.* And your spoil, O ye *Assyrian*, shall be gathered like as the Caterpillar gathereth her food: for as the Caterpillar gathereth her food from the herbs, without any fear; so shall the *Jews* gather your spoils (when the Angel of the Lord hath smitten you) and not be afraid.

Note, that though the *Caterpillar* be not so provident a creature as the *Ant*, and therefore cannot be said to gather her food as the *Ant* doth, *Prov. 6. 8.* who gathereth her food together, and layeth it up in store; yet may she be said to gather her food as the creatures in general do, *Psal. 104. 28.* who are said there, to gather their food which God giveth them, because they pick it up and eat it, every one after his manner.

He useth an *Apostrophe* to the *Assyrians*.

*As the running to and fro of Locusts shall be run upon them,] i. e.* They shall run upon them, as the Locusts run to and fro: For as the Locusts run to and fro upon the grass, and the branches of the trees, upon which they feed, without any fear: so shall the *Jews* run to and fro upon your spoils, and shall take them, and shall not be afraid.

This was fulfilled when the Angel had slain those *Assyrians* which besieged *Jerusalem*.

*The running to and fro of the Locust is put here, per Metonymiam Adjuncti,* for the Locusts which run to and fro.

*Shall he] i. e.* Shall *Israel*, i. e. the *Jews*.

*Run upon them,] i. e.* Upon your spoils.

Note here the *Enallage* of the number, how he passeth from a singular to a plural number.

5. *The Lord is exalted,] i. e.* The Lord

will be exalted; i. e. The Lord will do great things, for which he will be worthy to be exalted. See Notes, *Cap. 30. 18.* and *12. 4.*

He useth a *preterperfect* for a future tense.

*For he dwelleth on high] i. e.* For he dwelleth in Heaven; and because he dwelleth in Heaven, he will do great things, and things worthy of him whose dwelling is so high.

He hath filled *Sion* with judgment and righteousness,] i. e. He will fill *Jerusalem* with the noise of his judgment and righteousness: Of his judgment, which he will pour out upon the *Assyrians* which besiege *Jerusalem*; Of his righteousness, that is, of his mercy and goodness, which he will shew to his people which are besieged.

See *Cap. 31. 16.* for the meaning of those words, judgment and righteousness.

6. *And wisdom and knowledge, &c.]* For wisdom and knowledge. And for For.

What is meant by wisdom, and what by knowledge, see *Cap. 11. 2.*

*And wisdom and knowledge shall be the stability of thy times,] q. d.* For this will the Lord do, because of thy wisdom and knowledge, O *Hezekiah*, which wisdom and knowledge of thine shall establish thy Throne, and thy affairs, all thy days.

He useth an *Apostrophe* here to *Hezekiah*, and intimates, that this great Salvation, whereby God would save *Jerusalem* from the *Assyrians* which besieged it, should be for *Hezekiah's* sake, and that by reason of his wisdom and knowledge.

See the same reason of the same thing, *Cap. 11. 1.* and *10. 27.* and *32. 1.*

*The stability of thy times,] He puts stability here, per Metonymiam Effecti,* for the cause of stability, or that which will establish and make sure: And he puts times here for affairs happening in those times, per *Metonymiam Continentis*.

*And strength of salvation,] i. e.* And the Cause of exceeding strong Salvation to thee and thy people.

He saith, strength of salvation, for exceeding strong salvation; and by it means the cause of such salvation, per *Metonymiam Effecti*.

*Hezekiah's* wisdom and knowledge are said to be the stability of his times, and the strength of his salvation, because God did in



in mercy establish the throne of *Hezekiah*, and prosper his *affairs*, and save him and his people, because of his *wisdom* and *knowledge*. See *Cap. 9. 7.*

*The fear of the Lord is his treasure,*] *i. e.* The fear of the Lord which is in *Hezekiah*, shall make *Hezekiah* rich, and shall bring him treasures.

He puts *treasure* here for the cause of treasure, or for that which brings treasure, *per Metonymiam Effecti.*

Note here the *Enallage* of the person, how he goeth from the *second* to the *third*; for this also is spoken of *Hezekiah*.

Such is the goodness of God, as that it pleaseth him to give gifts to men (as wisdom, and knowledge, and fear of the Lord to *Hezekiah*) and then to reward those men for those gifts.

7. *Behold their valiant ones shall cry without,*] *i. e.* Behold the Messengers, or Embassadors, which the Citizens of *Jerusalem* shall send out of the City, to treat with the *Assyrians* for peace, shall not obtain peace at the hands of the *Assyrians*; and therefore as they return home, while they are yet without the City, they shall cry for grief and sorrow of heart.

*Their valiant ones*] *i. e.* The valiant ones of the men of *Jerusalem*, which shall be sent to treat with the *Assyrians*.

Those were in particular, *Eliakim* the son of *Helkiah*, which was over the Kings house, and *Sh. bna* the Scribe, and *Asaph* the Recorder, *2 King. 18. 18.* whom he calls valiant ones, because they were no doubt of great fortitude and valor of minde: And this sheweth the greatness of the misery, that it should make even those which are valiant thus to cry.

*Shall cry*] *Supple.* For grief and sorrow. See *2 King. 18. 37.*

*Without,*] *i. e.* Without the City, as they return from the Treaty.

*The Embassadors of peace*] *i. e.* The Embassadors which *Hezekiah* and the men of *Jerusalem* shall send to treat of peace with the *Assyrians*.

*Shall weep bitterly.*] *Supple.* For grief and sorrow, that they cannot conclude peace.

This is a repetition of the former sentence.

The Prophet doth here set out the misery of the people of *Jerusalem*, which they should suffer under *Sennacherib*, that he

might the more extol the goodness and power of God in their delivery.

8. *The high-ways lie waste,*] *i. e.* The high-ways shall be desolate, and without any man travelling therein.

*The wayfaring man ceaseth,*] *i. e.* The wayfaring man shall leave off travelling on the way.

*He hath broken the Covenant,*] *i. e.* *Sennacherib* shall covenant with *Hezekiah* and the men of *Jerusalem*, to return with his Army for three hundred Talents of silver, and thirty Talents of gold; and shall break that covenant when he hath received his mony. See *2 King. 18. 14, 15, &c.*

Here is a Relative put without an Antecedent.

*He hath despised the Cities,*] *i. e.* *Sennacherib* shall despise the Cities of *Judah*, destroying them, and glorying that he hath destroyed them.

9. *The Earth mourneth,*] *i. e.* The Land of *Judah* shall be wasted and destroyed by the *Assyrians*, and therefore mourn.

The Earth is put here, by a *Synecdoche*, for the Land of *Judah*, of which he speaks Metaphorically, as of a woman.

*And languisheth,*] *i. e.* And shall languish and pine away, because of her desolation.

A Metaphor continued.

*Lebanon is ashamed and hewn down,*] *Lebanon* was an high Forest, situate on the North of the holy Land, abounding with tall Cedars and other trees, which *Sennacherib* did cut down, to make warlike Ensigns thereof; these trees were the glory of *Lebanon*: Wherefore, as when a woman loseth her hair, which is her glory and her covering, and is bare-headed, she is ashamed: so doth he say, that *Lebanon* shall be ashamed (by a Metaphor) when the tall trees and woods, which were on it, shall be cut down, and *Lebanon* thereby left naked.

Note, that there is an *Irony* *poetica* in these words, *Lebanon is ashamed and hewn down*, for *Lebanon is hewn down and ashamed*: for the cause of *Lebanon's* shame here, was, that her trees were cut down.

*Sharon is like a wilderness,*] *Sharon* was a most fertile ground for pasturage and feeding of cattel; but where it lay, it is not certainly known: it is conjectured to have lien next to *Bashan*, from *1 Chron. 5. 16.* This may be said to have been like

<sup>a</sup> *wilderness*, when it was withered and dried up, as it might be at this time, by the feeding and trampling of *Sennacherib's* Horses and Soldiers.

And *Bashan* and *Carmel* shake off their fruits,] What *Bashan* was, and where situate, see *cap. 2. 13.*

*Carmel* was an hill situate in the Tribe of *Judah*, in which *Nabal* had great possessions, *1 Sam. 15. 12.* and *25. 2.* There was also another hill of the same name, which bordered upon three Tribes, the Tribe of *Aser*, the Tribe of *Zabulon*, and half the Tribe of *Manasses*, in which hill *Elias* dwelt: Of which *Josh. 19. vers. 26.* and *1 King. 18. vers. 19, 20, 42.* Both these hills were very fertile and fruitful.

When he saith, that *Bashan* and *Carmel* shake off their fruits, it is to be understood of the Vines, and Fig-trees, and Olive-trees, and such other fruit trees as grew in *Bashan* and *Carmel*, of which he seems to speak here, as of men, by a *Prosopopæa*, and alludes to men which are hard-beset by Robbers; for as they will, so soon as they can, deliver their money to the Robbers, for fear of further danger of their lives; so these trees shook off their fruits to the *Assyrians*, for fear of further danger which the *Assyrians* might do them.

To this fence doth *Ovid's* Nut-tree speak:

*Possent utinam fructus excutere ipsa meos.*

Or he may allude here to the shaking and trembling of a man in a great fear; attributing fear (by a *Metaphor*) to insensible things, as he did *shame* just before: *q. d.* And the Fruit-trees in *Bashan* and *Carmel* shall shake and tremble for fear, and so greatly shall they shake and tremble, as that they shall thereby shake off their fruits for fear.

*Sæpe meas frondes vento tremuisse putastis,*

*Sed metus in nobis causa tremoris erat:*

Saith the same Nut-tree.

The places which the Prophet here speaks of, were few or none in the Tribe of *Judah*: How cometh he therefore here to mention them?

*Ans.* Though these places were not in the Tribe of *Judah*, yet they were in the way in which *Sennacherib* marched, and therefore the Prophet might mention them, to signify what spoyl the *Assyrians*

were like to make about *Jerusalem*, when as they made such spoyl in the way towards it. Or we may say, that the Prophet, though he nameth these places, yet he takes their names rather as *appellatives* than *proper names*, and by *Lebanon* signifieth any woods and groves, by *Sharon* any meadows and pastures; by *Bashan* and *Carmel*, any fruitful Orchards, and Vineyards, and Oliveyards, &c. whereof there were many in *Judea*.

10. Now will I rise, saith the Lord,] Now seeing the affairs of my people are in so deplorable a condition, I will lie down or sit still no longer, but will rise (saith the Lord) against their Enemies, and deliver them.

He speaks here of future things, as though they were even now present, to signify the certainty of them.

Now will I be exalted,] Now will I do that, for which I will be exalted; that is, Now I will take vengeance upon the *Assyrians*, and I will deliver my people. See *Verf. 5.*

11. Ye shall conceive chaff, ye shall bring forth stubble,] *i. e.* That which ye conceive shall prove chaff, and that which ye bring forth shall be but stubble.

This speech is directed to the *Assyrians* by an *Apostrophe*: And for the speech it self, it is *Proverbial*, consisting of two Proverbs, signifying both the same thing, *to wit*, that though they hoped to bring great matters to pass against *Jerusalem*, yet they should not be able to do it, their hope should be in vain: for they hoped to take *Jerusalem* by force of Arms, but they should not prevail against it, or take it.

The ground of the Proverbs seem to be taken from a woman, who having companyed with her husband, thinks she hath conceived by him, and is in hope that she shall bring forth a man-child into the world; but she is deceived, for her conception was a false conception, and she bringeth forth nought.

Chaff and stubble are as nought, and so to be here taken.

Your breath as fire shall devour you,] *q. d.* Your wrath and indignation against my people, shall be your ruine and destruction.

By their breath he means their anger, per *Metonymiam Effecti*, because anger makes a mans breath hot. See *cap. 30. 33.* And

And their breath, that is, their anger, is said to devour them as fire, because their anger towards the Jews, should provoke God to destroy them by his Angel, in revenge of his people, whom they oppressed.

12. And the people] *q. d.* And the people which ye have gathered together to serve you in your siege against Jerusalem.

Shall be as the burning lime,] *i. e.* Shall be as chalk which men burn in a kilne, to make lime of.

Therefore shall they be like to such chalk, because they shall be burned in the fire, as such chalk is burned.

Of lime] That is, Of chalk, of which they make lime.

The burnings of lime are put here, per Metonymiam Adjuncti, for lime or chalk that is burned.

As thorns cut up, shall they be burnt in the fire.] We have often observed, that this destruction of the Assyrians is described as done by fire, whether it was accomplished by fire indeed (as the Hebrews think) or whether it was said to be done by fire; because it was as sudden and as fearful, as if it had bin done by fire.

13. Hear ye that are a far off what I have done, &c.] This is an Epiphonema to exhort and stirre up all people to praise God for this his marvelous act of destroying the Assyrians; where the Lord is brought in speaking of a thing to come, as if it were already past.

14. The sinners in Sion are afraid,] By these sinners he means those which would not believe Isaiahs Prophecy, concerning the Lords delivery of Jerusalem from the Assyrians, and the Assyrians destruction (of whom also we read cap. 29. v. 9, 10. And therefore were afraid of the Assyrians, and took secret counsel, either to surrender all into the Assyrians hands, or otherwise to comply with the Assyrians, (that so the Assyrians might spare them) and would not trust in the Lord their God for safety.

As for the connexion of these words with the former, it is, *q. d.* I have told you that the Lord will preserve Jerusalem, and destroy the Assyrians, yet will not the sinners in Sion believe it; but are afraid of the Assyrians, and say, who amongst us shall dwell with the devouring fire, &c.

In Sion] *i. e.* In Jerusalem:

A Synecdoche of a part, for the whole.

Are afraid,] *Viz.* Of the Assyrians.

Fearfulness hath surprized the Hypocrites,] By the Hypocrites he meaneth those sinners which he spoke of in the fore-going sentence, whom he calls Hypocrites, because they did frequent the Temple, and served God with their mouths, but would not believe his word which he spake by Isaiah in their heart, nor trust in him. See Cap. 29.

13. Or, he calls them Hypocrites, because they dissembled by their countenance and carriage; what they had in their minde and thoughts.

Who amongst us] Supple, Say they.

Who amongst us, &c.] *q. d.* Who even amongst us say they, which dwell in Jerusalem, though a fenced City.

Who amongst us shall dwell with the devouring fire,] *q. d.* The Assyrians have now possessed all the Land, and they which will dwell in the Land, must dwell with them; but who even amongst us of Jerusalem, can dwell with them in the Land in safety, so long as he is out of friendship with them; for they are as a devouring fire, and everlasting burnings to all that are out of friendship with them, and will not in time submit to them, say they.

Shall dwell] *i. e.* Shall dwell safely.

They liken the Assyrians to devouring fire, because as the devouring fire consumeth all combustible matter which is near it, so did the Assyrians destroy all the neighbouring people, and all people which they approached to with their forces, which would not submit to them, and make their peace with them.

Who amongst us shall dwell with everlasting burnings,] This is every way a repetition of the former sentence.

By burnings he means fire; Per Metonymiam Adjuncti: and by everlasting burnings he meanes unquenchable fire, or fire that cannot be quenched untill it hath consumed all.

Note, that the Hypocrites did not speak these words openly, but they said them in their heart, where God took notice of them, and revealed them to his Prophet Isaiah.

Note also, that they spoke them in their heart, out of the fear that they had of the Assyrians, and out of a desire they had to make their peace with them.

15. He that walketh righteously,] The Prophet here answers the question which the sinners in Sion make, in the former



Verse: As if he should say to those sinners; Ye ask, saying, *Who amongst us shall dwell with the devouring fire? Who amongst us shall dwell with the everlasting burnings?* As though it were so, that none could dwell in the Land, no not in Jerusalem in safety, by reason of the Assyrians, but such as had made their peace with them. But I will tell you who shall dwell with the devouring fire; I will tell you who shall dwell with the everlasting burnings: Even he that walketh righteously, and speaketh uprightly.

By these which walk righteously, and speak uprightly, the Prophet meaneth such as did believe his words, concerning the preservation of Jerusalem against the Assyrians, and did trust in God; whom he here describes by their Adjuncts.

Note, that the Prophet describes these men which believed his Prophecy, concerning the preservation of Jerusalem from the Assyrians, by signs and attributes, contrary to those by which he described those which would not believe this his Prophecy, and trust in God for delivery from the Assyrians, Cap. 29. 20, 21. For they which would not believe his Prophecies there, did not onely not believe what he said, but did persecute him, and seek to take away his life, and took bribes some of them for that end, contrary to what they did, which believed his sayings here: for they here hated all such wicked doings.

*He that despiseth the gain of Oppressions,* i. e. He that despiseth gain gotten, or to be gotten by Oppressions, and therefore will not for gain oppress the Lords servants, as they did, Cap. 29. 21.

*That shaketh his hands from holding of bribes,* i. e. He that will not take a bribe to do any wrong, but hateth it.

He alludeth here to the manner of men, who if they touched by chance any foul or unclean thing, shake their hands, that they may cast it off, if perhaps any part should stick thereunto: whereupon, to shake the hand off, or from such a thing, comes to signifie, by a Metaphor and Metonymy together, to hate that thing.

*That stoppeth his ears from hearing of blood,* i. e. Which will by no means hear of any counsel or perswasion which tends to the shedding of innocent blood.

Blood is put here for a counsel or perswasion to shed innocent blood, per

Metonymiam Objecti.

*And shutteth his eyes from seeing evil.* i. e. That shutteth his eyes, that he may not be delighted with the sight of evil; that is, which detesteth all manner of injustice.

Seeing is put here for seeing with delight.

16. *He shall dwell on high,* i. e. He shall dwell in safety, notwithstanding the devouring fire and everlasting burnings, and be as safe as he which dwelleth in a Castle founded upon an high rock, which no force can approach to.

*He shall dwell on high,* i. e. He shall dwell as it were on high, and so safely; for high places are safe.

*His place of defence shall be the munition of rocks,* i. e. The place and City of defence, where he is, shall be against the Assyrians as strong as any place which is fortified and environed with inaccessible and impregnable rocks.

*His place of defence* i. e. The fenced City wherein he is.

By this place of defence, or fenced City, is meant Jerusalem, as will appear, as by other circumstances of the Text, so by that, that the sinners which asked the question, vers. 14. dwelt in Sion, and asked it concerning those which dwelt in Sion; For who amongst us, say they, that is, who amongst us which dwell in Sion, or in Jerusalem, shall dwell safely with devouring fire? &c.

*The munition of rocks,* i. e. As a place fortified and environed with rocks.

He puts munition here for a place fortified, that is, fortified. An Abstract for a Concrete, per Metonymiam Adjuncti.

*Bread shall be given him,* i. e. He shall not be starved out of his strong hold, as many are, who though they are in such Castles and Forts and strong holds, as no Enemy can approach unto, yet are fain to yield at length for want of victuals.

He prevents an Objection here: For they might say, Though the Assyrians cannot take Jerusalem by force, yet may they in time starve out the men thereof.

*His water shall be sure.* i. e. His water shall not fail.

This he saith, because many who have been besieged in strong places, have been fain to yield for want of water, whom no power could hurt.

17. Thine

17. *Thine eyes, &c.*] He useth an *Apostrophe* here to the faithful in *Jerusalem*, which were such as he described, *Verf. 13.*

*Thine eyes shall see the King in his beauty*] i. e. Thou shalt see King *Hezekiah* in his glory again.

He says, *thine eyes*, for thou, by a *Synecdoche* of a part for the whole.

The glory of King *Hezekiah* was obscured when *Jerusalem* was besieged by the *Assyrians*, and he did lay aside his royal robe; and put on sackcloth, *2 King. 19. 1.* but when the *Assyrians* were destroyed, his glory appeared greater then ever.

*They shall behold,*] i. e. *Thine eyes shall behold*; i. e. Thou shalt behold.

*The Land that is very far off,*] q. d. Though thou art besieged for a while, and shut up in *Jerusalem* by the *Assyrians*; yet after a while, when they are destroyed by the Angel, thou shalt be at liberty to go whither thou wilt; thou mayst then (if thou wilt) visit the parts of the Land which are far distant from *Jerusalem*.

Here he prevents another Objection, which they might make: For they might object and say; Suppose that *Jerusalem* could not be taken by force, nor the men thereof starved out, yet will the *Assyrians* always besiege it, and so the King will live in a sordid condition, and the rest of the people will live as prisoners, and such a life is little better then death.

18. *Thine heart shall meditate terror,*] i. e. Thou shalt think upon the fear which the *Assyrians* did put thee in by his threats, (*2 King. 18. 17, &c.*) *Supple*, with a great deal of joy and pleasure.

It is a great deal of joy and delight, for a man to think in what danger he was, or hath been in, when the danger is perfectly past.

*Thine heart*] i. e. Thou.

He puts a *Synecdoche* of the part for the whole man.

*Shall meditate*] *Supple*, With joy and delight.

*Terror,*] i. e. The terror and frights thou wert in by the threats of the *Assyrians*.

*Where is the Scribe? &c.*] q. d. Thou shalt insult over the *Assyrians*, and say, Where is the Scribe? For the Angel of the Lord shall destroy them all, and then thou mayst insult, and ask where they are; for they shall not be any where to be found.

*Where is the Scribe? &c.*] By the Scribe may be meant the Secretary of *Sennacherib's* Army.

It is believed, that Saint Paul alludes to this place in *1 Cor. 1. 20.* and most likely it is that he doth so; but he alludeth onely to the words, not to the sense; a thing usual with all sorts of men, to allude to the words of an Author or Writer, and yet not to the sense of those words.

*Where is the Receiver?*] By the Receiver may be meant he which received the Pay to pay the Army.

*Where is he that counted the Towers?*] By him that counted the Towers may be meant the Master of the Engines, who gives out, and takes in, and keeps an Account of all the Engines of War by tale: For in old time they used movable Towers, which went upon wheels, and other devices, which they could drive to the walls of a Town, either to scale them, or do some other mischief to the Town: And by this one kinde of Engine may *synecdochically* be understood all other kinds of warlike Engines whatsoever. Or by him that counted the Towers may be meant he which counted the Towers which stood upon the walls of *Jerusalem*, that he might proportion strength and Engines thereto, for the taking of them.

19. *Thou shalt not see a fierce people,*] i. e. For after a while thou shalt not see the *Assyrians* (which are a fierce people) besieging thee, and warring against thee; for the Angel of the Lord shall destroy them.

*A people of deeper speech then thou canst perceive,*] i. e. A people whose language thou canst not understand.

By this he also means the *Assyrians*, whose language the *Jews* understood not, *1 King. 18. 26.*

*Of a stammering tongue,*] i. e. A people of a strange tongue.

By a stammering tongue is meant a strange tongue; for Outlandish men seem to them which understand not their language to stutter and stammer. See *Cap. 28. 11.*

This Verse contains a reason of what was said in the former Verse; that is, a reason why the people of *Jerusalem* might insult over the *Assyrian*, and say, *Where is the Scribe? where is the Receiver? where is he that counted the Towers?* For they might thus insult over the *Assyrian*, when the

the *Assyrian* was not to be seen alive, and the Angel had destroyed them.

20. *Sion*] i. e. *Jerusalem*.

*The City of our solemnities,*] *Jerusalem* was called the *City of the Jews solemnities*, because the solemn Feasts and Worship, which God enjoined the *Jews* under the Law, were kept there.

*Thine eyes shall see Jerusalem a quiet habitation,*] i. e. Thou shalt see *Jerusalem* in peace and quiet, and a place where a man may dwell peaceably and quietly; notwithstanding that the *Assyrians* shall besiege it, and trouble it for a while.

*A Tabernacle that shall not be taken down*] He may call *Jerusalem* a *Tabernacle*, because as a *Tabernacle* keeps a man safe, and defends him from the heat of the Sun, and the wind, and the storme, *cap. 4. 6.* So did *Jerusalem* by the mercy of God, protect all that fled to her for refuge, and defend them from the hot rage and fury of the *Assyrians*: but though it was like to a *Tabernacle* for this, yet the Prophet saith, it shall not be like a *Tabernacle* for that, that a *Tabernacle* useth to be taken down; for *Jerusalem* should not be beaten down by the *Assyrians*, as other Cities of *Judah* were or should be.

A *Tabernacle* is of that condition, as that it may be stretched out, and folded up, pitch and taken down again; wherefore we read both in sacred and prophane writings, that onely Shepherds, Soldiers, and Pilgrims, and wandering people, such as the *Scythians* and *Arabians* were, and such like make use of *Tabernacles*, because they could set them up over night, and take them down in the morning, and remove them from place to place; though this be the condition of a *Tabernacle*, and the Prophet calls *Jerusalem* a *Tabernacle*, yet saith he, it shall not be a *Tabernacle* of this condition, as if he should say, *Jerusalem* shall be a *Tabernacle*, but a *Tabernacle* of a condition contrary to the condition of ordinary *Tabernacles*; for whereas other *Tabernacles* are moveable, this shall not be moved, so saith he, *cap. 30. 28.* *There shall be a bridle in the jaws of the people,* (but a bridle contrary to the condition and use of other bridles, for it shall be a bridle) *causing them to erre.*

*Not one of the Stakes thereof shall ever be removed,*] He speaks of those stakes, to which the cords of the Tent or *Tabernacle* are

fastened, which stretch out the Tent and keep it out.

When the *Tabernacle* is to be taken down, these stakes are taken up, and removed; therefore to signifie that *Jerusalem* shall surely stand, he saith, *not one of the stakes thereof shall be removed.*

*Shall ever be removed,*] Note, that the *Hebrews* are Hyperbolicall in their expression of time, and that this work *ever*, signifies not eternity alwayes, but sometimes a bare time onely.

*Neither shall any the cords thereof be broken,*] He speaks of the cords with which the Tent or *Tabernacle* is stretcht out, and kept tight and upright; If these cords should break, the Tent or *Tabernacle* would fall, or flag, though the Tent were not removed; therefore to shew that this *Tabernacle* shall be sure to stand, and stand upright, he saith not onely, *not one of the stakes thereof shall be removed*; but also, *neither shall any the cords thereof be broken.*

21. *But there*] i. e. But in *Sion*, or in *Jerusalem*.

*A place of broad rivers and streames,*] i. e. As a place of broad rivers and streames.

The note of similitude is here to be understood.

By the *place of broad rivers and streames*, is meant a broad and deep Channell in which rivers and streams run, yet not without the rivers and streames, but with them.

A deep Channell and broad, in which rivers and streams run perpetually, when it environed a Town or a City, is a great defence to that Town or City, for it hindreth and keepeth off all enemies from approaching to it on foot, to hurt it.

*In which shall go no Galley with Oares, neither shall gallant Ship pass thereby.*] This sheweth the City or Town which is environed by rivers and streames to be yet the safer; for the City or Town which is environed by rivers and streames, is yet the safer, if it be so that the enemy can get neither Gally nor Ship into them; for where he can get in a Gally or Ship, he can make some approaches to it, and so endanger it.

By the Gally or Ship, he means the Gally or Ship of the enemy.

*Thereby.*] i. e. Through it, or in it.

22. *For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King.*] By



a *Judge*, he meaneth here a supream Judge, and by a *Law-giver*, he meaneth a supream Law-giver; so that in effect these three words *Judge*, *Law-giver*, and *King*, signifie one and the same thing, they signifie a *Defender*: for it is the Office of the supream head of a Commonwealth (whether he be called *Judge*, or *Law-giver*, or *King*), not onely to defend Subject against Subject within, but also to defend all that are under him from publique Enemies without.

The Prophet in these three words, *Judge*, *Lawgiver*, *King*, seemeth to allude to those which at several times were the supream Officers of the Commonwealth of *Israel*, though he observeth not the order of time therein: For by *Judge* he seemeth to allude to such an Officer as the Lord raised up (as occasion was) for the delivery of his people when they were oppressed by a forreign Enemy, such as was *Gideon*, *Sampson*, *Jephthah*, and others, who were called *Judges*. By *Lawgiver* he seemeth to allude to *Moses*, who is called the *Lawgiver*, *Numb.* 21. 18. who conducted the children of *Israel* out of *Egypt*, and who at that time had the chief rule over them. By *King* he seemeth to allude to those *Kings* which ruled over *Israel* after the *Judges*, such as were *Saul*, *David*, *Solomon*, &c.

23. *Thy tacklings are loosed,*] He compareth here the Army of the *Assyrians*, which besieged *Jerusalem*, to a ship, to which he makes this *Apostrophe*.

*Thy tacklings are loosed,*] i. e. Thy ropes and thy cables, which serve thee for divers uses, are loosed by the violence of the tempest.

*They could not well strengthen their Mast,*] i. e. The Mariners which are within thee cannot make their *Mast* stand upright.

Here is a *Relative*, *They*, without an *Antecedent*, a preterperfect for a present or future tense.

*They could not spread the sail,*] i. e. The Mariners which are within thee cannot spread the sail, by reason of the violent storm and tempest.

Where the tacklings are loosed, and the *Mast* cannot be kept upright, nor the Sails spread, by reason of a tempest, we can look for no prosperous voyage, but rather a sudden shipwrack: By this therefore, that the tacklings of the ship are loosed, and the *Mast* cannot be well strengthened, nor the *Sail*

spread, is meant, that the Army of the *Assyrians* should come to speedy ruine and destruction.

If you ask; Being that the Army of the *Assyrians* is compared to a ship, what is that in the Army which is compared to the tacklings? what to the Mariners? what to the *Mast*? what to the *Sail*?

*Ans.* In similitudes we must not be too curious, to make part to answer part; but it is enough that the whole answers the whole: So the ruine and destruction of the Army answers to the shipwrack of a ship, though the particular parts of the Army answer not to these particular tacklings and furniture of the ship, and to the Mariners which are therein.

*Then is the prey of a great spoyl divided,*] q. d. Thou shalt be wrecked, and then when thou art wreck'd, that is, when thine Army is destroyed, shall the prey of a great spoyl be divided among the men of *Jerusalem*.

He puts here a *Relative* without an *Antecedent*, and a present for a future tense: And he either passeth from the Metaphor of a ship, to the custom or manner of War, where when the Enemy is vanquished or destroyed, his spoils are taken and divided. Or else alludeth to the people which dwell on the Sea-coasts, who hearing of the wreck of a ship, come in abundance to carry away the goods thereof, which are found on the shoar.

*The lame take the prey,*] i. e. They which are weak and impotent shall take the prey.

A present is put here for a future tense.

He puts the *lame* here for those which are weak and impotent, and not able to make resistance, by a Metaphor: And such did the *Assyrians* esteem the *Jews* to be, whom they besieged in *Jerusalem*, 2 *King.* 18. 23. yet these *lame men*, that is, these which the *Assyrians* esteemed so weak and unable to resist them, took the prey of their great spoils.

Or when he saith, *the lame take the prey*, the Prophet may signifie, that the spoyl of the *Assyrians* Camp should be so great, as that they that were nimble and lusty should not be able to make away with it; but they that were *lame*, and went but softly, should come time enough to have part of the prey.

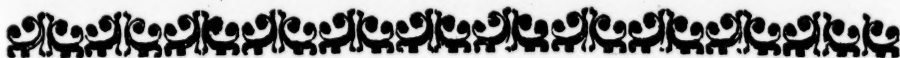
24. *The Inhabitant*] i. e. The Inhabitants, *Supple.* of *Jerusalem.*

He puts a singular for a plural number.

*The inhabitant shall not say, I am sick,*] In besieged Cities, some grievous sickness or other, and such as is contagious, useth to assail the Inhabitants thereof, by reason that they have not that liberty of ayr, and wholesomness of diet, and change of rayment, and abundance of necessaries, as they were wont to have at other times; which sickness consumeth many, and rageth even after the siege is broken up. That therefore which the Prophet saith, is this, That notwithstanding that, that the Inhabitants of *Jerusalem* should be besieged by *Senacherib's* Army, yet they should not be assailed by any sickness, as they which are besieged are wont to be.

*The people that dwell therein*] i. e. The people which dwell in *Jerusalem.*

*The people that dwell therein shall be forgiven their iniquity.*] God is said (in the Scripture-phrase) to forgive iniquity, when he pardons the punishment, which he hath begun, or hath threatned to inflict for those iniquities; yea, he is said to forgive them, when he pardoneth those punishments, though he doth inflict afterwards other punishments, great and grievous: So we read, that the Lord forgave his people, though he took vengeance of their inventions, *Psal.* 99. 8. So *Nathan* said to *David*, *The Lord hath put away thy sin; thou shalt not dye: Howbeit because by this deed thou hast given great occasion to the Enemies of the Lord to blaspheme, the childe that is born of thee shall surely dye,* 2 *Sam.* 12. 13, 14. Because therefore God delivered his people from the siege of the *Assyrians*, and saved them from all those diseases which use to accompany close sieges, he is said here to forgive them their iniquity.



# ISAIAH,

## CHAP. XXXIV.



*One neer ye Nations to hear*] The Prophet here calls to

all the Nations in the World to attend to what the Lord will do upon the *Assyrians* and their assistants: by which we may understand, that when that came to pass, which the Prophet doth here prophecy of, it was so wonderful, as that the report thereof filled the whole World. See the like, *Cap.* 33. 15.

*And all that is therein,*] i. e. And all the Inhabitants thereof.

*All things that come forth of it.*] All Individuals, which have had their Being since the Creation, may be said to come forth of the World, because they are, or have been produced by, and out of some part of the World: I except not man himself, though his better part be created of God.

2. *For the indignation of the Lord, &c.*] This Particle *For* sheweth, that there is something worth their attention, and points at it what it is; It is the indignation of the Lord upon all Nations, &c.

*Upon all Nations,*] i. e. Upon all the men of all those Nations which were joyned with the *Assyrians* against *Jerusalem*; for *Senacherib*, King of *Assyria*, had men of divers Nations in his Army.

*Upon all their Armies,*] *Supple.* Which they muster, and bring against *Jerusalem*.

There were many lesser Armies raised by several people, which were under the *Assyrians* dominions (which we may gather from *cap.* 10. 8. & 36. 9.) of which *Senacherib* made one exceeding great Army.

*He hath utterly destroyed them,*] He will utterly destroy them.

A Preterperfect for a Future tense.

*He hath delivered them to slaughter,*] i. e. He will deliver them to slaughter to be slain thereby.

He

He speaks of *slaughter* as of a person, by a *Prosopopæia*, and means that slaughter which was made by the Angel, 2 Kings 19.

35.

3. *Their slain also shall be cast out,* ] *Supple,* Into the open air, to be a prey for the beasts of the field, and fowls of the air.

*And their stink shall come out of their carcasses,* ] *i. e.* And their carcasses shall rot, and stink as they lie.

It appears by this, that it was a good while before they which were slain by the Angel, were all buried.

*And the mountains shall be melted with their blood.* ] *i. e.* And so much blood of theirs, shall be shed upon the mountains about *Jerusalem*, as that it shall dissolve the very mountains, and make them run down like melted wax.

An *Hyperbole*.

4. *And all the Host of Heaven shall be dissolved,* ] *i. e.* And all the Host of Heaven shall be as if they were dissolved, or melted, and in melting drop down.

The note of similitude is here left to be understood.

By the *Host of Heaven*, he meaneth ] the Sun, and Moon, and Stars, which he calls an *Host*; because they are many and orderly, and as obedient to God, as an Army is to its General. And he speaks of the *Host of Heaven*, as of *wax*, or as if they were made of *wax*, (by a *Metaphor*) so that if they did melt, they must needs drop down.

Therefore he saith, that the *Host of Heaven* shall be as if they were dissolved and drop down, because they shall not be seen, but shall be to the eye, as if they were not.

And therefore shall they not be seen, and be to the eye as if they were not; because the air shall be so thick, as that it shall hinder the sight thereof; and the air shall become so thick, by reason of dark and thick fogs, or mists, or vapors, arising out of the blood and putrefaction of the dead carcasses of the *Assyrians*.

An *Hyperbole*.

*And the Heavens shall be rolled together as a scroll* ] *i. e.* And the Heavens shall be as a scroll that is rolled together: For as in a Scroll which is rolled together, the words and letters, which are therein written, cannot be seen; so in the Heavens, neither the Sun, nor the Moon, nor the Stars shall be

perceived, because of the darkness of the air intervening between the Earth and them.

By a *Scroll* he meaneth a *parchment*, which the ancients were wont to use in stead of books; which parchment was writ on but on one side, and when they used it not, they rolled it up, as we do our *Chancery* rolles, and *Common Court* rolles, and so laid it by.

*And all their Host shall fall down, as the leaf falleth from the Vine, and as a falling Fig from the Fig-tree.* ] This is but a repetition of those words, *The Host of Heaven shall be dissolved*, and that, and this, and the middle sentence signifie all one and the same thing, *viz.* that the Heavens shall be darkened, and the Host thereof, the Sun, and the Moon, and the Stars, shall not be seen.

The Heavens have their light by the benefit of the Sun, and Moon, and Stars, which are therein; so that if these should drop down, or fall out of the Heavens, the Heavens would be dark; hence to signifie that the Heavens shall be dark at the time which he here speaketh of, he saith, that all their Host shall fall down; as if he should say, and the Heavens shall be as dark as if all their Host (by which they have their light) should fall down out of them.

*As a falling Fig,* ] *i. e.* As a Fig which being either worm-eaten or blighted, falls from the tree.

5. *For my sword, &c.* ] *i. e.* Moreover my sword.

He puts *For* for *Moreover*, as *cap. 7. 16.* and speaks in the person of God.

*My sword shall be bathed in Heaven* ] Note, that these words in *Heaven*, are not to be referred to those which go next before them, *viz. be bathed*, for we must not think that God made this slaughter in Heaven, but to those *My sword*, and in particular to that possessive Pronoun *My*, as it virtually containes in it a Primitive Pronoun *Me*, or *Of me*: *q. d.* *My sword, or the sword of me, who am in heaven, shall be bathed in blood, &c.*

He mentioneth here his dwelling place, *Viz. Heaven*, to shew that he is God, and that he will punish the *Edomites*, not as a man, but as God Almighty. See *cap. 13. 6.* and *cap. 47. 3.*

*Shall be bathed* ] *Supple,* In the blood of the *Edomites* whom I will slay.

By this he sheweth that he will shed abundance

Pp



undance of blood, and slay very many men.

*Upon Idumea,*] This judgement befell the Edomites, because they were the most bitter of all the nations against the Jews; whereas they ought least of all to have bin so bitter against them, being their brethren according to the flesh; for the Jews were the Children of Jacob, and the Edomites were the Children of Esau, Jacobs Brother.

That which is here prophesied against Idumea, was brought to passe by the Ethiopians, as they marched against Assyria, for they marched in an expedition against Assyria. See cap. 18.

By Idumea understand the Edomites which dwell in Idumea, by a Metonymy.

*Upon the people of my curse,*] i. e. Upon the people whom I have cursed. Genitivus Adjuncti.

By the people of his curse he meaneth the people of Idumea, or the Edomites, whom he cursed at this time.

*To judgment,*] i. e. That I may execute my judgment upon them.

6. *The Sword of the Lord is filed with blood, it is made fat with fatness,*] i. e. The Sword of the Lord shall be filled with blood, and made fat with fatness, &c.

The Prophet speaketh here in his own person, and useth a Present for a Future tense. He speaks also of the Sword of the Lord, as of a Lion or some other ravenous beast (by a Metaphor) which drinks the blood, and feeds upon the flesh of other beasts, (as he doth also Cap. 31. 8.) And yet he alludes too to the Sacrifices, and to the Altar, in that he saith, It shall be filled with the blood, and made fat with the blood of Lambs and Goats, and with the fat of the kidneys of Rams: For the blood of these beasts were sprinkled upon the Altar, and the fat and the kidneys thereof were burnt upon the Altar (as a burnt offering made with fire to the Lord) Lev. 3. 4. & 10. 15. and on them did the Altar feed, as a Lion upon his prey; for which it is called Ariel, that is, the Lion of the Lord, cap. 29. 1, 2. Where note (as hath been often observed) That the Prophet is very frequent in joyn- ing or mingling Metaphors.

And with the blood of Lambs and Goats, with the fat of the kidneys of Rams,] i. e. That is, With the blood of the Lambs, &c. And is a Note of Explication

here, and is put for *That is*.

The Prophet compareth the Edomites here to Sacrifices, and those kinde of Sacrifices especially, in which the blood of the beasts sacrificed was to be sprinkled round about upon the Altar, and the fat and the kidneys were to be burnt upon the Altars, Lev. 7. 4.

*For the Lord hath a Sacrifice in Bozra,*] i. e. For the Lord hath a Sacrifice of many beasts to make in Bozra.

*In Bozra,*] Bozra was the chief City of Idumea.

*A great slaughter in Idumea,*] i. e. A great slaughter to make of beasts for Sacrifice in Idumea.

The Prophet speaks of the Lord here as of a man, yea, of a Levite or Priest rather: And by this Metaphor he meaneth, that the Lord would make a great slaughter and destruction of the Edomites.

7. *The Unicorns shall come down with them,*] By the Unicorns (which were accounted strong beasts) he means Metaphorically, the mighty and potent men of Idumea: these, he saith, shall be brought down, that is, shall be slain with them; that is, with the Lambs, and Goats, and Rams, mentioned Vers. 6. which (because they were of the lesser sort of Cattel) do signify here, by a Metaphor, the poor and meaner sort of men of the said Idumea.

Note here, that the Unicorns were not appointed for any kinde of Sacrifice; therefore the Prophet sticks not close to one Metaphor, but mingles Metaphors, as even now and often before we observed.

*And the Bullocks with the Bulls,*] i. e. And the Bullocks shall come down, that is, shall be slain together with the Bulls.

A Bullock is little, in respect of a Bull; therefore by the Bullocks he meaneth metaphorically the poorer and meaner sort of people: and by the Bulls, the great, and rich, and mighty men of Idumea. So that this is a repetition of the former words, with which kinde of repetition the Prophet is much delighted.

*And their Land,*] i. e. And the Land of the Unicorns, and the Lambs, and the Goats, and the Rams; the Land of the Bullocks and Bulls.

By

By *this Land* is meant *Idumea*; for by these beasts are meant the *Edomites*, by a Metaphor.

*With blood,*] i. e. With their blood.

*And their dust*] i. e. And the earth or ground of their Land.

*With fatness,*] i. e. With the fatness which shall distill from the dead carcases of them which shall be slain; or with the fatness which it shall gather from the blood and putrefaction of the dead bodies of them which shall be slain, which things make ground very fat.

8. *For it is the day of the Lords vengeance,*] i. e. For the day or time in which this shall come to pass, shall be the day or time in which the Lord will avenge himself of the *Edomites* for all the injuries which they have done to his people the *Jews*; and therefore he will not spare them at that time.

*And the year of recompences*] i. e. And the year, or time, in which he will recompence the people of *Idumea* for the injuries which they have done to his people the *Jews*.

*For the controversie of Sion,*] i. e. For the wrongs and injuries which the *Edomites* have done to the *Jews*.

*Sion* was an hill in *Jerusalem*, and is put here, first for *Jerusalem*, by a Synecdoche of a part for the whole; then *Jerusalem* is put for the inhabitants of *Jerusalem*, by a Metonymy of the Subject or Continent: Then the men of *Jerusalem* are put for all the *Jews*, by a Synecdoche of the part.

By the controversie of *Sion* he meaneth the controversie which *Sion* hath with the *Edomites*; and by a Metonymy of the Subject, he meaneth the wrongs and injuries which the *Edomites* have done to *Sion*, which was the cause and matter of that controversie: In which phrase the Prophet alludes to the nature of men, which when they have any wrong or injury offered, will have a controversie with them which offered the injury, concerning the wrong or injury which they offered, that is, will go to Law with them for that injury. Thus, when the *Israelites* had offended the Lord, the Lord is said to have had a controversie with *Israel*, *Hof. 4. 1.* And when *Judah* had sinned against God, God is said to have had a controversie with *Judah*, *Hof. 12. 2.* and so again, *Mic. 6. 2.* In this fence doth our Saviour say, *If thou remember that thy brother hath ought against*

*thee, Matt. 5. 23.* (that is, hath any controversie with thee, or Suit or Action against thee,) for, *If thou rememberest that thou hast wronged thy brother.*

9. *And the streams thereof shall be turned into pitch,*] i. e. And the streams and rivers of their Land (that is, of the Land of *Idumea*) shall be turned into burning pitch, &c.

That which the Prophet meaneth by this, and what followeth in this Verse, is this; That all *Idumea* (that is, all the Cities and Towns and Villages of *Idumea*) shall be set on fire by the *Ethiopians*, and be and appear in a light flame, no otherwise then if the streams and rivers of *Idumea* were all turned into burning pitch, and the dust into burning brimstone; yea, as if the whole Land were become burning pitch. In which expression the Prophet useth an Hyperbole.

10. *It shall not be quenched night nor day,*] i. e. That burning pitch (into which the Land shall be turned) shall burn night & day.

Or, by *It* is meant the fire thereof: For a Relative is often put by the *Hebrews* without an Antecedent: q. d. The fire of their Land, or the fire with which their Land shall burn, shall burn night and day, and shall not be quenched.

*For ever,*] i. e. For many days, or a great while together.

An Hyperbole.

When Towns and Cities are set on fire, and burned down, the fire and smoke thereof continue for a long time.

*From generation to generation it shall lie waste,*] i. e. *Idumea* shall lie waste and desolate a very long time.

The *Hebrews* (as we have often observed) are Hyperbolical in their expressions of times.

*None shall pass through it*] i. e. No man shall pass through *Idumea*.

*For ever,*] i. e. For a long time.

An Hyperbole.

11. *The Cormorant and the Bittern shall possess it,*] The *Cormorant* and *Bittern* are solitary birds, which delight most in solitary places, and places not frequented by men.

*It,*] That is, *Idumea*.

*The Owl and the Raven shall dwell in it,*] The *Owl* and the *Raven* are solitary birds, as the *Cormorant* and the *Bittern* are; but the *Cormorant* and the *Bittern* delight most in the waters, the *Owl* and the *Raven* in the dry places.

*And he shall stretch out upon it the line of confusion, and the stones of emptiness,]* g. d. For the Lord shall mete it and measure it out for destruction and desolation, and shall destroy and make it desolate accordingly.

*And is put here for For :* and by *He* is meant the Lord; and by *It*, Idumea.

When he saith, *The Lord shall stretch out upon it the line of confusion, and the stones of emptiness,* he speaks metaphorically, and borroweth his Metaphor from a Mason or a Carpenter (to which here he likeneth the Lord) which when he is to pull down any part or piece of an old building, he usually measureth the height, and the length and breadth of what he is to pull down.

*He shall stretch out upon it the line of confusion,]* i. e. He shall measure it with the line of confusion.

When we measure any thing with a line, we stretch out the line, with which we take measure, upon the thing which we measure: hence he puts here the stretching out of the line upon Idumea, for the measuring of Idumea with the line.

*The line of confusion,]* This line he calls the line of confusion, because it is to mete or measure out that which is to be confounded or pulled down.

This Genitive is *Genitivus finis*.

*The stones of emptiness,]* i. By stones he may mean rules, such rules as Carpenters and Masons were wont to measure their work withall, which he calls stones, because they were perhaps made of some certain polishable stones, though they were but short, and of no great length: Or by stones he may mean the Plummets, which Carpenters and Masons use to have tyed at the end of a line, wherewith they take the measure or height of any wall or building: These Plummetts now adays are usually made of Lead, though then they used stones in stead thereof: He puts therefore stones for a Plummet (per Metonymiam Materiae,) and a Plummet for a line with a Plummet at the end of it, per Metonymiam Adjuncti.

These stones, or this line, he calls the stones or the line of emptiness, in relation to the Land of Idumea, which was to be layd waste, and to be made empty of the Cities and Towns and Inhabitants thereof, rather then to any buildings to be pulled down, to which the stones or lines here mentioned are usually applied: For (as I

have observed before, Cap. 30. 28.) the Prophet in his similitudes doth often give more respect in his expressions to the thing signified by his similitude, then to the thing from which his similitude is taken.

12. *They shall call the Nobles to the Kingdom,]* i. e. After this slaughter and desolation, the common people, which are left alive, shall (hearing of the death of their King) call for the Nobles of the Land to govern the Kingdom, or to choose a King out of them.

By *They* are meant the Commons of the Land of Idumea, which are left alive: where a Relative is put without an Antecedent; and by the Kingdom is meant the Government of the Kingdom.

*But none shall be there,]* i. e. But none of the Nobles shall be left in the Land.

*All her Princes shall be nothing,]* i. e. All the Nobles of Idumea shall be nothing, that is, they shall be slain.

Whom he called Nobles before, he calls Princes here.

13. *And thorns shall come up in her palaces,]* i. e. And thorns shall come up in the places where now her palaces stand. See Cap. 32. 13, 14.

*In the fortresses,]* i. e. In the compass of ground, where her Fortresses and strong Cities stood.

14. *The wilde beasts of the desert shall also meet with the wilde beasts of the Islands]* Supple, There; i. e. All manner of wilde beasts shall meet there.

*The wilde beasts of the Desert]* i. e. The wilde beasts which use to live in the Desert and Wildernesse.

*With the wilde beasts of the Islands,]* i. e. With strange wilde beasts, such as inhabit Islands, and remote places near the Sea. See Cap. 13. 22.

*The Satyre]* See Cap. 13. 21.

*The Satyre shall cry to his fellow,]* i. e. One Satyre shall cry there to another: so that there shall be more Satyres there then one.

*Shall cry]* The cry here meant is a cry of mirth and joy. See Cap. 13. 21.

15. *Gather under her shadow]* i. e. Gather her young ones under her wings.

He putteth her shadow for her wings, per Metonymiam Effecti, because birds cover their young ones with their wings, as with a shadow.

The



*The Vultures.*] The Vulture is a ravenous bird, which loveth desolate places.

16. *Seek ye out of the Book of the Lord, and read,*] *q. d.* When this desolation shall come to pass, which I have spoken of in this Chapter, then take ye into your hands the Book of this my Prophecy, and read it, and mark it well, and observe from thence what solitary creatures I have said shall dwell in *Idumea* after this desolation.

He calls the *Book of this his Prophecy* the *Book of the Lord*, either because he did write it at the commandment of the Lord, or because he wrote nothing in it but what he heard of the Lord.

*Not one shall fail,*] *i. e.* Not one of these solitary creatures shall fail of being there.

*None shall want her mate,*] *q. d.* Every one shall be there with her mate or fellow; and their being there every one with their mate or fellow, sheweth, that they shall not come thither to fly away again presently, but shall make their abode there.

*For my mouth it hath commanded it,*] *i. e.* For I will command them every one to come and dwell there with her mate.

The Prophet speaks here in the person of God, and yet speaks of God as of a man, by an *Ἀνθρωπίνη*, and puts the mouth for the whole man, by a *Synecdoche*; he puts also a *preterperfect* for a future tense.

*It hath commanded it,*] The Particle *It* is redundant here after the Hebrew manner.

*Commanded it,*] *i. e.* Commanded that every one shall come and dwell there.

*And his Spirit*] *i. e.* And the Lord.

The Prophet speaks here in his own person; and he speaks of God as of a man, *Ἀνθρωπίνη*, and puts the spirit, which is but part, for the whole man: Or by his *Spirit*, he meaneth his power; for any quality or ability of doing do the Hebrews call *Spirit*.

*It*] This Pronoun *It* is redundant here by an *Hebraism*, as it is once before in this Verse.

*Hath gathered them,*] *i. e.* Will gather

these solitary creatures together in *Idumea* (when it is layd desolate) mate with mate.

*And he hath cast the lot for them,*] *i. e.* And he will give them every one an inheritance, and a several place of abode, in that Land, viz. the Land of *Idumea*.

He puts here a *preterperfect* for a future tense; and he alludes here to the division of the Land of *Canaan* to the Tribes of *Israel* by lot, of which you may read *Josh. 18. 8, &c.* where *Joshua* did cast lots (when the Land was divided into several divisions) which division should be given to which Tribe for his inheritance.

*And his hand hath divided it unto them*] *i. e.* And he will divide it unto them.

He puts the hand for he, a part for the whole man; and by he, he meaneth the Lord, of whom he speaks as of a man, by an *Ἀνθρωπίνη*.

The Prophet persists still in his allusion to the division of the Land of *Canaan* for an inheritance to the several Tribes of *Israel*, where the Land was first divided into so many parts, then the lot was cast which Tribe should inherit which part, *Joshua*, cap. 18.

Note here, that the division which we spoke of, was before the casting of lots: for the Land of *Canaan* was first divided into so many parts; then did *Joshua* cast lots what Tribe should inherit what part: The Prophet therefore useth here an *ὑποπρότερον*, as he doth also *Cap. i. 6.* and elsewhere.

*By line,*] He alludes here to the manner of measuring and dividing Lands, which was wont to be done by a line: See *Josh. 17. 5, 14.* and *19. 9.* where the Hebrew hath it, *line and lines*, whereas it is rendered *portions* by our Translators: See also *Psal. 78. 55.* where the Kingly Prophet, speaking of the division of *Canaan* to the Tribes of *Israel*, and the manner thereof, saith, *He cast out the Heathen also before them, and divided them an inheritance by line, and made the Tribes of Israel to dwell in their Tents.*

*From generation to generation.*] See *vers. 10.*

## ISAIAH,

## CHAP. XXXV.



*He wilderness and the solitary places shall be glad for them,]*

This cohereth with the former Chapter, and seemeth to have been delivered at the same time.

And the fence of this place is this; *q.d.* And when the indignation of the Lord shall have passed upon all Nations, (*Cap. 34. 2.*) and his Sword shall have come down upon *Idumea*, (*Cap. 34. 5.*) then shall the happiness of the *Jews* be such, as that the very Earth or Land of *Judah* shall be glad, and rejoyce for this their happiness.

*The wilderness, &c.]* By the wilderness he meaneth *Judea*, which the *Assyrians* made like a wilderness in the days of *Hezekiah*, by depopulating and laying waste the Cities and Towns, cutting down the trees and hedges, treading down the Vines and Vineyards, trampling under feet the grafs and fruit of the field, and killing and driving out the Husbandmen thereof; so that there were none left to till and manure the ground.

*Object.* The Prophet did *Cap. 32. 15.* compare the *Assyrians* to the wilderness, and the *Jews* to the fruitful field; How cometh he therefore to compare *Judea* here to a Wilderness and a Desert?

*Ans.* The Prophet, when he compared the *Assyrians* to the wilderness, and the *Jews* to the fruitful field, had respect, not to the qualities, but to the scituations of the wilderness and fruitful field: For because a wilderness (being a dry barren ground) is scituated for the most part on hills, and the higher parts of the Earth, higher surely then the fruitful field; and the fruitful field is scituate in the valleys, where it may be fed and refreshed with waters; therefore did he compare the *Assyrians* (which were high and proud of heart, and Lords and Conquerors whi-

thersoever they came) to the wilderness; and the *Jews* (which were at that time in a poor and low condition) to the fruitful field: But here he compares *Judea* to a wilderness, not in regard of the scituation, but in regard of the qualities of a wilderness; for because a wilderness is untilled, unmanured, unhusbanded, uninhabited, barren and fruitless, and the *Assyrians* did depopulate and lay waste *Judea* (as I said before,) therefore doth he here compare *Judea* to a wilderness.

*And the solitary place,]* By this also he meaneth *Judea*, which he might call a solitary place, because *Sennacherib* had made it waste, and desolate, and solitary at this time; and driven out and slain all the inhabitants thereof, those onely excepted which were in *Jerusalem*.

*For them,]* *i. e.* For the *Jews*, because of the happiness which shall befall them.

He puts a Relative here without an Antecedent, *luxu.*

*And the Desert shall rejoyce, and blossom as a Rose.]* By the Desert he means the Land of *Judah*, as he did by the wilderness and solitary place; and this is in a manner a repetition of the former sentence.

When he saith, the Desert shall rejoyce, he speaks of the Land of *Judah* as of a man, by a Metaphor or *Prosopopæia*: And because in man a merry heart makes a chearful countenance, *Prov. 15. 13.* therefore the Prophet, in allusion to that, saith, that the Desert shall rejoyce, and blossom as a Rose; as if its rejoycing should make it blossom, and put on a new and more chearful face: Where, by the By, he prophecyeth also of the great abundance of fruit, and the great fertility, which shall be in *Judea* after the destruction of the *Assyrians*, of which he also prophecyed, *Cap. 30. 23.*

*And blossom,]* *i. e.* And flourish.

He useth here a *Synecdoche speciei*: For though all trees and things which blossom do

do also flourish, yet all things which flourish do not blossom: Or else he alludeth to the blossoming of a Rose.

2. *It shall blossom abundantly,*] i. e. It shall flourish abundantly, and be exceeding fruitful.

*Even with joy,*] By this understand more then ordinary joy.

*The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon,*] i. e. For the glory of Lebanon shall be given to it. Understand *to* For here.

Lebanon was a famous Forest, abounding with tall Cedars and other trees, very pleasant to the eye. See *Cap. 33. 9.* Carmel was also a most fruitful hill, of which see also *Cap. 33. 9.* Sharon was a place of most rich pastures, of which also *Cap. 33. 9.* When therefore the Prophet saith, The glory of Lebanon shall be given to the Wilderness or Desert (that is, to Judea) and the excellency of Carmel and Sharon; the meaning, That every part of Judea shall flourish, and bear fruit exceedingly: the woods as Lebanon, the hills as Carmel, the Dales as Sharon, &c.

*They shall see the glory of the Lord, and the excellency of our God.*] i. e. The Jews (the inhabitants of Judea) shall see the glory of the Lord, and the excellency of our God.

But how shall they see the glory of the Lord, and the excellency of their God?

*Ans.* They shall see it in the effects thereof, that is, in the great store and abundance of all manner of fruit, which the Lord shall give to the Land of Judah.

3. *Strengthen ye the weak hands,*] q. d. Comfort ye therefore those which are fearful, and faint-hearted, at the thought of what they shall suffer by the Assyrians, with these tidings, That the Lord will destroy the Assyrians, and when he hath destroyed them, he will make the Land to flourish, and to bring forth all manner of fruit in abundance.

This is spoken to all Prophets, and all good men, by an *Apostrophe*; and this inference is drawn as well from the former Chapter, as from this.

Fear makes a man to tremble, and his hands to shake, as though there were no strength in them; for it causeth the spirits to retire towards the heart, and to leave the outward parts destitute: Hence he takes the *weak hands* here; per *Metonymiam*

*Effecti, & Synecdochē partis*, for the fearful man.

Because comfort takes away fear, by which the spirits return from the heart to the outward parts again, and strengthen them; hence he saith, *Strengthen the weak hands*, for Comfort them that are fearful.

*Comfort the feeble knees.*] This is a repetition of the former sentence.

Fear causeth the knees, as well to be feeble, and smite one against another, as to hands to be weak and tremble. See *Dan. 5. 6.*

4. *Behold,*] For behold.

*Your God will come with vengeance,*] i. e. Your God will come and take vengeance upon the Assyrians, and those that take part with them against you, &c.

*Even God with a recompence,*] i. e. Even your God will come with a recompence to recompence your Enemies for the mischief they have done, or shall do you.

*Save you.*] *Supple.* Out of the hands of the Assyrians, and all other which joyn with the Assyrians against you.

5. *Then the eyes of the blinde shall be opened,*] q. d. And then, when he hath taken vengeance of the Assyrians, and hath saved you, they which do not now believe what I have so often spoken concerning our deliverance from the Assyrians, and the blessings of God towards us, shall see, that that is true which I have so often spoken. See *Cap. 29. 18, & c.*

*And the ears of the deaf shall be unstopped,*] This is the same for sense with the former sentence: q. d. Then they which are dull of hearing, and will not hear the joyful news of our delivery from the Assyrians, because they believed it not, shall have their ears unstopped, and their unbelief taken away; for they shall see the truth of this which they will not now believe. See *Cap. 29. 18.*

6. *Then shall the lame man leap as an Hart,*] i. e. Then shall he which sat as a lame man, pensive and moping, by reason of grief and sorrow, which he conceived from the miseries which the Assyrians brought or would bring upon the Land of Judah, leap for joy as an Hart leapeth, which is one of the nimblest of all creatures.

*And the tongue of the dumb,*] i. e. And the tongue of him which sat as if he were dumb, by reason of sorrow and grief; for



for sorrow and grief cause silence, Cap. 47. 5.

*The tongue of the dumb is put here for the dumb: a part for the whole man, by a Synecdoche.*

Note, that this place, from the third Verse hitherto, as in the first or literal sense, it prophecyeth of that Salvation by which the *Jews* were saved from the *Affrians*, (which, as I have often observed, was a Type of our Salvation by Christ;) So, in the second and mystical sense, it prophecyeth of that Salvation by which Christ saveth us from our spiritual Enemies; yea, it prophecyeth of Christs coming in the flesh for that end: And those words, *God will save us*, as in the literal sense they signifie Gods coming by his Angel (which smote the *Affrians*, cap. 37. 36) to save the *Jews* out of the hands of the *Affrians*: So, in the mystical sense, they signifie the coming of Christ (who was true God) into the World, to save men from their spiritual Adversaries. And those words, *Then the eyes of the blinde shall be opened, and the ears of the deaf shall be unstopped: and then shall the lame man leap as an Hart, and the tongue of the dumb sing;* are so ordered by the Holy Ghost, as that they do not onely signifie so as we have said in the Exposition thereof; but they do also signifie, that Christ at his coming should work miraculous Cures upon the blinde, deaf, lame, and dumb; and restore them to their sight, hearing, limbs, and speech; and that these miraculous Cures should be the signs of Christs coming, and tokens by which Christ might be known when he came; as appeareth *Matth. 11. 4. 5.*

7. *For in the wilderness shall waters break out,*] For the wilderness shall be exceeding well watered with the Springs which shall arise out of it, and so by consequence shall become exceeding fruitful.

By the Wilderness he meaneth *Judea*, as *vers. 1.*

He gives another reason here why they should rejoyce.

*And the parched ground shall become a pool,*] By the parched ground he meaneth the Wilderness, which is dry and parched, by a Periphrasis: and by the wilderness he meaneth *Judea*, as *v. 1.*

When he saith, that the parched ground shall become a pool, his meaning is, that it shall be exceeding well watered, and so

by consequence become exceeding fruitful: for that which maketh a wilderness or a parched ground barren and fruitless, is the want of water.

This is a repetition of what was said immediately before.

*Shall become a pool,*] i. e. Shall be exceeding well watered, and so become fruitful.

An Hyperbole.

See the like Prophecy, cap. 30. 25. and the like phrase, *Psal. 107. 35.*

*And the thirsty Land springs of water,*] This is a repetition of the foregoing words.

*In the habitation of Dragons,*] i. e. In the Wilderness where the Dragons dwelt.

*Where each lay,*] i. e. Where each Dragon lay.

He speaks here of the Land of *Judah* (which he called a wilderness and solitary place, *vers. 1.* for reasons there given) and alludeth here to a true Wilderness, wherein Dragons and other wilde beasts lived; resembling the Land of *Judah* to a wilderness in this also, That it harbored Dragons as the wilderness did.

But how may the Land of *Judah* be said to harbor Dragons, or be an habitation of Dragons?

*Ans.* Because it harbored *Sennacherib*, and his *Princes*, and they dwelt or abode in it for a while, when they expelled the *Jews* and destroyed them: And it is usual with the Scripture to call such Tyrants and Oppressors Dragons, as cap. 27. 1. and cap. 51. 9.

*Shall be grass, with reeds and rushes,*] i. e. There shall be abundance of rain or water, to make the ground fruitful: For where grass groweth, and reeds and rushes, there is water in abundance.

8. *And an high-way shall be there,*] By an high-way is meant a way made of stones, heaped and layd one upon another, or a causeway; for the word in the Original is, *Maselul*, which signifieth such a way, and is derived from the Verb *Salal*, which signifieth to lift up, or exalt, because such a way is high, being higher elevated then the surface of the ground near it, by reason of the stones which are layd one upon another, to make that way. Such a way is usually made in Fennish, waterish, and springy grounds, where otherwise the ground being soft, the Travellers would sink

sink in mire and dirt, as they went. And therefore doth the Prophet seem to make mention of such a way in the Land of *Judah*, because he spoke of the Land of *Judah*, but a little before, as of a Land where waters should break out, and streams; yea, as of a Land which should become a pool, and springs of water; and where reeds and bulrushes should grow: For, as I said, in such Lands such kinde of ways were made of stones and causeys, otherwise there would be no, or very ill passing for Travellers.

And a way,] By a way is here meant a common beaten way or road; for the word in the Original is *Derec*, which signifieth a common beaten way, which is derived from *Darac*, which signifieth to tread or go upon.

This way here, and the *high-way* mentioned in the words before, are not to be understood of two several ways, but onely of two several qualities of one and the same way: *q. d.* There shall be a way there, which shall be both high and firm, and well beaten by Travellers.

And it shall be called, *The Way of Holiness.*] *i. e.* And it shall be called the Holy Way.

He puts a Substantive of the Genitive case here, for an Adjective, after the Hebrew manner: Of Holiness, for Holy.

The Way which he here speaks of, and calls, *The Way of Holiness*, or *The Holy Way*, was a way which led to the Temple, which was an holy place, where the Holy One of ISRAEL dwelt, and where he was sanctified and worshipped.

That which the Prophet meaneth by this, is the same with that which he saith in other words, *Cap. 27. 13. viz.* That they shall worship the Lord in the holy Mount at Jerusalem.

The unclean shall not pass over it,] *i. e.* The unclean shall not walk on it.

By the unclean he meaneth the *Assyrians*, and such as served the *Assyrians* in their Wars against *Judah*.

Note, that the Hebrews held all people, which were neither of their stock, nor yet circumcised, unclean: Hence we finde the unclean and unclean joyned together, *Cap. 52. vers. 1.* And hence Peter said, that it was an unlawful thing for a man that

is a Jew to keep company, or come unto one of another Nation, *Acts 10. vers. 28.* And hence the Jews accused the same Peter, because he went in to men uncircumcised, *Acts 11. vers. 2, 3.* And hence the Jews accused Paul for going about to profane the Temple, *Acts 24. vers. 6.* because they thought that he had brought Greeke in thither, *Act. 21. 28.*

By the unclean therefore may be here meant, first, a Gentile, or a man uncircumcised, in general: Then, per Synecdochen generis, an *Assyrian*, and such as served the *Assyrians* in their Wars against *Judah*, in particular.

He makes choyce of this word [*the unclean*] in this place, rather than any other word, thereby to signifie the *Assyrians*, and other Enemies of *Judah*, because he spoke of the Way of Holiness just before, to which uncleanness is opposite.

It made much to the comfort of Gods people the Jews, in the midst of their troubles, to think, That though they were heavily oppressed by the *Assyrians*, yet they should ere long so far be delivered from the *Assyrians* which distressed them, and besieged them in their own Land, as that not one *Assyrian*, or any other Enemy of theirs, should be left in the Land to vex them, which is signified by that, that the unclean shall not pass over the way of Holiness.

But it shall be for those,] *i. e.* But it shall be onely for the Jews (which are a clean and circumcised Nation,) that is, for those Jews which the Lord shall preserve from the sword of the *Assyrians*, to walk in.

By Those he meaneth the Jews, where he put a Relative without an Antecedent, as *Vers. 1.*

Note, that the word *Onely*, as it is often, so it is here to be understood.

The wayfaring men, though fools, shall not err therein.] *q. d.* And they, viz. the Jews (which are a clean and circumcised Nation) shall walk therein so dayly, and so frequently, and by their dayly and frequent walking therein, make the way so beaten and plain, as that wayfaring men, which would travel in that Way, cannot miss, though they were fools.

9. No Lion shall be there, nor any ravenous

*cus beast go thereon,]* By the *Lion* and the *ravenous beast*, he meaneth *metaphorically* the *Assyrian*, and such as served the *Assyrian* in his Wars against *Judah*: And the sence of these words is the same with those, *The unclean shall not pass over it*, which he here amplifieth; and which both are like to those, *Cap. 49. 19. They that swallowed thee up shall be far away.*

Because the *Lion* and the *ravenous beasts* are beasts of the wilderness, and he had likened *Judea* to a wilderness, *vers. 1, &c.* therefore doth he make choyce of the *Lion* and *ravenous beast* for his Metaphor.

*Shall go up thereon,]* He saith, *Shall go up thereon*, because the way was a causey, elevated above the plain ground; and therefore he which would walk thereon, must ascend up, or go up, before he could walk thereon.

*But the redeemed shall walk there.] i. e.* But those *Jews*, whom the Lord shall deliver out of the hand of the *Assyrian*, they shall walk there.

10. *And the ransomed of the Lord shall return,]* *i. e.* Those *Jews* which shall be disperied (upon the coming of the *Assyrians* into *Judea*) into divers parts of the World, as *Assyria*, *Egypt*, *Pathros*, *Cush*, *Elam*, *Skinar*, *Hamah*, and the Islands of the Sea; or which shall be carryed captive away by the *Assyrians* into *Babylon*, shall return from thence into *Judea*. See *Cap. 11. 11.*

Note, that to *redeem* and *ransom* (if they be taken strictly) signifie to buy out with a price, as slaves are bought out of the hands of the *Turk*: but in a general notion they often signifie, to deliver out of distress, though without a price.

By the *redeemed*, mentioned in the former Verse, are meant, those *Jews* which remained in their own Country in *Jerusalem*, and were there saved by the hand of the Lord from the fury of the *Assyrians*. By the *ransomed*, mentioned in this Verse,

are meant, those *Jews* which were either carryed captive into *Assyria*, or fled into some other parts of the Earth, to save themselves from the *Assyrians*; and were saved there, and brought back, by the goodness of the Lord to them.

He calls them the *redeemed*, and the *ransomed*, by anticipation; for as yet they were not redeemed and ransomed.

*Shall return,]* *Supple*, Out of the several places where they have been (as it were *Exiles*) into their own Land, the Land of *Judah*.

*And come to Sion,]* *i. e.* And they shall come, *Supple*, By that way, or upon that way, to the Temple of the Lord which is in *Sion*.

By *Sion* he meaneth the Temple of the Lord in *Jerusalem*, which was built there upon Mount *Sion*, per Metonymiam subjecti.

*With songs,]* *Supple*, Of rejoycing upon their solemn Feast days, and upon other special occasions.

*And everlasting joy upon their heads,]* He saith, And with everlasting joy upon their heads, because he speaks of joy as of a crown which is wore upon the head.

*Everlasting joy,]* *i. e.* Joy which shall long continue, and shall not be interrupted for many years.

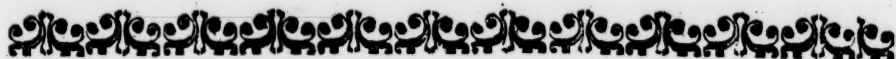
Note, that this word *Everlasting* doth not always signifie an infinite duration, but very often a long time (and yet not very long) onely.

*They shall obtain joy and gladness,]* *i. e.* For they shall obtain such an happy condition, as shall make them joyful and glad.

Understand For; for these words contain a reason, why they shall come to *Zion* with songs, and everlasting joy upon their heads.

*And sorrow and sighing,]* *Supple*, Which the *Assyrians* have brought upon them, through their Oppression and Tyranny.





# ISAIAH,

## CHAP. XXXVI.



**N**ow it came to pass in the fourteenth year of King Hezekiah, These things which Isaiah foretold concerning the desolation of Judah, and the siege of Jerusalem, by the Assyrians under Sennacherib, and the deliverance of Jerusalem, and the destruction of the Assyrian Army by the Angel, came to pass in the days of Isaiah: therefore the Prophet makes a short History thereof, and adds it to his Prophecies, concerning the same, that it might appear to all, how the event of things answered his Prophecies.

*Came up,*] With an exceeding great Army.

*And took them.*] Jerusalem is here to be excepted.

What the Prophet speaks here, he speaks by anticipation; for many things, which he mentioneth after this in this History, were acted before Sennacherib came against and took all the Cities, which he came against and took.

2. *Rabshakeh*] This Rabshakeh was Sennacherib's chief Captain.

*From Lachish*] Lachish was a City of Judah, which Sennacherib besieged at this time.

*To Jerusalem,*] Jerusalem was the Metropolis and chief City of the Kingdom of Judah, where Hezekiah King of Judah was at this time, God having promised by Isaiah, to preserve that City from the Assyrians.

*With a great Army,*] To besiege Jerusalem, and take it by force, if Hezekiah would not yield it upon terms.

*And he stood by the Conduit of the upper pool,*] i. e. And Rabshakeh stood, &c.

There were two pools about Jerusa-

lem, whereof one was called the upper, the other the lower pool, from their situation: Upon both these pools (at least upon the upper pool) there were Conduits made, to conduct water from thence into the City.

*In the high-way of the Fullers field,*] i. e. In the high-way which went through, or by that field, which was called the Fullers field; which field was called the Fullers field, because the Fullers were wont to dry their clothes there, when they had washed them in the pool. See *Cap. 7. vers. 3.*

3. *Then came forth to him Eliakim,*] While Rabshakeh stood at the Conduit of the upper pool, he called to the King, *2 King. 18. 18. that is,* He sent to King Hezekiah, that he might treat with him; but Hezekiah fearing to commit his person to him, or otherwise to expose it to danger, went not out himself to treat with him, but sent these three, Eliakim, Joab, and Shebna.

*Eliakim, Hezekiah's son, which was over the House,*] Supple, Of the King; that is, which was Steward of the Kings House.

One Shebna was formerly Steward of the Kings house, but this Eliakim came in his room, as Isaiah prophesied, *Cap. 22. vers. 20.*

*And Shebna the Scribe,*] i. e. The Kings Secretary.

The Office of a Scribe or Secretary, you may read in part, *Esth. 3. 12.*

This Shebna was not he which was formerly Steward of the Kings house, and Eliakim's predecessor, but another, though of the same name.

*The Recorder,*] What was the Office of this Recorder, it is doubtful; I conceive it to have been to keep the Records, and compile the Chronicles of the most

noted things which happened: For such Officers Kings had about them, and such Records were kept, and Chronicles compiled, as we may see, *Esth.* 6. 1, 2.

4. *Say ye now to Hezekiah, thus saith the great King, the King of Assyria,*] Observe here the pride of *Sennacherib*, or *Rabshakeh*, or both, in that *Sennacherib* is set out here with his greatest Title; but they vouchsafe *Hezekiah* no Title at all.

*The great King,*] It was the manner of Kings, which are proud, and of great power, to arrogate to themselves great Titles, as *Sennacherib* did here the Title of *The great King*.

*What confidence is this in which thou trustest?*] The word *confidence* is to be taken here, not for the *Act* (as it is most commonly taken) but for the *Object* or thing in which we confide or trust.

5. *I say (sayst thou) (but they are but vain words) I have counsel and strength for war,*] *q. d.* Perhaps thou wilt say, That thou hast Forces enough to wage war with me, and thou hast wisdom to manage those thy Forces: but if thou sayst so, thy saying will prove but words, there is no such matter; for thou hast not Forces enough to war with me, nor counsel and wisdom, if thou hadst Forces.

These two things, *counsel and strength*, are the chiefest requisites for the happy managing of a War; for one without the other availeth nothing: For though thou hast never so great Forces, yet if thou hast not wisdom to manage them, they can stand thee in no stead: and if thou hast wisdom to manage an Army, yet if thou hast no sufficient Army to manage, thy wisdom will avail thee little.

*Now on whom dost thou trust,*] *Supple,* For strength?

*That thou reuellest against me?*] *i. e.* That thou standest out thus against me?

He calls this *standing out* of *Hezekiah* against him, *rebellion*, because the Kings of *Judah* were Tributaries to the Kings of *Assyria*, 2 *King.* 18. 14. For there *Hezekiah* saith, *He had offended against Sennacherib* (by not paying him his Tribute,) which he would not have said, if the Kings of *Judah* had not been wont to pay Tribute to the Kings of *Assyria*.

Because *Hezekiah* might say, that he had counsel and strength for War sufficient to

bear him up against *Sennacherib*, and therefore he would not yield to him; *Rabshakeh* goeth about here to shew, that *Hezekiah* deceives himself, that when he had made *Hezekiah* believe that he was in an error, he might better perswade him to submit to *Sennacherib*.

6. *Lo, thou trustest in the staff of this broken reed, on Egypt,*] *q. d.* Lo, thou trustest in *Egypt* for strength for war, which is but as a staff made of a broken reed; and therefore a poor staff to rely upon, and to trust in.

*Rabshakeh*, that he might shew that *Hezekiah* deceived himself, in saying, that he hath strength for war, thus argues; *q. d.* If thou hast strength for war, it is either Foreign strength, or Domestique strength; strength which thou expectest from others, or strength which thou hast of thine own. But thou hast neither Foreign strength, or Domestique strength; neither strength for war, which thou canst expect from others, neither strength for war of thine own: therefore thy words are but vain words, when thou sayst, *I have strength for War*.

*Rabshakeh*, to make his *Minor* good, thus argues: All Foreign strength is either *Humane* or *Divine*; But thou hast neither *humane* strength for War, nor yet *divine*, in which thou canst trust: Therefore thou hast no Foreign strength for War, in which thou mayst trust.

The *Minor* of this *Syllogism* he endeavors to prove, partly in this, partly in the following Verse.

And for that part of the *Minor* Proposition of the first *Syllogism*, which said, He had not strength for War of his own, he strives to make good in the eight and ninth Verses.

*In the staff of this broken reed,*] *i. e.* In this staff which is made of a broken reed.

This Genitive is *Genitivus Materiae*.

*On Egypt,*] *q. d.* Even on *Egypt*.

*Rabshakeh* takes it here for granted, that if *Hezekiah* did expect help from any Foreign people, he did expect it from the *Egyptians*: For, as the case stood, there was no other people that would send him aid: Besides, many of the men of *Judah* (though without *Hezekiah's* privacy) had sent into *Egypt* for strength, *Cap.* 30, & 31. which *Sennacherib* hearing of, might think that it

was

was done by Hezekiah, and that Hezekiah had sent thither for supplies.

*Whereon if a man lean, it will go into his hand and pierce it;]* On which staff (made of a reed) if a man lean, it will run into his hand, and pierce it.

A reed, though it be used for a staff, yet if a man leans upon it with his whole body, it will deceive him, and give him a fall, much more if it be a broken reed. Moreover, being it is a broken reed (and so sharp and splinty) it will run into the hand of him which leans upon it with his body, his hand being between his body and the reed, and next upon the top thereof.

In the choyce of his similitude he alludes to the reeds which grew plentifully on the banks of Nilus, that great River of Egypt.

*So is Pharaoh, King of Egypt, to all that trust in him.] q. d.* For as a broken reed, whereon a man leans, will fail him, and will go into his hand (who leans upon it) and pierce it: So will Pharaoh, King of Egypt, do to all that trust in him: For he is weak like a reed, and therefore will fail them; and unfaithful and perfidious, and so will hurt them: He will get their Treasures (which are the sinews of War) and not profit them (*Cap. 30. 6.*) and by so doing will he be a cut to them.

7. *But if thou sayst, We trust in the Lord our God.] Supple,* For strength for War: *q. d.* But if thou sayst to me, We trust not in Egypt, nor in any humane power for strength; but our trust is in the Lord our God.

*Is it not he whose high places and whose Altars Hezekiah hath taken away? and said to Judah and to Jerusalem, Ye shall worship before this Altar?]* Supple, Hezekiah therefore hath offended him, and provoked him to anger, by doing this: How therefore can Hezekiah or ye look for strength from him?

Note, that Rabshakehs Argument is here faulty, and that he assumes that which is false: For though Hezekiah took away many high places and Altars, *2 King. 18. 4.* yet those high places and Altars which he took away, were not consecrated to the God of Israel, but to Idols, yea to Devils.

*Before this Altar.] Supple,* Onely.

He meaneth the Altar of burnt offerings, which was in the Temple at Jerusalem.

8. *Now therefore give pledges,]* *q. d.* But perhaps you will say, that we trust not in Egypt, nor in the Lord God for strength, but we trust in our own strength; now therefore, if you do so, Give pledges, &c.

As he endeavored to prove in the two former Verses, that Hezekiah's trust in Egypt, and in God, was vain; and so, that he could not trust in foreign aid: So he endeavors to prove here, that he had no strength of his own at home, in which he might trust.

*Give pledges, I pray thee, to my Master the King of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.] q. d.* So certain I am of the small number of Soldiers which thou hast, as that I will give thee two thousand horses, if thou art able on thy part to set riders thereon; if thou wilt but give pledges to my Master the King of Assyria, that thou wilt restore them presently to him again, if thou hast not so many riders to sit upon them.

A question will be here, How it came to pass that there were so few Soldiers in Jerusalem?

*Ans.* Though there were many Soldiers in Jerusalem, yet there might be but few fit to ride horses, for want of experience; for horses were rare in Judea, especially among the common people.

But secondly, Consider who it is which saith, that there were not two thousand in Jerusalem able to ride horses; it is Rabshakeh, who was an Enemy and a Braggadocio, and therefore not to be believed in what he saith were there more or less.

9. *How then wilt thou turn away the face of one Captain? &c.] q. d.* If thou hast not riders sufficient to set upon two thousand horses, how canst thou be able to put to flight one of the least of those Captains which serve my Master in his Wars, (that I may not say, my Masters whole Army,) *Supple,* with thine own Forces or strength?

*How wilt thou turn away the face,]* *i. e.* How wilt thou put to flight? For to turn a mans face away, signifieth to put a man to flight, and make him to turn his back.

*One Captain of the least of my Masters servants,]* *i. e.* One Captain, which is counted among the least of those Captains which are servants to my Master.

The Captains which he here speaks of, were



were the Governors and Princes of those Provinces which were under *Sennacherib's* Dominion, which were many: These Princes and Governors raised many Soldiers out of their several Provinces, to serve *Sennacherib* in these his Wars; and had the command of them themselves under *Sennacherib* which they raised: And these Princes had more or less Soldiers under them, as the Provinces which they governed were greater or lesser.

Of my Masters servants,] These Captains he calls his Masters servants, either because they served him now in his Wars; or else because *Sennacherib* ruled as well over them, as all other his Subjects, with an Arbitrary Government: and so they were, in that regard, but as servants, to go when he bad them go, and to come when he bad them come.

And put thy trust on Egypt for Charets and for Horsemen? ] q. d. And being that Egypt is as a staff of a broken reed, how then wilt thou put thy trust on Egypt for Charets and for Horsemen?

Here is a *Brachylogy*, or compendiousness of speech used, by reason of which we are left to repeat those words here, which are used in the beginning of the Verse, *How then wilt thou? &c.*

Note, that these words are an inference drawn from what he said concerning the Egyptians in the sixth Verse, as the words immediately going before were an inference drawn from what he said concerning the smallness of *Hezekiah's* Forces in the eighth Verse: For here *Rabshakeh* makes an application of what he said, and infers from thence that which was for his purpose against that which *Hezekiah* might rely upon.

10. And am I now come up without the Lord? &c.] *Rabshakeh* should here have applied what he said in the seventh Verse, and have drawn this or the like inference from thence; And how then canst thou say, *We trust in the Lord our God for strength?* But he adds here another reason first, why they had no reason to trust in the Lord, before he makes his application and inference: after which he would have made his application and inference, as before, had he not been interrupted by *Eliakim* and *Shebna* and *Joah*; and had he not been transported with anger, upon his interruption, and so forgot it.

The sense of these words is; q. d. And am I now come up with my Army against this Land, without the Command of the Lord your God?

He puts the Lord for the command of the Lord, by a *Metonymy*.

*Rabshakeh* lyeth egregiously here, when he saith, *He came not up without the command of the Lord against the Land of Judah to destroy it*; for the event did shew, that the Lord would not destroy Jerusalem by *Sennacherib*, but rather destroy *Sennacherib*.

One might wonder, to see *Rabshakeh* attribute so much to the Lord here, whom he did so much vilifie and contemn, v. 20. But consider what *Rabshakeh* was, an Infidel, a Vaunter, a Braggadocio; and then it is no wonder to see him so inconstant in his words.

The Lord said unto me, Go up against this Land, and destroy it,] The Devils were wont to vent their Oracles in their Idols, not onely to the Inhabitants of the Land where they worshipped, but also to strangers: And *Rabshakeh* might conceive the like of the Lord, the God of Israel, and therefore say, as he doth here, *The Lord said unto me, Go up against this Land to destroy it.*

Note here, that *Rabshakeh* should have made here the like application of what he said concerning the Lord, in this, and in the seventh Verse, as he did of what he said concerning Egypt in the sixth Verse, and concerning the strength of the men of Jerusalem in the eighth Verse: And as he brought Arguments to prove, that *Hezekiah* had no reason to say, that he had strength for War; So should he have brought Arguments to prove, that he had no reason to say, he had counsel for War: For this was propounded to be spoken of, vers. 5. but *Eliakim* and *Shebna* and *Joah* did here interrupt him; and their interrupting him put him into a passion, which made him forget what he had in hand.

11. Then said *Eliakim* and *Shebna* and *Joah* unto *Rabshakeh*, Speak, I pray thee, unto thy servants in the Syrian language, for we understand it, and speak not to us in the Jews language, in the ears of the people that are on the wall.] *Eliakim* and *Shebna* and *Joah* would not have *Rabshakeh* to speak so, as that the people might understand what they said; doing therein as wise Embassadors: For it is the duty of

of Embassadors (as much as in them lieth) to see to it, that what they have in Command, or what they have in Treaty, be not divulged to the people, before it be made known to the King, and he be pleased to divulge it: For many things are better kept close from the people, then imparted to them.

*Speak unto thy servants in the Syrian language,*] They mention the Syrian language rather then any other, because it was *Rabshakeb's* native language.

*In the ears of the people which are on the wall.*] These people were set on the wall to defend it, who (being vulgar *Jews*) understood whatsoever was spoken in the *Jews* language, but not what was spoken in any other tongue.

12. *To thy Master and to thee,*] *Supple,* Only.

*Rabshakeb* directs his speech to one of those three, *Eliakim*, *Shebna*, or *Joab*, which spoke to him, entreating him to speak in the *Syriac* language: For they three did not all speak together (for that would be confusion,) but one was the mouth of the rest; yet all are said to speak in the former Verse, because what one spoke was the sense of all.

*Hath he not sent me to the men which sit upon the wall?*] *Supple,* Also. See 2 Chron. 32. 9.

*That they may eat their own dung, and drink their own piss with you,*] *That is,* That they may know that they shall be forced to eat their own dung, and drink their own piss with you; *Supple,* If they harken not to the great King, the King of *Assyria*.

He saith, *That they may eat their own dung, and drink their own piss,* for *That* they may know that they shall eat their own dung, and drink their own piss, per *Metonymiam Subjecti*.

By eating their own dung, and drinking their own piss, he signifieth (by an *Hyperbole*) such a famine (caused by the siege which *Sennacherib* would continue about *Jerusalem*) as that they should be glad to eat and drink the vilest and most stinking things that can be thought of.

13. *Then Rabshakeb stood and cried,*] So far was *Rabshakeb* from harkening to the just desires of *Hezekiah's* Embassadors, as that he spake the louder in the *Jews* language, and shewed more indignation and infoleny then before.

14. *Hear ye,* &c.] He speaks to those which sat upon the wall.

*Thus saith the King,*] i. e. Thus saith *Sennacherib*, the King of *Assyria*, by me, to you.

*Let not Hezekiah deceive you.*] *Supple,* By telling you that ye shall be delivered from the *Assyrians*.

16. *Harken not to Hezekiah,*] q. d. *Harken not,* I say, to *Hezekiah*, but harken rather to the King of *Assyria*.

*Make an agreement with me by a Present,*] q. d. *Make an agreement with me,* to surrender up your City and your selves into my hands, and to become my Subjects, and confirm this your agreement and surrender of your selves with a *Present*.

Or thus; Come and bring me a *Present* in token that you have agreed to surrender your City into my hands, and to acknowledge me for your King.

To bring or carry *Presents* was a thing most usual among the *Eastern* people: and among other ends, which they had in so doing, one was this, To acknowledge that they were willingly subject, and did take him for their King, to whom they did carry or bring their *Presents*: and this (among many other places) may be proved by these two or three following; as *Psal.* 72. 8, 9, 10, 11. where we read, *He shall have dominion also from sea to sea, and from the river to the ends of the Earth: They that dwell in the wilderness shall bow before him, and his Enemies shall lick the dust; the Kings of Tarshish and of the Islands shall bring presents: the Kings of Sheba and Seba shall offer gifts:* Where we have these phrases signifying all one and the same thing, *He shall have dominion; They shall bow down before him, and lick the dust; They shall bring presents, and offer gifts to him.* And 2 Chron. 17. 5. where we read, that the Lord established the Kingdom in the hands of *Jehoshaphat*, and all *Judah* brought *Presents* to him: where, by their bringing *Presents* to him, they did acknowledge, that they took *Jehoshaphat* for their King. So 1 Sam. 10. 27. We read thus, *But the children of Belial said, How shall this man save us? And they despised him, and brought him no Presents.* Whence we may easily gather, that they which accepted of *Saul* for their King, brought him *Presents*, and by that did manifest themselves, that they did own him for their King; but the children of *Belial* would

would not carry him any *Presents*, and so did shew thereby, that they did despise him, and would not that he should reign over them. When therefore it is said here in the person of *Sennacherib*, Make an Agreement with me by a *Present*, there is an allusion to that end which they had in bringing or carrying *Presents*; who therefore did carry them, or bring them, that they might acknowledge him for their King, and themselves his subjects, to whom they did carry them, or bring them.

*And come out to me,*] *Supple*, And bring me your *Present*, and do homage and fealty to me, as to your King, and give me possession of your City.

These seem to be reasons why he would have them to come out unto him.

That they which surrendered up their City, were wont to come out of it, (and for these ends,) see 2 *King*. 24. 12. and *Jer*. 38. 17, 18.

This speech of *Rabshakeh* to the people was popular, and apt to stir them up to sedition; for it did put the power in them, to consult and agree of publique affairs without the Kings leave, if not against his will.

*And eat ye every one of his vine,*] *q. d.* And then will I break up my siege, and you may eat every one of his vine, &c.

*Eat ye, &c.*] This is *vox concedentis*, *non imperantis*; the voyce, not of command, but of giving leave, and permitting: *q. d.* Then shall ye eat freely, &c.

*The waters of his own cistern.*] In *Judea* there were many pits and cisterns made to keep rain-water in, which they made use of for necessary uses, being *Judea* was a great part of it a mountainous, and so a dry place.

17. *Until I come and take you away,*] It was the manner of the Kings of *Assyria*, and other Eastern Kings, when they did subdue any people, to carry them away from their Native Country into some other Land, for fear that when they were return home, they whom they had subdued should rebel again, and be no longer subject to them.

19. *Of Hamah and Arphad,*] What *Hamah* and *Arphad* were, see *Cap*. 10. 9.

*Of Sepharvaim,*] Some take *Sepharvaim* to have been a City of *Syria* neer the Sea; others, to have been a City seated upon the River *Euphrates*.

*And have they,*] *Supple*, Which are the Gods of *Samaria*.

Here is a Relative put without an Antecedent, *hinc inde*.

20. *That the Lord should deliver Jerusalem out of my hand?*] *i. e.* That any one should say, that the Lord should deliver *Jerusalem* out of mine hand?

21. *But they held their peace,*] *i. e.* But the people which sat upon the wall, to whom *Rabshakeh* directed this speech, held their peace. See 2 *King*. 18. 36.

*The Kings commandment was, saying, Answer him not.*] *Hezekiah* being a more wise King, foresaw that the *Assyrian* being proud by his own nature, and more proud by reason of his Victories, would carry himself proudly and insolently; therefore he commanded the people which sat upon the walls, if they should hear *Rabshakeh* speak proudly to them, not to answer him a word, lest they should by their Answer the more exasperate him, if it were rough; or terrifie the rest of the people, if their Answer should favor of fear.

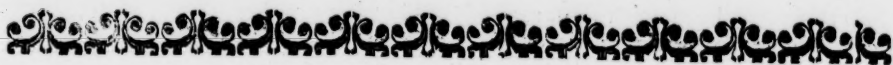
Again, by enjoining them silence, *Rabshakeh* could not so well practise with them, or know their mindes, who would have done any thing to gain the City at this time.

22. *With their clothes rent.*] The rending of their clothes was a sign of grief and sorrow among the *Hebrews*, as *Gen*. 37. 34. and 2 *Sam*. 1. 11. *Job* 2. 11. and particularly a sign of grief and sorrow, together with an holy indignation for the blasphemy which they heard, as *Matth*. 26. 65. *Acts* 14. 14.

The reason of the rending their clothes for such occasions, was, to signifie thereby, that their Soul was rent for very grief.

These men rent their clothes here, both because of the blasphemies with which they heard *Rabshakeh* blaspheme God, and also for sorrow and grief, that they were like to make no peace with the *Assyrians*, *Cap*. 33. 7.





# ISAIAH,

## CHAP. XXXVII.



**H**erent his clothes,] To wit, Because of Rabshakehs blasphemy, which was related to him; and for grief of what was like to happen, by the breaking off of the

Treaty by the Assyrians, if the Lord did not avert it.

And went into the House of the Lord.] i. e. Into the Temple, there to call upon God for his ayd in this time of trouble.

2. And he sent Eliakim, &c. unto Isaiah the son of Amos,] For what end Hezekiah sent to Isaiah, we may gather from the fourth Verse; he sent to him to pray for the remnant of the men of Judah, which were left after the desolation which the Assyrians had made: and he sent to him, rather then to any other, because he knew his holiness of life, and that the gift of Prophecy was in him; and that he had in fore-time delivered to him, that the Lord would preserve Jerusalem from the Assyrians.

3. This day is a day of trouble,] i. e. This time is a time of trouble; a time of trouble, because of the destruction of so many Cities of Judah, and because of the siege and vexation of Jerusalem.

And of rebuke,] i. e. And a time of reproach, in which we are reproached: For Rabshakeh doth bitterly reproach and taunt both me the King of Judah, and my people.

As for Rabshakehs reproach of the King, see Cap. 36. 14, 15, 16, 18.

This word Rebuke, though it often signifies a reproving or chiding after a friendly manner, yet here it is taken for reproaching and taunting in a spiteful way.

And of blasphemy,] i. e. And a day or time of blasphemy; for Rabshakeh blasphemeth the living God.

Of Rabshakehs blasphemy, see Cap. 26. 15, 20.

For the children are come to the birth, and there is no strength to bring forth.] Before these words understand those, Lift up thy prayer for us: For I conceive that the Prophet useth a Brachylogy, and that these words, Lift up thy prayer for us, are to be understood from the following Verse; for otherwise it will not be easie to finde, on what this sentence doth depend, except we take For for And, or for Moreover.

The children are come to the birth, and there is no strength to bring forth.] This is a Proverbial kinde of speech, used when men are in extream danger or anguish, and have no humane help to bring them out of it: And it is taken from a woman in travel, when the childe is come to the birth; that is, to the strait and narrow neck of the womb, at what time she is in her greatest pain, and the greatest danger; and the womans strength then fails her, so that she cannot bring her childe forth into the world, that she might be eased of her pains, and freed from her danger.

4. Will hear the words of Rabshakeh,] i. e. Will take notice of the words of Rabshakeh.

And will reprove the words which the Lord thy God hath heard,] i. e. And will punish Rabshakeh, and his Master who sent him, for those their words, which the Lord thy God hath heard, and taken notice of.

To reprove or rebuke, when it is spoken of God, is taken most often for to punish, as 1 Chron. 12. 17. Psal. 6. 1. And to reprove words, is to reprove or punish a man for his words; as, to punish sin, is to punish a man for his sin.

Wherefore lift up thy prayer for the remnant that is left.] Supple, That God would punish the Assyrians, and spare them.

R r

For

For the remnant that is left.] By the remnant that is left, he meaneth those men of *Judah* and *Jerusalem*, which were left after that havock of men which *Sennacherib* and his Army had made in the Land of *Judah*.

6. Be not afraid of the words that thou hast heard, wherewith the servants of the King of *Assyria* have blasphemed me.] *q. d.* Though *Rabshakeb* and his company did (by the command of their Master) blasphemously say (*cap. 36. verse 15, 20.*) That I could not deliver you out of the hand of their Master, the King of *Assyria*: yet be not thou afraid by reason of these words, for I will deliver you.

7. Behold, I will send a blast upon him.] *q. d.* I will send a blast of wind upon him, which shall blow him out of this Land, as the Dust or Chaff is blown before the wind.

This phrase shews how easily God could rid the Land of *Sennacherib* and his Forces: And it is Metaphorically to be understood: And what is meant by the Metaphor is explained in the next words.

And he shall heare a rumour.] *i. e.* For he shall heare a rumour.

The rumour which he heard, and which turned him, into his owne Land, was the rumour of the destruction of 185000 of his Army in one night. For note, that though *Sennacherib* himselfe was upon a speedy march, (with that part of his Army which was with him) towards *Hierusalem*, to put in execution all Hostility against that City; yet he came not thither, he came no farther then *Nob*, *Cap. 10. 32.* And there he heard of that destruction of his Army which lay before *Hierusalem*, which turned him with all haste and feare towards his owne Land; and he staid not till he came to *Nineveh*, *v. 37.*

And return.] Supple, upon hearing of that rumour.

Into his owne Land.] He returned to *Nineveh*, *verse 37.* which was the chief City of *Assyria*.

And I will cause him to fall by the sword in his own land.] *Sennacherib* was slaine with the sword by his two sons *Adramelech* and *Sharezer*, as he was worshipping in the house of *Nisroch* his God, *v. 38.*

8. So *Rabshakeb* returned, &c.] This relates to the 21, or 22. verse of the former Chapter.

Note, that though *Rabshakeb* returned himself, yet he left his Armie before *Jerusalem*.

Against *Libnah*.] *Libnah* was a City of the Tribe of *Judah*, belonging to the Priests. *Josh. 21. 13.*

9. And he heard say,] *i. e.* And the King of *Assyria* heard say.

He is come forth to make war with thee.] *Tirakab* King of *Ethiopia* came forth out of his own Countrey with an Armie, not to encounter *Sennacherib* in *Judea*, but to set upon *Assyria* the Kingdome of *Sennacherib* in *Sennacherib*'s absence; See *cap. 18.*

He sent Messengers, saying,] *Sennacherib* did not onely send a Message by those Messengers by words of mouth, but he sent by them a Letter also to *Hezekiah*, (though it be here omitted for brevity sake, *verse 14.*)

*Sennacherib* used all meanes possible, to terrifie *Hezekiah* to a Surrender, when he heard of the march of *Tirakab* King of *Ethiopia*, that he might the better attend the motion of *Tirakab*'s Armie.

10. Thus shall ye speak to *Hezekiah*, &c.] The *Assyrian* doth repeat here, and beat upon what he said, *Cap. 36. 14.* He doth not mention the weakness and perfidiousness of *Egypt*; nor the scarcity of Souldiers in *Jerusalem*; As he did, *Cap. 36. v. 6, 8.* because now he understood, that *Hezekiah* did rely onely upon God; and therefore he doth endeavour to afright him from that, by telling him with what ill Success others had relied upon their Gods.

*Gozan*,] By *Gozan* he meanes the people which lived near to the River *Gozan*, which was a River of the *Medes*, *2 Kings 17. 6.*

*Haran*,] This seemeth to have been a City of *Media*, near the River *Gozan*, *1 Chron. 5. 26.* Though some make it a City of *Mesopotamia*, *Gen. 11. 31.*

*Rezep*,] There is no other mention of *Rezep* in the whole Scripture but here, and in the same Story, *2 Kings 19. 12.* And therefore it is not easie to determine where it was seated: Some therefore place it in *Syria*, some in *Mesopotamia*; others in *Arabia*.

The Children of *Eden*.] *i. e.* The People of *Eden*.

*Eden* was a Region of *Mesopotamia*, in which Paradise was planted, *Gen. 2. 8.*

Which

*Which were in Telsar.]* It can hardly be gathered from Scripture where this Telsar was situate: But it seemeth to have been a Region either of Syria or Mesopotamia:

Here, upon some occasion or other, did the people, which were born in Eden, dwell at this time.

13. *Where is the King of Hamath, &c.]* See Cap. 36. 19.

*Henah,]* This is thought to have been a City of the Medes.

*Ivab,]* This is thought to have been a Region of the Assyrians.

14. *And spread it before the Lord.]* Hezekiah did spread Sennacherib's Letter before the Lord, for the Lord to see: it, and to read it, (because the Contents thereof were chiefly against the Lord) that he being moved with the blasphemies, and indignities therein contained, might take vengeance upon Sennacherib, and defend his owne people against him. And Hezekiah did this, because the Lord doth often accommodate himselfe to the fashion of men; and men are eagerly stirred up to revenge, when they see that which offends them before their eyes.

16. *That dwellest between the Cherubins.]* In the two ends of the Mercy-Seat there were two Cherubins, or Angels made of Gold of beaten work: And these Cherubins did stretch forth their wings on high, and their faces did look one towards another, Exod. 25. v. 18, 19, 20. Between these two Cherubins was the Lord wont to manifest his presence and to sit, Exod. 25. ver. 22. Numbers 7. 29. Hence was the Lord said to dwell between the Cherubins, Psalm 80. 1. And to sit between the Cherubins, Psalm 99. 1.

*Thou art the God, even Thou alone, of all the Kingdomes of the earth.]* This acknowledgement, or confession, doth Hezekiah here make, in opposition to the many gods of the Nations, which Sennacherib mentioned Cap. 36. 18. and Cap. 37. 12. And in full belief of this, doth he make his prayer to the Lord.

*Thou hast made heaven and earth.]* By Heaven and Earth understand also all things which are therein contained, by a Metonymie.

He sheweth by this, that the Right and Title to all the Kingdoms of the earth, is the Lords, and there is no God truly so called, but the Lord onely.

17. *And heere,]* Supple, The blasphemous words which Sennacherib hath written against thee.

It is likely that Hezekiah did not onely spread Sennacherib's letter before the Lord, for the Lord to see the blasphemy therein written; but did also read it himselfe unto the Lord; and therefore he desireth the Lord to hear it, while he reads it.

*And see,]* Supple, The blasphemous words which Sennacherib hath written in this Letter.

*And heere,]* Supple, And see, q. d. yea hear I say, and see, &c.

*The living God.]* i. e. Thee.

Here is an Enallage of the Person.

18. *Of a truth Lord, the Kings of Assyria have laid waste all the Nations, &c.]* i. e. Hezekiah confesseth it here to be true which Sennacherib said v. 12. but draws a better conclusion from thence then Sennacherib did.

*Laid waste the Nations.]* This phrase is like that Cap. 24. 6. viz. *They that dwell therein are desolate:* Look therefore upon the Notes there.

20. *Now therefore O Lord our God save us from his hand, that all the Kingdomes of the earth may know that Thou art the Lord, even Thou onely.]* It might be known to all the Kingdomes of the earth, that the Lord God of Israel was the onely Lord God, if he would but save his people out of the hands of the Assyrians, out of whose hands no God was able to save his people: For all the Kingdomes of the earth were persuaded, that the God of every people would do his uttermost to save his people: whereas therefore other Gods did not save their People; and the God of Israel did save his, they would conclude, that he was God alone.

*That thou art the Lord.]* i. e. That thou onely art the onely Lord and God.

22. *This is the word which the Lord hath spoken]* i. e. This is the word which I the Lord have spoken.

He puts the third for the first person, by an Enallage.

*The Virgin the daughter of Sion.]* So Cap. 1. 8. He calls Sion or Jerusalem a Virgin, for the same reason that he calls her a Daughter, that is for her beauty.

*Hath despised thee, and laughed thee to scorn.]* i. e. Shall despise thee, and laugh thee to scorn.



A *Preterperfect*, for a *Future Tense*.

The *Jews* might well despise *Sennacherib* when all his Army was slain, and his forces and strength destroyed, and laugh at him when he fled for fear to his strong Holds. See *cap. 31. 8, 9.* and *cap. 33. 18.*

*The Daughter of Jerusalem*] *i. e.* *Jerusalem*. See *cap. 1. 8.*

*Hath shaken her head at thee.*] *i. e.* Shall deride thee, and mock thee.

He alludes to the gesture of those which mock and deride, who shake their head at those whom they deride and mock, as *Mat. 27. 39.* And he puts a *Preterperfect Tense* for a *Future*.

23. *Whom hast thou reproached and blasphemed, &c.*] He giveth a reason here in this and the six verses following, why the condition of *Sennacherib* should be made both despicable and ridiculous; and the reason is this, to wit, because *Sennacherib* had reproached and blasphemed the Lord, and arrogantly assumed that to himselfe, which was the Lords doing, and had boasted that he would take *Jerusalem* by force, which the Lord had said that he would preserve; for which reasons the Lord would pull him down, and make him an object of contempt and laughter.

This speech is directed to *Sennacherib*, by an *Apostrophe*.

*And lifted up thine eyes on high,*] *i. e.* And carried thy selfe proudly.

He alludes to the gesture of proud men, who lift up their eyes and their head, and scornfully look upon those whom they despise.

*Even against the Holy One of Israel.*] *i. e.* Even against the Lord, the only God, whom the Children of *Israel* worship, as the holy and onely God.

24. *By thy servants hast thou reproached the Lord, &c.*] *i. e.* By *Rabshakeh* and his companions, whom thou sentest to *Hezekiah*, hast thou reproached the Lord.

*And hast said*] What followeth in this and the next verse, is spoken in the person of *Sennacherib*, by a *Mimesis*.

*By the multitude of my Charets am I come up to the height of the mountains, &c.*] *Sennacherib* speaks here as he did *cap. 10. 13.* attributing that which he had done wholly to himselfe, and not acknowledging the hand of God therein, though what he did he did by the hand of God, as Gods instrument, which was a reproach to God and a

blaspheming of his name.

*By the multitude of my Charets am I come up to the height of the mountains.*] *q. d.* I am come up to the height of the Mountaines, by mine own power and strength, which is great, and which none is able to resist.

*To the height of the mountains.*] *Judea* was very mountainous and hilly, and most of the Cities thereof were seated upon hills and mountains.

By the height of the mountaines therefore we may understand, either the most inaccessible places of *Judea*, or ~~the~~ may understand the Cities thereof, and in particular *Jerusalem*, which was the chiefest City of that Land, and the ~~greatest~~ seated, as is probable.

*To the sides of Lebanon.*] *q. d.* Yea to the Walls of *Jerusalem*.

*Lebanon* was a famous Forrest in the North of the Land of *Canaan*, which was set not onely with ordinary Trees, but was famous also for tall Cedars, and choice Firre-trees: And from this Forrest is *Jerusalem* here called *Lebanon*, by a *Metaphor*.

Because *Jerusalem* was inhabited by much people, as *Lebanon* was beset with many ordinary Trees: and because the King, and the Nobles, and the Princes of the Land (most of them) dwelt there, as many tall Cedars and Firre-trees grew on *Lebanon*; Therefore doth he liken *Jerusalem* to *Lebanon*. For it is usuall to compare a City to a Forrest; and the multitude of the people to the multitude of the ordinary trees, and the King and Nobles to the tallest trees thereof.

*And I will cut down the tall Cedars thereof, and the choice Firre-trees thereof.*] *i. e.* Of *Lebanon*. *q. d.* And I will destroy the Nobles and Princes of *Jerusalem*.

*I will enter into the height of his border.*] *i. e.* I will enter into the very highest part of *Lebanon*, *i. e.* of *Jerusalem*.

Note, that these words, [*The height of his border,*] are as if he should say, *The very height of his highest part*. For, *The Border* signifieth, the utmost part of a thing.

On the highest places of *Jerusalem* stood the Temples of the Lord, and the Pallace and stately buildings of the Kings of *Judah*, which *Solomon* built, (for they were built upon Mount *Sion*.) Into the Temple there-

therefore, and into the Pallace of the King of *Judah* doth *Sennacherib* threaten to enter, or boast that he will enter, when he saith, *I will enter into the height of his Border.*

*And into the Forrest of his Carmel.*] He saith, *And into the Forrest of his Carmel.* For, *And into the Carmel of his Forrest*; By an *Hypallage*, or *Hyperbaton*. And the sense of this place is, *q. d.* I will enter into the height of his Border, yea into the *Carmel* of his (that is of *Lebanon's*) Forrest. That is, into the *Carmel* of *Lebanon*, which is a Forrest.

Note here, that *And* is put for *Yea*, and is a note of asseveration, or confirmation of what he said just before.

*Carmel* was a most excellent and pleasant Hill, of which see *cap. 33. v. 9.* and *cap. 35. v. 2.* And it is here taken figuratively for *Mount Sion*, which was situate within *Jerusalem*, and on which the most pleasant objects of *Jerusalem* were seated, as the Temple, the Kings Pallace, and (nigh unto that) those goodly Gardens and Orchards which the Preacher speaks of *Eccles. 2. ver. 4. 5.* I say *Carmel* is taken here figuratively for this *Mount Sion*, as *Lebanon* is taken for *Jerusalem* it self, a little before.

*Of his border, of his Carmel,*] The Antecedent to this Relative *His*, is *Lebanon*, and *His* is as much as *Its*, and the *Carmel* of his or its Forrest, is no more then *His* or *Its Carmel*: For the Forrest of *Lebanon* is but a periphrasis of *Lebanon*, which was a Forrest.

*25. I have digged and drunk water,*] *q. d.* For so great an Army have I, as that when I have come into dry places, where there hath bin no more water to be had, I have digged Wells by the multitude of my Soldiers, and have come at water enough to suffice me and my whole Army for drink and other necessities.

*Sennacherib* may seem here obliquely to slight that policy of *Hezekiah* in cutting off the waters about *Jerusalem*, hereby to distress him, when he came to besiege it, *2 Chron. 32. v. 3, 4.*

*And with the sole of my feet have I dried up all the Rivers of besieged places.*] Understand this place so, that *Sennacherib* boasteth here, that whensoever he came to besiege any place, he came with so great a number of Soldiers, as that they did presently drink all the Rivers of the place dry: as if he

should say, So soon as ever I come to besiege any place, and set my foot neer to the rivers thereof, I have with the multitude of my men, drunk them up dry immediately.

A *Thrafonicall* expression.

*With the sole of my feet*] *i. e.* So soon as ever I came, *Supple*, To places which I have besieged.

The *Hebrews* use to put the foot for coming; for see *Gen. 30. 30.* Where *Jacob* saith thus to *Laban*, *Jehovah hath blessed thee at my foot*, the meaning is, this Lord hath blessed thee by my coming, and this Preposition *With*, signifies often the time or instant in which any thing is done, as *Cum diluculo abij*, I went away with the morning light, that is, I went away so soon as ever it was morning: To dry up therefore with the sole of my feet, may very well be rendred, To dry up so soon as I came.

So then the sense of this verse is, *q. d.* When I have come to besiege any place where there hath bin no water, I have not wanted water, for I have come with such a mighty Army of men, as that my men could dig wells presently, which should afford me water enough: And on the contrary, when I have come to besiege any place which aboundeth with rivers of water, so numerous is my Army, as that I have drunk all those rivers dry.

After this there is an application left to be understood, *q. d.* What therefore is there that I cannot do by my strength? and what places are there that I cannot subdue by my power?

Note here, that we do not read these reproachfull words among *Rabshakehs* reproaches above mentioned; yet were they spoken by him, but were there omitted for brevities sake, because they were here to be rehearsed.

*26. Hast thou not heard long agoe that I have done it? &c.*] *i. e.* Hast thou not heard long agoe, that I did contrive it, and determine it? If thou hast not heard of it, thou mightst have heard of it.

*It*, the Antecedent to this Relative, is to be understood from the latter part of this verse, and it is this. *viz.* That thou shouldst be to lay waste defenced Cities into ruinous heaps, *q. d.* Hast thou not heard long ago that I contrived it, and determined it, that thou shouldst be to lay waste defenced Cities into ruinous heapes?

Two questions do here arise; first, how this hangs together with *Sennacherib's* speech?

speech? Secondly, how *Sennacherib* could come to hear that he should be to lay waste defended Cities into ruinous heaps?

*Answer.* To the first question I answer, That this doth not relate to the words of *Sennacherib* which went immediately before, but to those words which are mentioned *cap. 36. v. 18, 19, 20.* and repeated *cap. 37. 13.* For those words are here to be understood (though they are here omitted for brevity sake, because they were there mentioned, as the words which went immediately before, were there omitted, because they were to be mentioned here.)

To the second question I answer, That God said of *Sennacherib*, that he was the rod of his anger, and that the staffe in his hand was his indignation, *Cap. 10. 5.* And this he said, because he intended to use him as an instrument to punish and destroy Cities and Countries; and as he said this, so might he have said more then this by his Prophets (though their Prophecies came not to our hands) by which *Sennacherib* might understand, that what he did, he did but as the instrument of the Lord, and not as a supream and independent cause, as he boasted.

*Long agoe,* ] i. e. Heretofore. Hyperbole. *That I have done it,* ] i. e. That I have contrived it.

A Metaphor from a Potter, as in the word formed; for *I have done it,* is, q. d. I have made it.

*And of ancient times that I have formed it?* ] This is a repetition of the former sentence, and for sense, the same therewith.

*Of ancient times,* ] i. e. Before now.

An Hyperbole.

*That I have formed it?* ] i. e. That I have contrived it, and determined it?

The word *formed*, is metaphorically, taken from a Potter, or some such like artist, who makes some rude matter into some handsome forme. See the like phrase *Cap. 22. v. 11.*

*Now I have brought it to passe* ] i. e. And now I have brought to passe what I contrived and determined before, to wit, That thou shouldst be to lay waste defended Cities, &c.

*That thou shouldst be to lay waste defended Cities into ruinous heapes.* ] i. e. That thou shouldst destroy and lay desolate those Cities (though they be defended Cities,

and well fortified) which have sinned against me.

27. *Therefore their Inhabitants were of small power,* ] q. d. And therefore (because I contrived it, and determined it, that thou shouldst lay waste defended Cities into ruinous heapes, and because I would at this time bring to passe what I determined and contrived) were the Inhabitants of those Cities of small power, and fainted at thy coming against them; for I struck a feare into their hearts, who otherwise would not have been so dismayed, and easie to be overcome by thee.

*They were as the grasse of the field,* ] *Supple,* Which withereth if the wind bloweth upon it. See *cap. 40. vers. 7, 8.* that is, They were weak and fainted away, and were not able to resist nor stand before thee.

*As grass on the house tops* ] Which withereth with a little heat of the Sun, for want of root.

28. *But I know thy abode,* ] i. e. But I know what thou doest when thou abidest at home, and fittest even in thy Closet, and what thou dost meditate there against me. *Metonymia Adjuncti.*

*And thy going out, and thy coming in,* ] i. e. And what thou doest, or meditatest when thou goest out, or comest in.

These speeches seem to be proverbiall, and to signifie all the actions and counsells of a man both publique and private.

*And thy rage against me.* ] q. d. And I know how mad thou art against me, and how thou reproachest my power, and threatenest me as though I were an idol, as thou didst *cap. 36. 20.* and *cap. 37. 10.* and 24.

29. *Because thy rage against me, and thy tumult is come up into mine ears,* ] i. e. Because I have heard thy outrageous and ruffling words, which thou hast belched forth against me.

*Thy tumult,* ] i. e. Thy tumultuous and ruffling words.

*Therefore will I put my hooke in thy nose,* ] He alludes here to Fisher-men, who having struck the hooke with which they fish, into the nose of the fish, draw him which way they will in the waters.

*And my bridle in thy lips,* ] He alludes to Horsemen, who by putting a bridle into the horses mouth, turne him which way they please. *James 3. 3.*

*I will turn thee back by the way by which thou camest.* ] This is a proverbiall kinde of speech,



speech, signifying as we say, that he should go as he came, or he should go without his errand.

That which is signified by the *hooke*, and by the *bridle*, and that which turned *Sennacherib* back was, the rumor of the slaughter of an hundred fourscore and five thousand of his Army which were slaine by the Angel, as they lay in siege before *Jerusalem*; for when *Sennacherib* heard of this, he returned in hast to his own place.

30. *And this shall be a sign unto thee,*] He useth an *Apostrophe* here to *Hezekiah*, and speaks to him.

*This shall be a sign unto thee,*] *Supple*, By which you may know (when *Sennacherib* shall return home) that it was I which drave him or turned him hence.

*Ye shall eat this year such as groweth of it self,*] *i. e.* Thou, O *Hezekiah*, and thy people shall eat this year such corn and grain, &c. as grow of themselves, without either plowing or sowing.

*This year,*] He meaneth that present year in which he spoke, in which year they must have either eaten that which grew of it self, or have pinched for it; for it was so late in the year before the *Assyrians* Army was destroyed, and they which were besieged in *Jerusalem* were delivered, that seed-time was past; and for any corn which grew formerly the *Assyrians* had destroyed all, and cut down all the fruit-trees of the Land.

*And the second year, that which springeth of the same,*] *i. e.* And the year next following this, ye shall eat that corn which springeth of that which shall grow of it self this year; for from the corn which shall grow of it self this year, shall many grains fall, which shall spring up and yield abundantly, so that all the people shall be satisfied therewith.

Why they should eat that which grew of it self the first of these two years, we have told before, *to wit*, because seed-time would be past before they should be delivered from the siege of the *Assyrians*. Now the reason why they should eat the second year of the two, that which grew of the same was, because it was the *seventh* year, in which the Lord said, *There should be a Sabbath of rest unto the Land, a Sabbath to the Lord; thou shalt neither sow thy field, nor prune thy vineyard*, *Levit. 25. 4.*

*And the third year sow ye and reap,*] They

could not reap what they sowed in the third year, untill the end of the year; therefore miraculous it was, that those three years so much corn should grow of it self, as should suffice all the people.

*Sow ye and reap, &c.*] *i. e.* Ye shall sow and reap, and shall be no more hindered by the *Assyrians*, or any other enemies from sowing and reaping as ye have bin (though ye might fear lest that *Sennacherib* should recruite his Army and come upon you againe.)

It augments the former miracle, that they had enough not only for bread to eat, but also for seed to sow.

*And eat the fruit thereof.*] *i. e.* And ye shall eat the fruit thereof your selves, though of late the *Assyrians* have eaten the fruit of what ye have sowne and planted.

31. *And the remnant that is escaped of the house of Judah,*] *i. e.* For the remnant of the house of *Judah* which is escaped out of the hands of the *Assyrians*.

*And for For.*

*Shall take root downward and bear fruit upward.*] *i. e.* Shall flourish again and multiply exceedingly, and sow and reap.

He alludes to a *Tree*, which being in good proof, shooteth forth its roots downwards, and its branches upwards, on which it bringeth forth much fruit.

32. *Out of Jerusalem shall go forth a remnant,*] *i. e.* A remnant of the house of *Judah* which saved themselves from the *Assyrians* by being in *Jerusalem*, shall go out of *Jerusalem* (when *Jerusalem* is freed from those which besieged her) into all parts of the Land of *Judah*, and inhabit and overspread it, and sow it, and reap the fruit thereof.

*And they that escape*] *Supple*, The hands of the *Assyrian*.

*Out of Mount Sion*] *i. e.* Shall go out of *Mount Sion* into other parts of the Land, and there live in peace and multiply.

By *Mount Sion* is meant *Jerusalem*, and this is a repetition of the former sentence.

*The zeal of the Lord of Hosts shall doe this.*] *i. e.* The Lord of Hosts will do this for the ardent love which he beareth both to his owne honour, and to *David* his servant. See *v. 35.*

*This.*] *Supple*, which is here mentioned from the 29 verse.

33. *Therefore thus saith the Lord, &c.*] This relates to the 29 verse, and followeth that as an inference from thence.

*He shall not come into this City.*] *q. d.* Sennacherib shall not force the gates of the City, and so enter in and take it.

*Nor shoot an Arrow there.*] *i. e.* Nor shoot an Arrow at those which stand upon the Wall, that he might drive them away and so scale the walls.

*Nor come before it with shields.*] *q. d.* Neither shall he assault it with armed men.

When they which besiege a City and would assault it, cannot drive away the souldiers that are set to defend the Walls, with shooting, they assault it, and scale the Walls with men armed with shields, and such defensive Armour which may defend them from the Arrowes and Darts of them which are upon the walls.

*Nor cast a bank against it.*] When they that come before a City, and are resolved to take it, cannot take it by storm or by assault, that they may starve it out, they trench and cast a bank against it round about, so that they which are besieged cannot come out, or have any provision brought in unto them.

The meaning then of this place is, that Sennacherib shall not take Jerusalem by force, neither shall he assault it with armed men; or closely besiege it with Trenches, &c. Which understand of Sennacherib himselfe: For he was not himselfe before Jerusalem, though he threatned to assault it, and besiege it, untill he had taken it, and to use all manner of hostility against it; and for that end was comming himself with that part of his Army which was with him (when his Army which was before Jerusalem was destroyed by the Angel.) But though Sennacherib did not entrench against it himselfe, yet part of his Armie did, *cap. 29. 3.* But nevertheless, it used not that hostility, nor did it besiege Jerusalem with such eagerneffe as Sennacherib threatned, and would have done, if he had come himselfe; and presently after this it was destroyed.

34. *By the way that he came, by the same he shall returne.*] *q. d.* He shall goe as he comes; or he shall return without his errand.

This is a proverbiall kinde of phrase, as I said *v. 29.*

35. *For I will defend this City to save it.*] *q. d.* For I will defend this City that I may save it. Or, I will defend this City and save it.

*For mine owne sake.*] For mine honours sake. Because I have made choice of that City to be the place of my Sanctuary, and my Worship: As also because that I would shew that I am the onely Lord God, *v. 20.* which I should not doe, if I suffered Sennacherib to take Jerusalem.

*And for my servant David's sake.*] *q. d.* And for the love which I bore to David thy Father, and because of the promise which I made to him, that I would establish the Throne of his Kingdome, *1 Kings 2. 3.* and *2 Chron. 7. 18.* which would come to nought if Jerusalem should be destroyed at this time.

36. *The Angel of the Lord went forth.*] *Supple:* Out of heaven, or from the presence of the Lord, who commanded him to slay the Assyrians.

*And when they arose,*] And in the morning, when those Assyrians which escaped the sword of the Angel arose: Or, when the men of Jerusalem arose.

A Relative put without an Antecedent.

*Behold they were all dead Corpses.*] *i. e.* Behold those hundred fourscore and five thousand which the Angel had smitten, were all dead Corpses. *q. d.* Behold these Assyrians which escaped the sword of the Angel: or the men of Jerusalem, (when they arose early in the morning) saw those hundred fourscore and five thousand which the Angel had smitten, all dead Corpses, lying dead upon the ground.

37. *And Sennacherib King of Assyria*] *Supple,* When he heard of this slaughter.

*Departed.*] Out of the Land of Judah with much fear.

*And went and returned.*] *i. e.* And returned.

Those words [*And went*] are redundant. See the like *cap. 2. 3.*

*At Nineveh.*] Nineveh was the chief City of Assyria.

38. *Adramelech and Sharezer his sonnes smote him with the sword.*] It is a tradition among the Jewes, that Adramelech and Sharezer killed their Father, because he had vowed to offer them as a Sacrifice to his God Nisroch: if he would appease the

the mindes of those which were angry with him. For many who had lost their Sonnes, and Brothers, and Kinsmen in that slaughter which the Angel made of the *Assyrians* were discontented with *Sen-*

*nacherib* for it; as being the cause thereof. *They escaped into the Land of Armenia.* This their escape was for feare, lest they should be punished for their Parricide.



# ISAIAH,

## CHAP. XXXVIII.



*In those days was Hezekiah sicke, &c.* Hezekiah fell sick of this disease of his, about the 14<sup>th</sup> or beginning of the 15<sup>th</sup> year of his reign: for after this he reigned fifteen yeares, *v. 5.* And in all he reigned twenty nine yeares, *2 Kings 18. 2.* Take fifteen therefore out of twenty and nine, and there remains fourteen: In the latter end therefore of the *fourteenth* or beginning of the *fifteenth* year, did this sickness happen. It happened therefore while *Sennacherib* was warring in *Judea*, which also appeareth from the *sixth* verse of this Chapter.

*Sick unto death.* Hezekiah was said to be sick unto death at this time, because his Disease was in its own nature deadly, and brought him (as we say) to the point of Death.

*Set thine house in order.* i. e. Set the affairs of thine house in order, as thou wouldst have them disposed of after thy death. *q. d.* Make thou thy Will, and dispose of thy goods as thou pleasest.

*For thou shalt die and not live.* A Question will presently arise upon these words; why Hezekiah dyed not, when as the Lord said to him by his Prophet, *Thou shalt dye and not live?* The Answer is, because this sentence of the Lord was not absolute, but conditionall, and so Hezekiah took it, as is evident by his praying to God for mercy herein; upon which prayer the Lord restored him to his health.

It is frequent with God to promise and threaten in termes which seem absolute, but

include a Condition, or have an exception tacitly involved: which condition or exception the Lord concealeth, that they whom the Promise or Threat concerneth, may be the more earnest with the Lord, to hasten his Promise, or remove his Threats.

2. *Then Hezekiah turned his face towards the Wall and prayed, &c.* Hezekiah turned his face towards the Wall as he lay in his bed, that he might pray to God with the more intention of minde; while he turned his face from those which stood by, and removed his eyes from distracting Objects.

*And prayed unto the Lord.* to wit, to spare his life.

3. *Remember now, O Lord, I beseech thee, how I have walked before thee, &c.* To walk before God, is so to live, as if we had God alwayes before our eyes: And they that so live strive to please him, as a servant is alwayes diligent and carefull to please his Master when he is in his Masters sight.

*In truth.* And not in shew and appearance onely.

*With a perfect heart.* With an heart free from hypocrisie.

*Have done that which is good in thy sight.* Have done that which pleaseth thee.

After these words; understand these words, to wit, *Remember this, O Lord, I beseech thee, and because I have done this, be gracious unto me, and spare thou my life, and cut not off my dayes at this time.*

Note here first, that holy men did sometimes make mention of their good deeds before the Lord, in their prayers to him, as did *Nehemiah*, *Nehem. 13. 14.* and



*Jeremiah, Jerem. 15. 15. and Hezekiah here.*

Note *secondly*, that when they did make mention of their good deeds before the Lord, they did it for the most part when they were in troubles and tribulation.

Note *thirdly*, that though they did make mention of their good deeds, they did not mention them as *meritorious* causes of what they prayed for: And this is plain by *Nekemiah*, who when he had in the fifth and sixth Chapter of his Book, and in the thirteenth Chapter and fourteenth verse, and else-where, entreated the Lord that he would remember him, *according to his good deeds*; in the thirteenth Chapter, and the two and twentieth verse, he saith, *Remember me, O my God; concerning this also, and spare me according to the greatnesse of thy mercy.*

Note *fourthly*, that the reason why they mention their good deeds at such time is, *first*, That they might the more incline the Lord to mercy; For the Lord is more ready to shew mercy to those which endeavour to live according to his Laws, then to those which neglect them. *Secondly*, that they might sustain themselves against the Pusillanimity and faint-heartednesse which might assaile them, being prone by nature thereto: for the testimony of a good Conscience produceth boldnesse towards God, *1 Pet. 3. 21.*

But besides these, *Hezekiah* might have a speciall reason to move him to mention his good deeds, and that is *this*, because the Lord made a promise to *David*, saying, *If thy Children take heed to their way to walke before me in truth with all their heart, and with all their soule, there shall not faile thee, a man on the Throne of Israel, 1 Kings 2. 4.* And at this time *Hezekiah* had not a Childe to succeed him in the Throne.

*And Hezekiah wept sore.] viz.* Because God had said unto him, *Thou shalt dye and not live, v. 1.*

It may be asked here, why *Hezekiah* should weep sore, to hear that he should dye?

*Ans.* A generall reason may be this: Because in the time of the Law (in which *Hezekiah* lived) the hope of eternall life was not so great as it is under the Gospel; because the glory to come was not so fully revealed then as it is now, *Ephe. 3. 5.*

therefore was death more feared then now it is. But besides this, *Hezekiah* might have many particular reasons for which he wept at the hearing of his death. As *first*, because if he should dye, then he should leave *Judah* and *Jerusalem* under the pressure and danger of *Sennackerib*, and must not see the delivery of it. *Secondly*, because he had no *Some* as yet to succeed him in his Throne. And it might be a cause of sorrow to him, to think that the Promise made to *David* and *Solomon*, *1 Kings 8. 25.* should not appertain to him and his posterity: yea it is inbred by Nature even in good men, to grieve to think that they should dye Childlesse, and that their Inheritance should come to strangers. See an example of this in *Abraham*, *Gen. 15. 2.* Adde to this, that *Hezekiah* knew that the *Messiah* was to arise out of the seed of *David*: therefore if he should live to have issue, he might hope that the *Messias* might arise out of that, from which hope he should be cut off, by dying at this time. *Thirdly*, he might imagine, that they which had ascribed the calamities of his times to him, because he brake downe the Altars and the Images, &c. might be more bold to ascribe it to him, if he should now dye, and others would be more prone to believe them, as if his sinne in this had hastened his death. *Fifthly*, He might think that God did intend to cut him off in displeasure, (which could not be but grievous to him to think of) because the Prophet came as Gods Herald to threaten him with death: And for this reason perhaps among the rest, he doth here mention, how he had walked before God in truth, &c.

5. Thus saith the Lord the God of *David* thy Father,] *David* is said to be the Father of *Hezekiah*, because *Hezekiah* descended from *David*, though after many Generations, *Matth. 1. v. 6, 9.* And the Lord in sending to *Hezekiah* the promise of Recovery, stiles himselfe, the God of *David* his Father; that *Hezekiah* might know, that he was mindful of the promise which he the Lord made to *David*, *1 Kings 2. 4.* which *Hezekiah* did tacitely minde him of in his prayers. *v. 3.*

*I have seen thy tears.] i. e.* I have taken speciall notice of thy tears, and am moved to compassion by them.

*I will adde unto thy dayes fifteen yeares.] i. e.* I will adde to the dayes which

which thou hast already lived fifteen years.

6. *And I will deliver thee and this City out of the hands of the King of Assyria.* It appears from hence, that this sickness befell Hezekiah while Jerusalem was besieged by Sennacherib's Army. And if yee would know a reason why then it was not recorded amongst those things which were done in that time, *cap. 37.* the reason is plaine, viz. Because that so briefe an History should not be interrupted with passages which concerned it not.

Note here, that either Hezekiah prayed for the deliverance of Jerusalem from the pressure of Sennacherib's Army as well as for the continuance of his own life: Or that such is the goodness of our gracious God, as that he gives more to his, then they ask for.

8. *Behold, I will bring, &c.* *q.d.* Behold, I the Lord will bring, &c.

*I will bring again the shadow of the degrees which is gone downe in the Sunne-Diall of Abaz ten Degrees backward.* By the Sun-Diall of Abaz, is meant the Sun-Dial which Abaz the Father of Hezekiah made or caused to be made in one of the Courts of the Royal Pallace.

By the Degrees which were in the Diall, are meant the lines which were cut or painted in that Diall, wherewith the halfe houres were marked: So that while the shadow passed from one of these Lines or Degrees, to the Line or Degree next to it, was half an hour: And while it passed on from that Line or Degree to the next, was another half hour, &c.

By the Shadow of the degrees is meant the shadow which the Gnomon or hand of the Sunne-Diall casteth when the Sun shineth upon the Diall: which shadow, as the Sun goeth forward from East to West, ordinarily goeth from one degree to another, that is, from one Line in the Diall to another, (and so sheweth how the day passeth) and is therefore called, *The shadow of Degrees.*

*The going backward of this shadow ten Degrees,* was when the shadow went backward ten of these Lines; which was caused by the miraculous going back of the Sun, from the West towards the East. For I conceive that the Sun it selfe went back at this time: And so much I gather from 2 Chron. 32. 31. And Eccles. 48. 23.

*So the Sunne returned ten Degrees.* By the Sunne is meant the shadow of Degrees which is caused by the Sun; Per Metonymiam efficientis.

*By which Degrees it was gone downe.* The Shadow is said to goe downe by Degrees, when it passeth from Lines, which signifie more early, so Lines signifying later times in the day, which is caused by the going of the Sun from the East towards the West.

10. *In the cutting off of my dayes.* i. e. When the Lord was about to cut off my dayes, and to take away my life.

When he saith, *In the cutting off of my dayes*, he alludes to the manner of Weavers, who when they have made an end of their Webbe, cut it off from the Thram.

*I shall go to the gates of the grave,* i. e. I shall dye; Metonymia Effeti. For they which dye, are carried to the grave, there to be buried.

Note, that the Sepulchres of the dead, especially among the Jews, had their doores and their gates which were made fast; for their Sepulchres were hollow places, either cut out of rocks, or arched with brick or stone, or the like, as appeareth by the Sepulcher of Christ, which was cut out of a rock, Mat. 27. 60. and into which John and Peter entred, John 20. v. 6, 8. and into which those three women which brought their spices went in, Luke 24. 3. as appeareth also by the Tombes out of which the two possessed with Devils came, Mat. 8. 28. and in which they dwelt, Mar. 5. 3. Hence cometh the phrase of *the gates of the grave,* and *the gates of death, &c.*

*I am deprived of the residue of my years.* The age of man is threescore years and ten, saith the Psalmist, Psal. 90. 10. to this doth Hezekiah seem here to allude, and as many years of threescore and ten as he had not lived, he calls the residue of his years.

Or, by the residue of years, he meaneth that time which he might have lived after this by the course of nature, had it not bin for this violent sickness.

11. *I shall not see the Lord* i. e. I shall not visit the Temple of the Lord.

He puts the Lord, for the Temple of the Lord, by a Metonymy.

*In the Land of the Living,* i. e. On the earth, which is the land and place of the Living.

*I shall behold man no more*] i. e. I shall never see any man again.

*With the Inhabitants of the world.*] As they doe which live and dwell in the world.

12. *Mine age is departed,*] i. e. That part of the threescore years and ten which I have not yet lived, is departed from me. See notes *vers.* 10. for he calls that *his age* here, which he calls the *residue of his yeares* there.

He speaks *metaphorically* of his age: (though it be a thing successive, and exists onely by the present instant) as of a thing whose parts are all together, and as it were at once before our eyes.

*And is removed from me*] i. e. And is removed out of my sight.

*As a Shepherds tent,*] i. e. As a Shepherds tent, which to day we see pitcht in such a place, and to morrow is removed from that place, and pitcht we know not where.

He saith *a shepherds tent*, because that represents the inconstancy and uncertainty of our life, more then any other *Tent*; for the *souldiers tent* may stand pitcht long in a place, as in sieges and the like; but Shepherds change the place of their Tent every day, because of the opportunity of fresh pasture for their Cattle.

*I have cut off like a weaver my life,*] i. e. I have caused the Lord to cut off my life, as if a Weaver should cut off his web from the thrum, before it be finished.

He saith *I have cut off*, for *I have caused the Lord to cut off*, (*Supple*, by my sin) Per *Metonymiam Effecti*.

*He will cut me off*] i. e. The Lord will cut off my life.

He saith *Me*, for *my life*, by a *Metonymy*.

*With pining sickness,*] i. e. With a grievous sickness, which maketh my flesh to consume and pine away.

*From day even to night wilt thou make an end of me.*] i. e. I said all the day long, that is, From morning even till night, thou wilt make an end of me before the night commeth.

Here is an *Ellipsis* of those words, *I said all the day long*, which may be understood partly from the beginning of the tenth and eleventh verses, and partly from this place.

And the day is here put for the morning,

which is but part of the day, Per *Synecdochen Integri*.

Here is also an *Enallage* of the person, where he passeth from the *third* to the *second* person.

13. *I reckoned till morning*] q. d. When night came, I reckoned and made an account with my self every hour and minute till the morning.

*That as a Lion, so will He break my bones,*] i. e. That as a Lion breaketh the bones of a Lamb or a Sheep, which he maketh his prey, so will the Lord break all my bones before morning, and so kill me.

Hence it is conjectured; that *Hezekiahs* sickness was a most vehement fever; for other sicknesses affect onely particular parts, but a fever torments the whole body.

Note here again an *Enallage* of the Person from the *second* to the *third*.

*From day even to night wilt thou make an end of me.*] q. d. And when morning came again, I said, all the day long from morning even till night, that thou wilt make an end of me before night commeth. See *vers.* 12. For these words, *I said all the day long*, are to be understood here as they are there.

By these sayings *Hezekiah* sheweth in what great pain he was in.

14. *Like a Crane or a Swallow, so did I chatter,*] q. d. I made a doleful noise through the extremity of my pain, like the noise of a Crane or a Swallow: Or thus, q. d. My strength was so spent with the extremity of my disease and my pain, as that I could not speak plainly and articulately, but did seem to chatter like a Crane or Swallow, rather then speak like a man.

*I did mourn as a Dove,*] i. e. I did make a mournfull noise, or groan like a Dove, saying, &c.

*Mine eyes sail with looking upward,*] i. e. Saying, (for this word is to be understood) I have lifted up mine eyes towards heaven in prayer to thee, O Lord, and so long have I lifted them up, that they wax weary and dim with looking up.

By this is meant, that he had prayed to God for ease, and expected ease from him, but had not received it.

The zealous and faithful people of God were wont in their prayers to lift up their eyes towards heaven (which is Gods dwelling place) and to continue them in that posture



posture as long as they prayed; and when they had obtained what they prayed for, they ceased to pray for what they had obtained, and so let down their eyes; but if they obtained not, they still prayed and continued looking upward till their eyes were weary and dim. Hence commeth the phrase, *Mine eyes fail with looking upward*; or, *I have prayed but obtained not what I prayed for*. This phrase doth the Psalmist also use, *Psal. 69. 3.* and *Psal. 119. 82.*

*I am oppressed.*] *Supple.* By my disease.

He speaks of his disease *metaphorically*, as of a cruell Creditor which oppresseth his Debtor, and casts him into prison, or delivereth him to the tormentors, as *Matth. 18.*

34. *Undertake for me.*] *q. d.* Give me ease from this my disease, and release me from my pain.

He persisteth in the Metaphor of a cruell Creditor, for such a Creditor, though he oppresseth his Debtor, and casts him into prison, and delivereth him to the tormentors; yet if a sufficient man will undertake for his Debtor, to pay him his debt, he will release him out of prison, and deliver him from the tormentors.

15. *What shall I say?*] *q. d.* What shall I say? and how shall I be able to expresse the loving-kindness of the Lord.

He is here suddainly rapt from the expression of his great misery, to the consideration of the great mercie and loving-kindness of the Lord; and these words are to be conceived as uttered from the thought and meditation of that which *Isaiah* said to him, *v. 15.* that the Lord would adde to to his dayes fifteen years.

*He hath spoken unto me and himself hath done it.*] *i. e.* The Lord hath both spoken unto me by his Prophet saying, that he will adde to my dayes fifteen years, *v. 5.* and he will also do what he hath spoken.

In the last of these words, a *Preterperfect* is put for a *Future Tense*, to shew the certainty of what he speaks of, as it is often put.

*I shall go softly all my years in the bitterness of my soul.*] *q. d.* I will be sorry all the dayes of my life, that I have offended so good and gracious a God as the Lord is to me.

*I shall go softly.*] *i. e.* I will mourn *Metonymia Adjuncti*.

He alludes here to the gesture or pace of

those which are penitent and sorrowfull, and mourn for their sins, for such go softly and slowly. See *1 Kings 21. 27.*

*All my years.*] *i. e.* All my years which the Lord hath added to my dayes, *v. 5.*

Note here, that for all this, we must not think that *Hezekiah* did nothing else but mourn and go softly all the rest of his life; for this phrase is to be understood like those which *Paul* useth, *Rejoyce evermore, pray without ceasing*, *1 Thess. 5. ver. 16, 17.* Without ceasing I have remembrance of thee in my prayers night and day, *2 Tim. 1. 3.* Praying alwayes with all prayer, *Eph. 6. 18.* Rejoyce alwayes, *Phil. 4. 4.* and which the Psalmist useth, *Ile sing unto the Lord as long as I live, I will sing praise unto my God while I have my being*, *Psal. 104. 33.* *Ile call upon him as long as I live*, *Psal. 116. 2.* which kinde of phrases contain a *Hyperbole*, and signifie onely frequent and often acts.

*In the bitterness of my soul.*] *i. e.* Because of the grief of my soul, which grief I have conceived from that, that I have offended so gracious a God as the Lord is.

Note that *Tò In*, is put here for *Tò Because of*, for the Hebrews use this Preposition *In*, instead of many other Prepositions.

Note also, that *bitterness* is put here (by a Metaphor and Metonymy of the cause joyned together) for *griefe*, because bitter things are grievous to the tast.

16. *By these things men live.*] *i. e.* By such things as these are, which thou hast done for me, and promised to me, many men (which are never so dangerously sick and nigh unto death) recover their health again and live.

Note here, that the Hebrews have no *Potentiall Mood*, but use an *Indicative* for a *Potentiall*, and so an *Indicative* is here taken for a *Potentiall*; *men live*, for *men may live*, and by *men*, are understood men in any dangerous condition of life, *Per Synecdochen Generis*.

*And in all these things is the life of my spirit.*] By all these things which thou hast done for me, and promised me, shall I certainly be revived and live, who was neer unto death, and therefore afflicted with grief and sorrow.

He puts *my spirit*, for *me*, a part for the whole man by a *Synecdoche*, and a *Present* for a *Future Tense*.

By all these things, he means the visitation whereby

whereby God did visite him in mercy by his Prophet; the *promise* which God made to him of adding *fifteen years* to his dayes, *vers. 5.* the *promise* of delivering *Jerusalem* from the hand of the King of *Assyria*, *v. 6.* God giving him a sign to confirme what he promised, *v. 7, 2.* His appointing a plaister of figs for his recovery, *v. 21. &c.*

*So wilt thou recover me.] q. d.* As thou hast said, so wilt thou recover me from my sickness.

*17. Behold, for peace I had great bitterness,] i. e.* Behold, for health I had a great sickness.

He puts *peace* for *health*, and *peace* may signifie *health*, per *Synecdochen Generis*; for (after the *Hebrew* manner of speaking) *peace* signifies all prosperity and all good things, under which *health* is contained.

Again, *peace* may signifie *health*, because in *health* the humors of the body rage not, neither do they so disquiet a man as they do in *sickness*; and there is a great harmony and concord between the elements and the qualities of the body in *health*, which is not in *sickness*.

And he puts *bitternesse* for *sickness*, by a *Metaphor*; because as *bitternesse* is grievous to the *pallat*, so is *sickness* to the whole body.

*To my soul.] i. e.* To me.

A part is put here for the whole man, by a *Synecdoche*.

*Delivered it] i. e.* Delivered my soul, that is, delivered me.

*From the pit of my corruption,] i. e.* From the grave, in which the dead bodies corrupt and putrifie.

*For thou hast cast all my finnes behind thy back.] i. e.* For thou hast forgiven me all my finnes.

In these words there is contained an elegant *Metaphor*, for because we cannot see those things which are behind our backs, he saith, *thou hast cast all my finnes behind thy back*, for *thou beholdest not my finnes*, and those finnes which God seeth not, nor beholds, he is said to pardon. See *Psal.* 51. 9.

Note that in the Scripture phrase, God is said to forgive a man his finnes, when he takes away any punishment from him, which he either feareth or suffereth by reason of his finnes.

And here, because he took away that grievous sickness which he had inflicted

upon *Hezekiah* for his sins, he is said to cast all his sins behind his back, or to forgive him all his sins. See Notes *Cap. 33. 24.*

*18. For the grave cannot praise thee,] i. e.* For the dead which lye in the grave cannot praise thee.

He puts the *grave* for the *dead* which lye in the grave, per *Metonymiam Subjcti*, or *Continentis*.

These words shew the end or finall cause why God did forgive *Hezekiah* his finnes, and deliver his soul from the pit, *q. d.* And therefore didst thou cast all my finnes behind thy back, and deliver my soul from the pit of corruption, that I might praise thee, for they which are dead cannot praise thee, &c.

*Death cannot celebrate thee,] i. e.* The dead cannot celebrate thee.

He puts *death* for the *dead*, per *Metonymiam Adjuncti*.

*They that go down to the pit] i. e.* The dead which are carried to the grave and there buried.

*Cannot hope for thy truth.] q. d.* Cannot so much as hope for thy truth, much lesse can they declare it and praise thee for it.

The truth of God is to be taken here for the *goodnesse* and *mercy* of God shewn to men. (But the *goodnesse* and *mercy* of God in relation to some former *promise*, and to be performed according to that *promise*.) Hence we read *goodness*, and *truth*, and *mercy*, often joyned together, as *Gen. 24. 27.* and *32. 10.* and *Psal. 115. 1.* why could not they which went down to the pit, hope for the Lords truth?

*Answer.* Because all their thoughts perished, *Psal. 146. 4.*

*The living, the living, he shall praise thee,] q. d.* But the living, the living, both can and shall praise thee, *Supple.* For this thy mercy which thou hast shewed me.

Note, that this Particle *He*, is redundant here, (as it is often elsewhere) and that by an *Hebraisme*.

*The father to the children shall make known thy truth.] q. d.* Fathers shall make known unto their children the *goodnesse* and *mercy* which thou hast shewed to me, and shall praise thee for it.

*Thy truth.] i. e.* Thy *mercy* and *goodnesse* which thou hast shewn to me, in restoring me to my health.

I said that the truth of God is taken for the

the mercy and goodnesse of God, but the mercy and goodnesse of God as it is shewed in relation to some former promise, v. 18. To what promise therefore doth this relate?

*Answer.* It relateth to that, v. 5. *I will adde unto thy dayes fifteen years,* or it may relate to that promise which God made to David, 1 Kings 2. 4: For by this mercy of God, whereby Hezekiah was redeemed from the grave, came Hezekiah to have a Son, who succeeded Him in the Thron, according to the promise of God made to David.

20. *The Lord was ready to save me,* q. d. When I was sick unto death, the Lord was ready to save me.

*We will sing,* i. e. I and my people, or I and the fathers, and their children (v. 19.) will sing.

*My songs* i. e. The songs which I have made, or shall make in the praise of the Lord, for his goodnesse and mercy shewed to me:

*In the house of the Lord.* i. e. In the Temple.

21. *For Isaiah had said, let them take a lump of figs,* I conceive that these words are to be referred to those, *The Lord was ready to save me,* as containing a reason why Hezekiah was so confident as to say, when he was in most extremity of his sickness, *The Lord is ready to save me.* q. d. And therefore was Hezekiah so confident when he was most sick, as to say, *The Lord is ready to save me,* because Isaiah had said, *let them take a lump of figges and lay it for a plaister upon the boile.*

*Let them take a lump of figs and lay it for a plaister upon the boile,* Some conjecture from hence, that the specificall disease with

which Hezekiah laboured at this time was the plague; and that the boile here mentioned, was the plague-fore or plague-swell-ling.

This plaister of figs, (though some thinke that it had no naturall power for this cure; others, that is was hurtfull by nature to this boile, and that therefore it was the greater miracle that healed it) was certainly proper and convenient for this boile, yet was there a miracle in it; in that it cured the boile, more speedily than it could doe by nature.

Though this plaister be called a plaister of figs, yet might it consist of other ingredients as well as figs, though figs gave the denomination to the plaister.

*And he shall recover.* i. e. And Hezekiah shall recover from his sickness.

22. *Hezekiah also had said* Supple, When Isaiah had told him, that the Lord would heal him, and that on the third day he should go up to the house of the Lord, 2 Kings 20. 5.

*What is the sign that I shall go up to the house of the Lord?* This question Hezekiah asked, 2 Kings 20. 8. and the sign given him was, that the shadow should go back ten degrees in the Diall of Abaz, v. 8. and 2 Kings 20. v. 9, 10. 11.

After these words, to wit, *Hezekiah also had said, what is the sign that I shall go up to the house of the Lord?* We must understand these or the like words, and he received this sign of the Lord, *That the shadow should go ten degrees backward, by which it had gone down in the Diall of Abaz.*

Note, that this is no other reason why Hezekiah was so confident as to say, *The Lord was ready to save me.* vers. 20.



## ISAIAH,

## CHAP. XXXIX.



*[That time]* It was not presently upon *Hezekiah's* recovery that *Merodach-Baladan* sent to *Hezekiah*, but a good while, after though upon occasion of his recovery; wherefore the time here mentioned is not to be strictly taken, but with some latitude, yet at what time he sent, is not very certain; for this *Relative* is often put without an *Antecedent*.

*Merodach-Baladan the Son of Baladan King of Babylon* Who, and what this *Merodach-Baladan* was, is much controverted; I assent to him who takes him to have been a *Mede*, for the *Medes* did occupy the Kingdom of *Babylon* after *Esarhaddon*, *Sennacherib's* son, according to the Prophecies which went concerning the change of that Kingdom, *Cap. 13. 17. and 21. 9.* though the *Medes* were afterwards driven out by *Nebopolassar the Chaldean*, the Father of *Nabuchodonozor*.

This *Merodach* was deified for his good deserts.

*Sent letters and a present to Hezekiah,* It seemeth from hence and from other places, that it was an usuall thing between Kings and Princes (though they differed in religion) to use offices of humanity, and to send greeting one to another, and to signifie their joy in the prosperity, and their griefe in the adversity one of another. *David* did so at the death of *Nabash*, the King of the *Ammonites*, for he sent to *Hanun* the Son of *Nabash*, to comfort him by the hand of his Servants, for his Father, *2 Sam. 10. 2.* And *Toi* King of *Hamath*, sent *Joram* his Son with presents to King *David*, to salute him and blesse him, when he had fought against *Hadadezer*, and smitten him, *2 Sam. 8. v. 9, 10.*

*Sent letters* The letters here mentioned,

were not onely *gratulatory*, to joy *Hezekiah* of his recoverie; but the King of *Babylon* did also enquire by them, concerning the miracle of the Suns going back, *Cap. 38. 8.* as you may learn, *2 Chron. 32. 31.*

*And a present* This present he sent to joy *Hezekiah* of his recovery.

It was usual with Princes, when they sent friendly one to another, to send gifts and presents, and not letters or messages onely, for love is better expressed by gifts and presents, then by bare words.

For he heard that he had been sick and recovered. *[Supple, Miraculously.]*

*2. And Hezekiah was glad of them,* *i. e.* And *Hezekiah* was glad of the letter and of the presents, and of the comming of the Ambassadors: and therefore was he glad of them, because by them he was honored after such a manner, of so great a King; as also because he thought that *Judea* would be the safer now, because of so great a kings friendship.

*And shewed them* *i. e.* And shewed the Ambassadors of *Merodach-Baladan*.

Here is a *Relative* without an *Antecedent*.

*And shewed them the house of his precious things, &c.* How rich *Hezekiah* was, and how he abounded in wealth and treasure. See *2 Chron. 32. 27.*

But when *Hezekiah* was brought so poore by *Sennacherib*, as that he was faine to give him all the Silver that was found in the House of the Lord, and in the Treasures of the Kings house, *2 Kings 18. 15.* to pay the sum that he laid upon him: How came *Hezekiah* to be so rich in so short time?

*Ans.* Besides other meanes by which the Lord might enrich *Hezekiah*, *Hezekiah* was enriched by the spoile of the *Assyrians* which the Angel slew, *Cap. 37. 36.* and

And by the gifts and presents which were brought to him from all parts, *2 Chron. 32. 23.*

That which *Hezekiah* did here in shewing the Ambassadors of the King of *Babylon* all his precious things, favoured of Vain-glory. And seldome it is, that even the best of men can use the temporall blessings of God as they ought.

And it was not onely vain-glory in *Hezekiah* thus to doe, but want of judgement too; for it is dangerous for a Prince to shew his Riches to strangers: For this onely thing hath often allured the Barbarous Nations to invade the *Roman* Empire.

3. *What said these men? And from whence came they unto thee?* *Isaiah* asketh these questions, that he might take occasion by *Hezekiah's* Answer to shew *Hezekiah* his folly.

*Hezekiah* said, *They are come from a far Countrey to me, even from Babylon.* The Prophet asked two Questions: But here is mentioned an Answer onely to the last of them. And some say that *Hezekiah* gave answer onely to the last, and therefore blames him as though he had omitted that which concerned the glory of God, and boasted of that which did make for his owne Renowne. But this Interpretation may seem to be too harsh against *Hezekiah*; yet it is written, that in the busines of the Ambassadors of the Princes of *Babylon*, who sent to him to enquire of the wonder that was done in the Land, God left him to trie him, *2 Chron. 32. 31.* Others say that *Hezekiah* gave an answer to both Questions, but one of them is here omitted; because the Prophet took an occasion onely from his last Answer to reprehend him.

This Answer of *Hezekiah* favours of vaine-glory also, and was spoke out of boasting.

6. *Shall be carried to Babylon.* This was fulfilled by *Nebuchadnezzar* King of *Babylon*, *2 Kings 24. 13.*

7. *Of thy Sonnes that shall issue from thee, which thou shalt beget shall they take away.* This was fulfilled *2 Kings 24. 15.* and *25. 7.*

And they shall be Eunuchs in the Pallace of the King of *Babylon.* An Eunuch signifieth properly a man which is gelt: And he is so called, *2 Kings 24. 15.* i. e.

from the care and charge which he had of the Beds: for they were wont to be employed by great Princes in their Bed-Chambers, and in the care and custody of their Wives and Concubines, because they were more nimble and serviceable then women, and yet chaste, by reason of their being gelt.

And because these were so near to Princes and their Wives and Concubines, hence all great Officers in the Kings Court were called Eunuchs, though they were not gelt nor imployed in the Bed-chamber about the Kings Wives and Concubines as Eunuchs were: Yea any Courtier might be called an Eunuch, *Per Synecdochen specie.*

Though their Office be never so great in a forraigne Kings Court: yet it is a grieve and miserie for Kings, and the Children of Kings to be Servants, though to Kings, upon such a way as these were.

8. *Good is the word of the Lord which thou hast spoken.* These words may signifie *Hezekiah's* submission to the judgement of God here denounced against him. For by this kinde of speech did inferiours signifie, that they submitted themselves to the sentence of their Superiours, though it were bitter. See *1 Kings 2. verse 38.* and *42.* Yet the Hebrewes doe so interpret this place, as if *Hezekiah* had therefore said, that the Word of the Lord was good; Because the judgement thereby denounced was not to fall upon him in person, nor in his dayes, but onely to fall upon his Children in after times. And indeed these words, *For there shall be Peace and Truth in my dayes*, seem much to favour this Interpretation of theirs; and much more, as they are recorded in the same story, *2 Kings 20. 19.* They therefore reprehend *Hezekiah* here, for that he seemed not to be much touched with that which should fall upon his People, and upon his Children, being that he himselfe was not to taste of that Cup. But if *Hezekiah* offended here, he humbled himselfe afterward, *2 Chron. cap. 32. v. 26.*

He said moreover, *q. d.* And he did not onely say, that the Word of the Lord was good; But he did moreover shew a reason why he said, *It was good.*

*There shall be peace and truth in my dayes.* i. e. There shall be a sure or firm peace

peace in my days; for though this judgment shall take away peace when it cometh, yet it shall not come so long as I live.

For understanding of this sense; Note first, that the word *Truth* is to be taken here for *Firmness* and *Assurance*; as to *speake* the *Truth* is taken for to be constant and firm, *Ephes. 4. 15*. And that upon this ground, because the Hebrew word *Emeth* signifieth *Firmness* and *Assurance* as well as *Truth*; and this word *Truth* must be thought to be of equall signification with its Originall *Emeth*.

Note secondly, that in these words [*Peace and truth*] that is, [*peace and assurance*] or, [*peace and firmness*] there is a figure called *E'v Nā Nān*; and two words are used to expresse one thing, *Peace and Truth*, that is, *Peace and Assurance*, or *Peace and Firmness*, to expresse a sure and firm *Peace*: The like to which we observed *cap. 4. 5*. in those words [*A smock and a cloud by day*] for a smoaky Cloud by day.

*Jer 14. 13*. we read this, [*I will give you assured peace*]; yet in the Originall there are the same words as are in this place of *Isaiab*, to wit, *Skeleth Emeth*.

*There shall be peace and truth in my days.* It may be here asked, how *Hezekiah* came to know that there should be *peace and truth* in his dayes.

*Ans.* *Hezekiah* might easily gather it out of the Prophets words recorded in this place: For the threats here are not that *he*, but that his *Sons* should be taken away and made *Eunuchs* in the Pallace of the King of *Babylon*: yea, it may be that the Prophet told him in plain termes, that the judgment which God had denounced against him at this time should not fall out in his dayes, though it be not expresse, but omitted for brevity sake, and left to be understood out of these words; for such kinde of *Brachylogie* is often used. See *cap. 32. 24*.

*In my dayes.*] i. e. All the dayes of my life.

Note, that the *peace* here promised to *Hezekiah* was onely a Security or Assurance, that he should not be infested from *Babylon* during his life. Therefore notwithstanding this he might have war, especially an offensive war with other Nations, as it is probable he had with the *Philistines*,

*Ca p. 11. 14.*



# ISAIAH.

## CHAP. XL.



*Comfort ye, comfort ye my people, &c.]* The Prophet having foretold the Captivity of the Jews (wherein they were carryed captive into Babylon by Nebuchadnezzar and Nebuzaradan, one of the Captains of Nebuchadnezzar,) that he might comfort the godly (who were carryed into Captivity for the wickedness of other men) he doth in this last part of his Book prophecy to them of their deliverance out of their Captivity, which should be glorious; and their flourishing estate in which they should live when they were come back into their own Land; and the Security and Safety which they should live in there; and the great Victories which they should achieve, &c.

And note, that when all the blessings of God, bestowed upon the Jews, had in them a shadow of those blessings which we receive by Christ; those blessings which *Isaiah* mentioneth here from this place, to the end of this Prophecy, do in a most eminent manner shadow forth those blessings which we receive by Christ: the very words of the Prophet being so directed by God, as that they do oftentimes more simply and clearly signifie those things which we enjoy by Christ, then those things which *Isaiah* would first signifie thereby; that is, then the blessings which God would bestow upon the Jews, by and after their deliverance from their Captivity.

*Comfort ye, comfort ye my people,]* Comfort ye my people the Jews which are in captivity; Comfort them with the joyful news of their deliverance.

*Saith your God.] i. e.* Saith your God, ye Jews, to his Prophets.

2. *Speak comfortably to Jerusalem.] q. d.*

*Speak ye comfortable words to Jerusalem, O ye my servants.*

*To Jerusalem.]* By Jerusalem he meaneth the material City of Jerusalem, which he here speaketh to as a person, by a Metaphor, or Prosopopeia.

*Her warfare is accomplished.] i. e.* Her great labor and hardship which she hath suffered in her captivity, is at an end.

*Her warfare.]* Because warfare is full of labor and hardship, therefore is warfare put here for labor and hardship.

And when he saith, *Her warfare is accomplished;* he seems to allude to those years in which a man might be compelled to serve in war, and after which age he was free from that burthen.

*For she hath received at the Lords hand double for all her sin.]* Some interpret these words thus; For she shall receive at the Lords hands twice as great blessings, as she hath suffered punishments thereat.

And so blessings are here to be understood, and sin is to be taken for punishment for sin, as it is also taken *Cap. 5. 18.* and a Preterperfect-tense is put for a Future.

This place thus expounded, hath its like *Cap. 61. 7.*

But others expound these words thus: *q. d.* For she hath suffered great punishments at the Lords hands for her sin: *Supple,* By which the Lord is now moved to pity and compassion towards her, upon her repentance: As a Father is moved to pity his Child, whom he hath grievously chastised for his faults, when he seeth him sorry for his faults.

Note that the word, *double,* signifieth with the Hebrews as much as great and abundant; as *Jer. 17. 18.* *Bring upon them the day of evil, and destroy them with double destruction:* And *1 Tim. 5. 18.* *Let the Elders which rule well be counted worthy of*

Aaa double

double honor. In both which places double is put for great or abundant.

Note also that *rd* punishments is to be understood in the word double.

This was delivered by the Prophet long before the Jews were in captivity, yet it is spoken as though the Jews were even then in captivity, and had been long therein. Thus do Prophets speak of things to come, as if they were present.

3. The voice of him that cryeth in the wilderness,] i. e. The voice of the Cryer is heard in the wilderness, saying; or, I hear the voice of the Cryer crying in the wilderness, and saying: *Emmanuel*.

He speaks as though he heard the voice of him that cryed; and by this he sheweth the certainty and the suddenness of the Jews delivery, and return, out of the captivity of Babylon.

In the wilderness,] He meaneth the wilderness between Babylon and Judea.

Prepare ye the way of the Lord,] i. e. Prepare ye the way in which the Lord is to walk, or march, from Babylon to Judea, with his people the Jews.

How they should prepare the way of the Lord, he sheweth in the following words of this and the next Verse.

Make straight in the Desert a high-way for our God,] i. e. Make in the wilderness an high-way for our God to walk in, and let it be straight.

Straight,] By straight is meant, not onely that which hath no windings and turnings, but also that which hath no risings and fallings, but is plain; and that by a Syllepsis.

When as the way here spoken of was for the Jews to pass out of Babylon into their own Land: Why he saith it was for their God, I shall tell at the fifth Verse.

In the Desert,] Between Babylon and Judea there were great Deserts and waste places, to which the Prophet here alludes.

4. Every valley shall be exalted,] i. e. Let every valley which is in the way be filled up, and evened, or made plain with the other ground.

He putteth here a Future tense for an Imperative mood. And this Verse is an Exegesis of the latter part of the former Verse.

And every mountain and hill shall be made low:] i. e. Let every mountain and hill

be digged down, and levelled with the other ground.

And the crooked shall be made straight,] i. e. And let the crooked ways be made straight.

Because of great Bogs and Mires and Precipices, and the like accidents in the way: Many a way goeth crooked and windings, to avoyd those Bogs and Mires and Precipices, which would be made straight, to the great advantage of the Traveller, if those Bogs and Mires and Precipices were filled with stones and earth, &c. And to such hath the Prophet here respect.

5. And the glory of the Lord shall be revealed,] i. e. For the glorious Lord shall come out of Babylon, and march openly with his people to Judea through the wilderness.

And, is put here for For.

He puts also the glory of the Lord here, for the Lord himself which is glorious, per Metonymiam Adjuncti. And he saith, shall be revealed, for shall come openly; as it is said, The Lord Jesus shall be revealed from Heaven, 2 Thess. 1. 7.

And all flesh shall see it together,] i. e. And all people shall see him, Supple, as he passeth by.

He seems to allude here to the manner of men, who when any great Prince is to pass by, with a great company attending him in a glorious manner, they gather themselves together in great multitudes, and stand to see him as he passeth by.

Note here, that what the Prophet saith in the third and fourth Verses of this Chapter, is spoken in allusion to what was wont to be done for great Princes and their Retinue, when they were to remove from place to place, who had Harbingers and way-makers sent before, to take care that the way, by which they were to pass, was clean, and plain, and even; and workmen to do what they commanded them, in preparing the way.

This whole description of preparing a way for the Lord, is brought onely to signifie, that the Jews, in their return out of captivity from Babylon into Judea, should have an easie passage thither, without any stop in their way.

What we read of here, Xerxes had done for him by his servants in after-times to the full sounding of the letter; of whom Justin reports, Quod montes in plantum deducebat

*ducebat, &c. Convexa vallium equabat. Justin. lib. 2. cap. 10. fin.*

The Prophet saith, *Prepare ye the way of THE LORD, and make straight an highway for OUR GOD*: And he saith, that the GLORY OF THE LORD shall be revealed; that is, That the GLORIOUS LORD shall pass gloriously from Babylon to Judea in the sight of all men.

But why is it that he speaks thus?

*Ans.* When the Israelites were redeemed from the bondage in which they lived in Egypt, the Lord himself brought them out, and marched before them: For the Lord went before them by day in a pillar of Cloud, to lead them the way; and by night in a pillar of Fire, to give them light to go by day and by night: *Exod. 13. 21.* In allusion therefore to what God did then, when he delivered the Israelites out of Egypt, the Prophet speaks here of God, when he should deliver the Jews out of Babylon; as though God would in a visible and glorious manner march before them then also, as he did when he brought them out of Egypt, though indeed he would not: For note, that the Hebrews do often understand like things by like, and so describe them. See Notes *Cap. 4. 5.* And see *Cap. 52. v. 12.* where he saith to the Jews, *The Lord will go before you, and the God of Israel will be your rearward.*

*For the mouth of the Lord hath spoken it.*] *i. e.* For the Lord hath spoken it, who cannot lye, and therefore what he hath spoken shall come to pass.

The Prophet speaks of the Lord as of a man by a *Prosopœia*; and puts the mouth, which is but part, for the whole man, by a *Synecdoche*.

3. *The voyce of him that cryeth in the wilderness.*] What is meant by these words as they are taken in the first sence, and as they concern the Redemption of the Jews out of Babylon, ye have heard: Now in the second and more sublime sence, by [*the voyce of him that cryeth in the wilderness*] the Holy Ghost meaneth John the Baptist, *Mat. 3. 3.* For as the Cryer here cryeth to the people to prepare the way of the Lord, so did John the Baptist cry to the people of his time to repent, and so to prepare a way for the coming of the Lord Christ. And as the voyce of this Cryer was heard in the wilderness which lay between Babylon and Judea, so was the voyce of John heard in a wilder-

ness too, to wit, the wilderness of Judea, *Matt. 3. 1.*

Where note, that as by the captivity of the Jews in Babylon is signified our spiritual captivity and misery under sin and Satan; so by the deliverance of the Jews out of that their captivity, is signified our spiritual Redemption by Christ Jesus: In the Prophecy therefore of the deliverance of the Jews out of the captivity of Babylon, there be many passages, which, as in a first sence they concern things which appertain to the deliverance of the Jews; so, in a second sence, they concern things which appertain to the Redemption which was wrought by Christ Jesus.

6. *The voyce said, Cry:*] *i. e.* A voyce said to me, Cry.

*And he said, what shall I cry?*] *i. e.* And I said, what shall I cry?

The Prophet speaks of himself here in a third person. The like may you read of one speaking of himself in the third person, *cap. 21. vers. 12.*

*All flesh is grass, and all the goodliness thereof is as the flower of the field.*] *i. e.* And the voyce said unto me, cry, and say with a loud voyce thus; All flesh, that is, all men, which are made of flesh, are as the grass; and all their glory and goodliness is as the flower of the field.

The Note of similitude is here left to be understood.

7. *The grass withereth, and the flower fadeth, because the Spirit of the Lord bloweth upon it:*] As when a red burning wind bloweth upon the grass, or upon the flower, the grass withereth, and the flower fadeth, because thereof: Even so (for the *Apodosis* is left to be understood) when God is angry with all, or any kinde of flesh; that is, when he is angry with any men, whatsoever they are, he can easily consume them, even with the breath of his nostrils, and they shall perish.

By the Spirit of God is meant the wind (which he brings out of his treasures, when he would have it blow, *Psal. 13. 7.*) and yet not any wind, but that which the Country-man calls a red wind, which blithereth Trees, and Herbs, and Flowers.

*Surely the people is grass.*] *q. d.* Surely therefore the people that thou art afraid of (even the people of the Babylonians) are as grass.

8. *But the Word of our God shall stand*  
A a a 2 for



for ever.] *q. d.* But the Word of our God shall never fail; And therefore the Word whereby he hath spoken comfort to you, and promised you deliverance out of the *Babylonish* captivity, shall stand firm, and come to pass, maugre the *Babylonians*.

You may gather, by what hath been said, what coherence these three last Verses had with the former. The coherence is this.

In the five first Verses the Prophet prophesyeth to the *Jews* Deliverance out of the *Babylonish* captivity; but the *Jews* being at this time fore oppressed, and seeing themselves weak, and the *Babylonians* strong and mighty in power, were like to give but little credence to the Prophets words, and despair of ever being delivered. That therefore they might lift up their heads, and hope for deliverance according to the Word of God, and might not fear the strength and mighty power of the *Babylonians*, the Lord did for their sakes, by way of prevention, shew the Prophet a Vision, in which the voice of the Lord bids the Prophet to tell his Country-men, that all flesh (and the *Babylonians* as well as others) were as grass; therefore they need not fear them, or any other men.

9. *O Sion, that bringest good tydings,]* *i. e.* *O Jerusalem, that bringest good tydings* which thou bringest, that they may be the same to the other Cities of *Judah, &c.*

This seems to begin a new Sermon.

*Sion* is taken here for *Jerusalem*, a part for the whole: And he speaks to the material *Jerusalem*, as if she were a person indeed, as he doth often elsewhere by a *Prosopopæia*.

The good tydings which *Sion* here brings are mentioned in the tenth and eleventh Verses.

*Get thee up into the high mountain:]* *Supple,* and there proclaim the good tydings which thou bringest, that they may be the Father-head.

*O Jerusalem, that bringest good tydings, &c.]* This is a repetition of the former sentence, with which repetition the Prophet is much delighted.

*Say unto the Cities of Judah,]* *i. e.* *Say* unto other the Cities of *Judah*.

He speaks here of the Cities of *Judah* as of women, by a *Prosopopæia*, as he did of *Eion* or *Jerusalem*.

*Behold your God.] i. e.* Behold your God cometh unto you: See *Verf. 3.*

10. Behold the Lord will come with a strong

band,] Behold the Lord himself will come with a strong hand against the *Babylonians* who hold us captive, and will deliver us out of their hands.

*And his arm shall rule]* *i. e.* And he shall now rule. He shall rule over us, as a King over his Subjects, though till now the *Babylonians* have had dominion over us: And he shall rule over the *Babylonians* as a Lord over his Vassals, and a Conqueror over his Enemies, though hitherto they have reigned as Conquerors and Lords themselves.

He speaks here of God, as of man, by an *Anthropomorphia*: and puts a part, to wit, the arm, for the whole man, by a *Synecdoche*; the arm, I say, wherein the strength of man is most seen.

*For him,]* These words are redundant, by an *Hebrew* elegancy.

*Behold his reward is with him:]* *Supple,* To reward all such of his people as have waited for him.

*And his work]* *i. e.* And his reward. *Work* is put here for the reward of a work, by a *Metonymy*: And this is a repetition of the former sentence.

*Is before him.] i. e.* Is in a readiness. See *Cap. 62. 11.*

11. He shall feed his flock like a shepherd:] *q. d.* He shall bring his people out of *Babylon* into their own Cities; And while he bringeth them, he shall be to them as a shepherd is to his flock which he feeds, and for which he provides whatsoever is needful.

He shall gather the lambs with his arm, and carry them in his bosom,] *i. e.* He shall gather the lambs together, and take them up in his arms, and carry them in his lap or bosom. The meaning is, that he shall take care and provide even for the poorest and weakest of all the *Jews*, and bring them into their own Land safe again.

*And shall gently lead those which are with young.]* *Supple,* Lest he should tire them, or kill them by hard travel.

He saith, *And shall lead those which are with young*, because *Shepherds* were wont to go before their sheep, as well as follow them: for their sheep knew them well, and were taught to follow them. See *Psal. 80. 1. Job. 10. 4.*

That which the Prophet meaneth by this Metaphor of a *Shepherd*, is onely this, That the Lord should bring his people the *Jews* out of *Babylon* (where they were in captivity)

tivity) into their own Land, with as great care and safety as a *Shepherd* doth lead his flock from place to place.

12. *Who hath measured the waters in the hollow of his hand?*] The Prophet speaks of God here as of a man, by an *Ἀνθρωπίνως*: and a vast and great man is he who can hold all the waters of the Sea, and all Rivers and Fountains in the hollow of his hand, and therewith measure them.

*And meted out Heaven with a span,*] He speaks of God as of a man, as before: and a vast and great man is he, whose stand is so big, as that he can therewith span the Heavens at once.

*And comprehended the dust of the Earth in a measure,*] He speaketh still of God as of a man: and a vast man and strong is he, that can put all the dust of the Earth in a measure, and as easily take it up as we can a measure of dust of a pint or less.

*And weighed the mountains in the scales, and the hills in a ballance?*] He speaketh still of God as of a man: And a vast man he is, and of great strength, which can weigh all the mountains of the Earth in scales, and all the hills thereof in a ballance, as easily as we can weigh that which is but of a drachm weight.

Note that after those words, *viz. Who hath measured the waters in the hollow of his hand? and meted out Heaven with the span? and comprehended the dust of the Earth in a measure? and weighed the mountains in scales, and the hills in a ballance?* These or the like words are to be understood, *Hath not the Lord?*

In this Verse the Prophet sheweth the power and might of God; And that he doth two ways: First, by describing God as a man of a vast stature, which he doth while he saith that he measured the waters in the hollow of his hand, and meted out the Heavens with a span, &c. And secondly, by telling that the Lord made Heaven and Earth, which he doth while he telleth us that he *measured* the Waters, and the dust of the Earth, and *meted* the Heavens, and *weighed* the hills and the mountains.

Note, that when God created all things, he created them in *measure*, and *number*, and *weight*, as the Wife-man speaks, *Wisd. 11.20.* Therefore it is, that the Prophet, when he would tell us that *God created the Heavens, and the Earth, and all things therein contained*, (thereby to shew

us Gods might, and his power and strength) saith, That he *measured* the Waters in the hollow of his hand, and *meted* out Heaven with a Span, and *comprehended* the dust of the Earth in a measure, and *weighed* the Mountains in Scales, and the Hills in a Ballance: alluding to Architects, who measure the particular parts of their buildings, and the materials thereof, that they may be proportionable, part to part, and all and every part to the whole.

But it may be asked here, how the Prophet cometh here to speak of Gods power and might?

*Ans.* He doth it to prevent a tacite Objection. For whereas the Prophet said, that the Lord would come with a strong hand against the Babylonians, and deliver his people which were in captivity, &c. A weak Jew might object and say, Yea, but is the Lord God of might enough to come against that mighty people the Babylonians, and to deliver his people, which are in captivity under them, out of their hands? &c. To which the Prophet here answereth, That he is of might enough to come against the Babylonians (as mighty as they are) and to deliver his people, which are in captivity under them, out of their hands, when he saith, *Who hath measured the Waters in the hollow of his hand? &c.* For he that could do that (and the Lord did it) had might enough to come against the Babylonians, and deliver the Jews out of their hands: For he that could do that, had not his equal for might and power.

13. *Who hath directed the Spirit of the Lord? or, being his Counsellor, hath taught him?*] *q. d.* Who was the Lords Counsellor, to direct him and teach him how he should make the World, and order the things therein contained, when he had made them?

14. *Who instructed him and taught him in the path of judgment?*] *i. e.* Who instructed the Lord, and taught him in the way of judgment? that is, Who instructed him, and taught him wisdom and discretion, when he built and ordered the World?

These Interrogatives have the force of Negatives: *q. d.* There was none which did instruct him; He did all these things by his own wisdom and judgment.

It may be asked, How the Prophet cometh

eth to speak here of the wisdom and judgment of God? To which I answer, That the Prophet doth it to prevent a tacite Objection which a weak Jew might make: For a weak Jew might go on, and say, Yea, but the Babylonians are a subtil and politique people, as well as a strong: Though therefore we should grant that God had strength enough to come against the Babylonians, yet he may not have judgment and discretion enough to manage that strength: And *vis consilii expers mole ruit sua*; Strength without judgment and discretion will ruine it self. In answer to which, the Prophet here saith, that God wanted not judgment and discretion to manage his strength: For *who hath directed the Spirit of the Lord?* &c.

15. Behold the Nations are as a drop of a bucket,] i. e. The Nations are as a thing of nought in respect of God.

As a drop of a bucket,] i. e. As a drop of water which hangs to the side or bottom of a bucket, which if it falls off, no body regardeth.

And are counted as the small dust of the ballance:] This is a repetition of the former sentence.

By the small dust of the ballance is meant any light thing that sticks to the scale or ballance, and is of no moment (so light it is) to turn the scale any way.

He taketh up the Isles as a very little thing.] i. e. He can take up the Isles as if they were but a very little thing, and cast them whither he will, and shake out the inhabitants thereof, and then what will become of the inhabitants?

By the Isles understand (after the Hebrew manner) those Lands which lie neer to Seas or Rivers, especially Mesopotamia, Assyria, Armenia, which were under the Babylonians. Yea, by the Isles may be understood any Lands, or any Countries: as Cap. 20. vers. 16. Cap. 41. 1.

16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.] i. e. And when we consider the greatness and power of our God, all the trees of Lebanon would not be sufficient for wood, nor all the beasts thereof sufficient for a burnt-offering, if we should go about to offer him a burnt-offering answerable to him, and worthy of him.

17. Before him] i. e. In respect of him.

They are counted to him,] i. e. They are

counted or esteemed of him; or, they are accounted and esteemed in comparison of him.

And vanity.] i. e. They are counted vanity; i. e. less then nought.

A question may here be asked, Why the Prophet doth thus vilifie the Nations in the 15, 16, and 17 Verses? And how these Verses cohere with the former?

Ans. The Prophet doth vilifie the Nations here in answer to another tacite Objection which a weak Jew might make. For a weak Jew might say; Suppose God had power and strength enough to come against the Babylonians, and to deliver his people out of their hands; and wisdom and discretion to manage that strength: yet surely he hath not power and strength to come against all those Nations which will joyn with the Babylonians; For the Babylonians have many Nations to joyn with them when they go forth to battel. In answer to this Objection, the Prophet saith here, That the Lord is able to deal with all Nations, though all Nations should joyn with the Babylonians: For behold, saith he, the Nations are as a drop of a bucket, &c.

18. To whom then will ye liken God? q. d. To which then of the Heathen gods will ye liken our God, that ye should as meanly esteem of our God as of him.

The Prophet takes occasion here to speak against Idols and Idolatry. For whereas the Jews, which were to be carryed into captivity into Babylon by Nebuchadnezzar, were to live among Idolaters; they were to be admonished of the Law of God, which forbade Idols; and of his Nature, which was such, as that it was not like silver or gold, or the work of mans hand; that they might not be drawn from God to serve Idols, as the Babylonians did.

What likeness will ye compare to him?

q. d. Which of the Heathen gods will ye compare to him, that ye should so highly esteem of any of the gods of the Heathen, as ye do of him?

What likeness] He calleth the gods of the Heathen Likenesses, because they were but Idols; the likenesses of something in Heaven above, or in the Earth beneath, or in the Water under the Earth.

19. The work-man melteth a graven image,] i. e. The work-man melteth Silver, or Copper, or Brass, or some other baser mettall,



mettal, and casteth it into an Image, which after he polisheth by engraving.

*And the Goldsmith spreadeth it over with gold,]* i. e. And the Goldsmith doth afterwards gild it over, or overlay it with thin plates of gold.

*And casteth silver chains.]* These chains were either to put upon the neck of the Idol for ornament (as some say,) or they were to fasten the Idol to some wall or post, that it should not fall, as others say.

*20. He that is so impoverished,]* i. e. He that is so poor.

*That he hath no oblation,]* i. e. That he hath no money to buy Brass, or Copper, or Silver, or Gold, to offer for an oblation to his God, that an Image or Idol may be made thereof.

An Oblation is taken here for Silver, or Gold, or Brass, or the like metall; And Oblation in general, for such an oblation in special, by a Synecdoche: Then it is taken per Metonymiam efficientis, for money or means to purchase, Silver or Gold, or the like metall, which he may offer to make an Image or Idol thereof.

*Chooseth a tree that will not rot:]* Pliny praiseth the Cypress, and the Vine, and the Juniper tree, and the Mulberry tree for this purpose.

*That shall not be moved.]* Supple, Because it is nailed, or otherwise fastened to some wall or post. So that the work of the cunning Work-man was, first to make a graven Image out of the Tree; then when he had made it, to fasten it to some place or other.

Here is left to be understood some such words as these are: *And will you liken your God to one of these graven Images? Or one of these graven Images to our God?*

*21. Have ye not known? &c.]* i. e. Have ye not known that which I tell you in the next Verse, viz. *That God sitteth upon the circle of the Earth? &c.*

*From the beginning?]* Supple, Of the World.

*From the Foundations of the Earth?]* i. e. From the time that the Foundations of the Earth were layd; that is, from the time that the World was first created.

The laying of the Foundations of the Earth are put by a Synecdoche membri, for the Creation of the World; of which he speaks Metaphorically, as of a House

which hath Foundations.

*22. It is he that sitteth upon the Circle of the Earth:]* It is God which sitteth as a King and Governor upon the Circle of the Earth.

*The Circle of the Earth:]* By the Circle of the Earth may be meant the Earth its self, which is of a round figure: Or by the Circle of the Earth may be meant the Heavens, which environ the Earth; as the circumference of a Circle doth the center thereof.

*Are as grasshoppers,]* i. e. Are as very little things in respect of him.

*That stretcheth out the Heavens:]* i. e. It is he that stretcheth out the Heavens, &c.

*23. That bringeth the Princes to nothing:]* i. e. It is he that bringeth the Princes and the great ones of the Earth to nothing. By this he intimates how easily God can destroy the King of Babylon, and his Nobles, and his Princes.

*The Judges of the Earth,]* Whom he called Princes before, he calleth Judges here; for Princes are Judges in their Dominions.

*As vanity.]* i. e. Less then nought. See Vers. 17.

*24. Yea, they shall not be planted,]* yea, they shall not be sown, yea, their stock shall not take root in the Earth: Those Princes and Judges which he spoke of in the former Verse, were such as were already in honor and in a flourishing condition, which notwithstanding he saith the Lord bringeth to nought. Here he saith, That the Lord cannot onely bring Princes and Judges, which are in honor, and in a flourishing condition, to nought: But (if he so please) he can blight those (which never were in honor) from the very womb, that they shall never flourish or attain to any honorable condition so long as they live, though they were born of honorable Parents, to honorable places.

*Yea, they shall not be planted, &c.]* Yea (if he please) they shall be as plants which shall never be planted: they shall be as seeds or kernels which shall never be sown; they shall be as stocks of trees which shall never take root in the Earth: For as Plants, which shall never be planted, must needs wither away, and by little and little become as dry sticks; and as seeds and kernels which are not sown, cannot grow up and flourish; and as a stock of a Tree (thought

(though it be set in the Earth, yet) if it takes no root, dries away and rots: So shall those Princes and Judges, whom God would not have to flourish, be in a contemptible condition from the very Cradle.

*He shall also blow upon them, and they shall wither.*] He persists still in the Metaphor of Plants, which, if they lie out of the Earth in the open air and wind, are quickly dried up, and wither.

The Prophet speaks all these glorious things of God, that the Jews may have no thoughts of God, but such as are worthy of God; and that they might not think of making God like to any Idol, or any Idol like unto him: and by the way intimates, that he is able to bring down the King and Princes of Babylon, that the Jews might not despair of their delivery.

25. *To whom then will ye liken me, or shall I be equal?*] See Notes Ver. 18.

*Saith the Holy One?*] i. e. Saith the Lord, which is the Holy One; even the Holy One of Israel.

26. *Lift up your eyes on high,*] i. e. Lift up your eyes towards Heaven.

*And behold who hath created these things,*] i. e. Behold and tell me who hath created the Stars.

By these things he means the Stars, which he speaks of, as though he pointed at them at this time.

*That bringeth out their host by number:*] q. d. Who is he which brings them out by number daily, while he makes them to arise at their determined times?

*Their host*] i. e. Them, to wit, the Stars, which are as an Host or Army, for number and order.

*By number:*] He may be said to bring out the Stars by number, because all the Stars rise not at a time, but only a certain number of them: or because they arise in their order, this first, that second, that third, &c.

*He calleth them all by their names,*] q. d. Our God knows them all, and all their names perfectly: And he calleth them all by their names to come forth, (as a Master calleth his Servants by their names,) and they come at his Call, and obey his Will.

The Call, whereby God calleth his Stars by their names, to come forth, is an effectual Call, and therefore is a sign of great power and might in God, who by calling

them to come forth, giveth them power to come forth at his Call.

*By the greatness of his might,*] Supple, Doth he do this; that is, doth he call them, and they obey.

*Not one faileth.*] i. e. Not one Star faileth to come forth (when he calls it by name) either through impotency, or disobedience, or any other cause.

Here again the Prophet speaks gloriously of the Lord, as he did ver. 21, 22, 23, 24. and he doth it for the same end as he did it there, viz. That the Jews might have no thoughts of God, but what were glorious; and that they might not liken him to an Idol, or an Idol to him; and that they might not despair of being delivered out of captivity, by their distrust of Gods power.

27. *Why sayst thou O Jacob,*] i. e. Why then dost thou say O Jacob?

*And speakest O Israel,*] Supple, Saying.

Israel is taken here for the Tribes of Judah and Benjamin; as Cap. 1. v. 3.

*My way is hid from the Lord,*] i. e. The Lord looks not upon my sad condition, but it is as hid from his eyes; he takes no notice of the troublesome way wherein I walk.

*And my judgment is passed over from him?*] Here seems to be an Hypallage in this sentence: And my judgment is passed over from him, seems to be put for He is passed over from my judgment; Supple, as he that will not cast an eye upon it, or take any notice of it, but purposely goeth away as though he would not see it.

I take judgment here for punishment, or affliction and misery, as it is taken 1 Pet. 4. 17.

This complaint is to be taken, as proceeding from the Jews, when they had layn a long time in the Babylonish captivity; and it is grounded upon that, That they thought that God was weary of delivering and doing for his people, as he had done for them and their fathers in former time: as appears by the Answer which the Prophet gives to this their Complaint in the next Verse, though it be omitted here for brevity sake.

28. *The Creator of the ends of the Earth.*] i. e. The Creator of all the Earth.

Here is a Synecdoche of the parts for the whole.

There

*There is no searching of his understanding.]* But yet there is no searching of his understanding, to tell why *your way is hid from him*, or why your judgment is passed over from him.

The Prophet doth here meet with a tacite Objection of the *Jews*; for they might say, If God did not faint, nor was weary of fighting, and pleading for us, and delivering us out of our afflictions, and of doing for us as he hath done heretofore; surely he would not suffer us to lie helpless in the depth of this our captivity so long a time. To this the Prophet answers, That if God lets them lie so long in their captivity, and hath not yet delivered them, it is not because he is faint or weary, but it is for some other reason.

The *Jews* ask, For what reason? The Prophet answers, That he knoweth not for what particular reason; for *there is no searching of Gods understanding*: yet for what reason soever it be, it is not for that that God fainteth or is weary, for God giveth power to the faint, &c.

29. *He giveth power to the faint, &c.] i. e.* He refresheth those which be faint.

This the Prophet brings as an argument, to prove, that God fainteth not: For how can he faint, which giveth power to the faint? Or, how can he be weary, which giveth strength to the weary? The Psalmist useth such a kinde of argument, *Psal. 94. 9.*

saying, *He that planted the ear, shall not be hear? and he that formed the eye, shall not he see?*

*To them that have no might.] i. e.* To them whose strength faileth through weariness.

30. *Even the youth shall faint and be weary.]* These words contain not a prediction, but a concession: *q. d.* Though even youths (which are strong and lusty by nature) faint and be weary, &c. yet, &c. Or thus; Even youths (which are strong and lusty by nature) may faint, and be weary; But they that wait upon the Lord, &c.

*And the young men shall utterly fall.] i. e.* And the young men may so fall through faintness and weariness, that they shall never rise up again.

31. *But they that wait upon the Lord shall renew their strength:] i. e.* But they that wait upon the Lord, and rely upon him, and stay his good time and leaseure, though they are weary, yet shall they gather new strength.

He tacitely adviseth the *Jews* here, to wait upon the Lord, notwithstanding the length of their captivity.

*They shall mount up with wings.] i. e.* They shall be so lusty, as that they shall mount up as it were with wings.

*As Eagles.]* Which are the strongest and highest-flying of all birds.



## ISAIAH,

## CHAP. XLI.



**K**eepe silence before me, O Islands,] The Prophet alludeth here to the manner of a Court, in which Causes are pleaded; For he brings in God pleading with those which worship Idols, concerning his Divinity, and the Divinity of Idols, that it may be known which of them is the true God, He the Lord, or Idols.

Keep silence before me,] i. e. Hold ye your peace while I plead for my self, that ye may hear what I can say for my self, and what Arguments I can bring to prove my Divinity.

These words are spoken in the person of God, as appears by the fourth Verse, though God speaks as a man, by an Ἀνθρωποπαθία.

O Islands,] i. e. O ye Inhabitants of the Islands. A Metonymy.

The Hebrews call not onely those Lands which are environed with the Seas, Islands, but those Lands also which lie by Seas and Rivers: Yea, here Islands may be taken for any Land or Country whatsoever. See Notes, Cap. 20. v. 16.

And let the people renew their strength:] q. d. And when I have said what I can for my self in my Cause, then let the people, which make and worship Idols, strengthen themselves afresh with the best arguments they have, either to refute my speech, or defend their own cause, which they have undertaken in defence of their Idols.

By that that he saith, Let them renew their strength, he intimateth a former contention, in which the Idolaters were too weak in Arguments to defend their Cause.

Let them come neer,] Supple, That they may hear me.

Then let them speak:] q. d. Then when

they have heard what I shall say, let them speak what they have to say.

Let us come neer together to judgment.] i. e. Let the people and me come neer together, that (after the pleading, and discussing, or arguing the case) our case may be judged, and sentence given thereon.

2. Who raised up the righteous man from the East,] i. e. Who rouz'd up Abraham, and made him go out of Ur of the Caldees?

By the righteous man here, is meant Abraham, whose righteousness Moses speaks of, Gen. 15. 6. & 18. 19. & 23. 16.

By the East is meant Ur of the Caldees, which was in the East, in respect of Judea. See the story, Gen. 11. 31. & cap. 12. 1.

Here the Lord begins to plead for himself, and his Divinity, against Idols and Idolaters.

Called him to his foot,] i. e. Called him to follow him, as it were, at his heels; or called him to travel and make use of his feet. See Genes. 12. 1. Josh. 24. 3. Hebr. 11. 8. how God called Abraham to follow him.

Gave the Nations before him,] i. e. Subdued the Nations before him.

And made him rule over Kings:] i. e. And gave him victory over Kings.

Because that Conquerors do for the most part rule over those whom they conquer, and lord it over them; therefore to rule over Kings, is put here for to conquer Kings: And yet the posterity, at least of Abraham, did not onely conquer Kings, but also rule over them.

And that which is here spoken, may be understood not onely of Abraham in his own person, but of Abraham in his posterity: For being that Abrahams children were in his loyns when God called him, God may be said to call them also; as they are

are also said, for the same reason, to pay Tythes to Melchisedec, Hebr. 7. 9, 10. See more Vers. 9.

The Kings over which God gave Abraham the victory in his person, were Chedorlaomer King of Elam, Tidal King of Nations, Amraphel King of Shinar, and Arioch King of Ellasar, whom Abraham subdued, Gen. 14. 15. And the Nations here meant, were those Nations which served under those Kings, in that expedition which they undertook against the King of Sodom and others, and whom Abraham overthrew with their Kings, Gen. 14. 2.

But note, that the victory which is here said to be given to Abraham over Kings and Nations, may not be understood onely of that victory which God gave to Abraham in person, but of those victories also which God gave to Abrahams children, as to Moses, Joshua, and other Israelites: and that which God gave to them, he was said to give to Abraham, as he is said to have given the Land of Canaan to Abraham, Gen. 13. 15. which yet he gave not to Abraham, but to Abrahams seed: But therefore he was said to have given it to Abraham, because he gave it to Abrahams seed, then being in the loyns of Abraham. Now to Abraham, that is, to Abrahams children, God gave many victories, as victory over the Egyptians, and over the Amalekites, and Moabites, and Ammonites, and the Canaanites, and the Philistines, and other Kings and Nations which they conquered and ruled over.

He gave them as the dust to his Sword, and as driven stubble to his Bow.] q. d. Who made those Nations and Kings to scatter themselves, and fly before the Sword, and before the Bow of the Righteous man, as the dust and the stubble which are scattered and fly before the wind.

A prepositive Pronoun is put here for an Interrogative, He for Who.

He mentioneth the Sword and the Bow, because they were the warlike weapons then in use: Gen. 48. 22. Psal. 44. 3, 6.

3. He pursued them,] i. e. The Righteous man, even Abraham, pursued them.

And passed safely, even by the way that he had not gone with his feet.] i. e. And he passed safely, as he pursued them, even by a way which he never passed in his life before, because God was his guide.

4. Who hath done it,] q. d. Who hath

raised the Righteous man from the East, &c. and gave him such victories as these are?

Calling the generations from the beginning? ] q. d. And who hath not onely done this, that is, raised the righteous man from the East, and given him these victories; but also hath called the generations from the beginning? For he that did the one, did the other also.

Calling the generations from the beginning? ] i. e. Ruling, and having ruled and bore sway over all people, from the beginning of the World hitherto.

By generations he means men which are generated, or begotten of men, by a Metonymy: Or, by the generations he meaneth the men of all generations, that is, of all ages.

By calling he meaneth ruling, or bearing sway over: For they which bear good sway, and have good command over their Servants, if they call them, their Servants come. See the same words used in the same sence, Cap. 40. 26. and Psal. 147. 4. And calling, though it be of the present tense, yet, by a Syllepsis, includes the preterperfect tense also.

I the Lord,] Here he gives an answer to the foregoing questions.

The first,] God is called the First, because he was before all things; and all things which are, proceed from him as their first and original Cause.

And with the last,] God calls himself not onely the First, but also with the Last: Because he was, and is, and will be with all things from the first to the last; as the Cause is with the Effect, making them, preserving them, and governing them.

I am He.] Supple, Which have done this.

5. The Isles saw it, and feared;] i. e. The Inhabitants of the Islands saw what I the Lord did for Abraham, and the victories which I gave him and his children, and feared.

What is meant by Isles or Islands, see Vers. 1.

We do not read, that the Inhabitants of the Isles feared, when they understood of the victory which Abraham had over Chedorlaomer, and Tidal, and the other Kings, and the people which were with them, though likely it is they did fear; and all that happened then, is not recorded: But

we read that they feared when they heard of the victory which *Moses* had over the *Egyptians*, *Exod.* 15. 15. and when they heard of the victories which the *Israelites* had over the *Amorites*, *Josh.* 2. 9, 10, &c.

*The ends of the Earth*] i. e. They which dwelt in the ends of the Earth.

By those which dwell in the ends of the Earth, he meaneth those which dwelt a far off, by an *Hyperbole*.

*D ex neer,*] *Supple*, One to another.

*And came.*] *Supple*, Together, or to one place.

6. *They helped every one his Neighbor,*] i. e. Every one helped his Neighbor, with counsel and with ayd, against *Abraham* and his posterity, as every one was most in danger.

Though we read not, that the people helped one another, and combined against *Abraham's* person, yet we read that they did help one another, and combine themselves against *Abraham's* children, as *Josh.* 10. v. 3, 5, 33, &c. And they might have combined also against *Abraham* himself, though we read not of it.

*Be of good courage.*] They encouraged one another with this, That they would make them gods, which should defend them hereafter from *Abraham* and his posterity; and which should give them the victory over him and them: For so fit were those Heathen Idolaters, that though they burnt one part of a tree in the fire, yet with the residue they would make themselves a god, even a graven Image, and fall down unto it, and worship it, and pray unto it, and say, *Deliver us, for thou art our God*: *Cap.* 44. 17.

7. *So the Carpenter encouraged the Goldsmith,*] *Supple*, To joyn with him to make a graven Image, which might defend them from their Enemies, and give them the victory over them.

Note here, that the carpenter did first make the Image out of wood, then the goldsmith overlayd it with thin plates of gold.

*And he that smooteth with the hammer,*] *Supple*, Encouraged him that smote the anvil.

By him that smooteth with the hammer, understand the goldsmith, which, with him that smiteth the anvil, beats out thick wedges of gold into thin plates; or rather, which smooteth the plates with a

smaller hammer, as the other beats them out with a greater.

*It is ready for the fodering:*] i. e. The work is almost ready for the fodering.

They were wont to foder the plates of gold together when they had fitted them; and this was one of the last works. Now the neerer the work-man is to the finishing of the work, the harder he will work to finish it: so that by this also might he that smooteth with the hammer encourage him that smiteth on the Anvil.

*And he fastened it with nails, that it should not be moved.*] q. d. And so when he had finished the Image, he fastened it to the wall with nails, that it should not fall down: And then they all worshipped it, saying, *Thou art our God, defend us from Abraham and his house, and give us always the victory over them.*

All of this, which is not expressed in the Text, is yet to be understood by a *Syllepsis*, as appeareth by that which followeth.

8. *But thou O Israel art my servant,*] q. d. The people therefore worship Idols, and serve them; But thou O Israel art my servant, and dost worship me.

By *Israel* is meant the Jews, the people of *Israel*, per *Metonymiam Efficientis*.

*Jacob,*] q. d. Thou *Jacob* I say, &c.

*Jacob* is taken here for the sons of *Jacob*, who was also called *Israel*, *Gen.* 32.

28. per *Metonymiam Efficientis*.

*Whom I have chosen,*] The Lord chose the children of *Israel* to be his peculiar people, because he loved their fathers: *Deut.* 4. 37.

*The seed of Abraham my friend.*] i. e. The children of *Abraham* my friend.

*Seed* is put here for children, per *Metonymiam Materie*.

It was a great honor for *Abraham* to be called the friend of God, as he is here called, as appears *1 Chron.* 20. 7. *Jam.* 2. 23.

9. *Thou whom I have taken from the ends of the Earth,*] i. e. Thou whom I have taken from *Ur* of the *Caldees*, which is a great way hence, and brought hither.

By the ends of the Earth he meaneth a Country a great way off, such as *Ur* of the *Caldees* was, in respect of *Judea*.

The Lord is said to have taken the people of *Israel* from *Ur* of the *Caldees*, because he took *Abraham* from thence, in whose loyns they were when he took him:

So



So *Levi* was said to pay Tythes to *Melchisedec*, because he was in *Abraham's* loyns when *Abraham* payd Tythes to *Melchisedec*, Heb. 7. 9, 10.

And called thee from the chief men thereof;] Understand this of the honorable men of *Caldea*, of whom *Abraham* was one, whom God separated from the rest, and his off-spring in him, and brought them to *Canaan*, which he gave them for an inheritance.

I have chosen thee,] *Supple*, To serve before me, or to be a peculiar people to my self.

And not cast thee away.] i. e. And I have not disregarded thee, as men do those things which they cast away, and as I have disregarded and rejected other Nations.

This is an *Hebrew* manner of repetition.

10. Fear not thou:] q. d. Therefore though all the Nations which are about thee hate thee, and make them gods, and pray to them to curse thee, and joyn together against thee, yet Fear not thou.

I will uphold thee] i. e. I will preserve thee in the midst of all dangers, that they overwhelm thee not.

This seems to be a *Metaphor* from a man which is upheld in the midst of deep waters, that he sinks not, and so be drowned: Or from an old man, who is upheld by the hand or arm of a younger man, as he walks in rugged ways, that he falls not.

With the right hand of my Righteousness.] i. e. With the right hand of my goodness.

He puts a *Substantive* of the *Genitive* case here for an *Adjective*.

Note here, that the *Righteousness* of God doth very often signifie in Scripture the goodness of God, as *Psal.* 22. 31. &c. And he saith, that he will uphold him with the right hand of his Righteousness, or Goodness, because he would so uphold him, as that he should see the goodness of the Lord towards him, in his preservation: Or he saith, He will uphold him with the right hand of his Righteousness, because he would uphold him with his right hand according to some Promise made to him; for there is a Righteousness which consisteth in performance of promises.

11. Shall be ashamed and confounded:] i. e. They shall be overthrown.

Because they which are confident of a victory, when they are overcome in battel, are ashamed and confounded, hence he puts to be ashamed and confounded for to be overcome.

They shall be as nothing.] i. e. They shall be as a thing of nought; or, they shall be brought to nothing.

12. Thou shalt seek them, &c.] i. e. If thou dost seek after them, thou shalt not finde them, &c.

And shalt not finde them,] i. e. Thou shalt not finde them; for they shall be destroyed before thou knowest what is become of them.

Them that contended with thee.] i. e. Them which were thine adversaries, and practised enmity against thee.

This phrase is *Metaphorical*, taken from Courts, where Adversary pleadeth against Adversary, and contendeth with him in words.

13. Will hold thy right hand.] i. e. Will be thy companion in the midst of thy danger, and go hand in hand with thee: and he is safe which hath such a companion, and walks hand in hand with such a one. Or else this phrase is taken from a *saiber*, which, when any danger is nigh, layeth hold on his childe's hand, that he may keep him, and carry him out of the danger safe.

14. Thou worm Jacob,] i. e. Thou my people, the sons of Jacob, whom the Nations tread upon, as a man treadeth upon a worm.

And ye men of Israel:] i. e. And ye men which are the children of Israel.

And thy Redeemer.] i. e. Which hath delivered thee, and will deliver thee out of all thy troubles.

And seems to be redundant here.

15. Behold, I will make thee a new sharp threshing instrument that hath teeth:] i. e. I will make thee, as a new sharp threshing instrument that hath teeth.

The Note of similitude is here left to be understood.

What kinde of instrument this was, being now out of use, cannot be so easily known: onely thus much we know, that it was very effectual for quick and clean threshing of Corn.

Thou shalt thresh the Mountains,] i. e. Thou shalt beat the mighty men and people of the Earth, that either oppress thee,

or wage war against thee, into pieces.

By the *mountains* he meaneth the *great men* and *powerful people* of the *Earth*, which were exalted above others, as the *kills* are exalted above the *valleys*: and in special, the *Babylonians*, who evil-entreated the *Jews* at the time here spoken of.

God may be said to make his servants as a *new sharp threshing instrument* that bath teeth: And they may be said to *thresh the mountains*, either because they themselves should subdue their *Enemies*, and kill them with their own hands; or because God would subdue them under them, and destroy them for their sakes. And so did God make the *Jews* a *threshing instrument* to thresh the *Babylonians*, because he did destroy the *Babylonians* for their sakes.

And shalt make the hills as chaff.] i. e. Thou shalt beat the powerful Nations, that rise up against thee, as small as chaff.

16. Thou shalt fan them,] i. e. When thou hast beaten them as small as chaff, thou shalt fan them, &c.

And the wind shall carry them away,] Supple, As chaff.

And the whirlwind shall scatter them:] Supple, As chaff.

By all this *Allegorical Metaphor*, and the parts thereof, is meant onely this, That they shall destroy their *Enemies*; or, That God shall destroy their *Enemies*, upon their prayers, for their sakes.

And thou shalt rejoyce in the Lord,] Supple, As in thy Saviour and Redeemer, which saveth thee from thine *Enemies*, and subdueth them under thy feet.

And glory in the Holy One of Israel.] Supple, As in him who hath fought for thee, and done great things for thee.

The meaning is, That God should do such great things for them, as that they should rejoyce, because of them, and glory in him.

17. When the poor and needy seek water,] By the *poor* and *needy* may be meant the *Jews* in general, who were at this time *poor* and *needy*, as being captive in *Babylon*.

And there is none,] i. e. And there is no water to be had to quench their thirst.

I the Lord will hear them.] i. e. If they call unto me for water, I the Lord will hear them, and give them water in every place to quench their thirst with.

18. I will open rivers in high places:] i. e.

I will open the high mountains, and the high rocks, and make rivers of waters to flow out thence, for them to drink of.

I will make the wilderness a pool of water.] i. e. I will make pools of water in the dry wilderness, for them to quench their thirst at.

19. I will plant in the wilderness the Cedar, and the Skittab-tree:] q. d. If they travel in the wilderness, and are scorched there with the heat of the Sun, and have no shade to fly to, to refresh them, I will plant in the wilderness the Cedar and the Skittab-tree, &c. and many other trees, and they shall presently spring up, and give a shade, for them to fly to, and to refresh themselves.

He alludeth here to their passage through the wilderness, from *Babylon* to *Judea*.

As nothing is more welcome then water to him which is extreame dry; so is there nothing more welcome to him which travellet in the hot parching wilderness, when he is even burnt up with the beams of the Sun, then a cool shady place; as appears *Cap. 25. 4. & 32. 2.* That therefore which is signified by this, That the Lord will give water to the poor and needy when he is thirsty, and will cause the trees to spring up in the wilderness to yield them a shade, when they are even burned up with the heat of the Sun, is this, That he will relieve them in all their distresses.

20. That they may see and know,] i. e. That all may see and know, as well other people, as the people of the Lord.

And understand together,] i. e. And understand all of them. See *Cap. 1. v. 28.*

That the hand of the Lord hath done this,] i. e. That it is the Lord which hath done this for his people, and thus relieved them when they were in distress.

Hath created it.] This is a repetition of the former words.

Note, that when the Scripture speaketh of any wonderful work which the Lord hath done, it usually saith, that the Lord hath created it.

Here endeth that speech which the Lord made in the maintenance of his Cause, and of his Divinity, against Idolaters.

But Idolaters might say against the latter part of the Lords speech, from *vers. 8.* hitherto, That they can say as much for their Idol-gods, as the God of Israel hath said

said for himself: for they can say, That their gods will do great things for them, if to say so would argue them to be gods indeed.

*Ans.* What the Lord said there, were not bare words; but what he said, he intended to perform in the presence of all the World: and he did perform it soon after, when he delivered his people the Jews out of the Babylonian captivity, and distressed the Babylonians, and took the Empire from them, and subdued them by Cyrus, and brought his own people from Babylon to Judea through the wilderness and the desarts, and so provided for them, as that they wanted nothing in all their way: and therefore the Lords saying and doing accordingly, did argue him to be God indeed: And if Idolaters could have said so much of their Idols, and their Idols could have performed it, the Lord himself would have said, that they were gods, v. 23.

21. *Produce your cause, saith the Lord,*] When the Lord had made an end of his speech, he calls to the Idolaters to open their Cause, and to plead it as well as they can.

*Bring forth your strong reasons.*] *Supple,* To prove that your Idols are gods, and that you do well in serving them.

22. *Let them bring them forth,*] i. e. Let the Idols themselves bring forth their strong reasons to prove their own divinity.

Here is a Relative without an Antecedent, which Antecedent might easily be understood, because the Lord did as it were point at the Idols, when he said, *Let them bring them forth.*

He would have the Idols plead for themselves, because if they were gods, they could better plead for themselves, then men could plead for them: and that Idolaters might not say, when they were overcome, that they were overcome by their own weakness, (as not being able to plead with the God of Israel,) not by the weakness of their cause, which their gods were better able to maintain, then they were.

*And shew us what shall happen:*] i. e. And let them shew us what things shall come to pass hereafter. He speaks here of things to come in general, whether they are to come to pass within a short time, or whether there will be a long time before they come to pass.

*Let them shew the former things,*] By the former things he means those things which are before others in order of event and execution; that is, those things which will come to pass first before other things, and so are like to come to pass within a short time.

*And know the latter end of them,*] i. e. And know the event of them, whether the event be answerable to what they foretold of them, or no.

*Or declare us things for to come.*] Or let them declare to us, and shew us things for to come; *Supple,* a great while hence.

23. *Shew us things that are to come hereafter,*] *Supple,* Whether they are such things as are to come to pass within a short time; or whether they are such, as that it will be a long time before they come to pass: Shew us any things which are to come to pass hereafter, as I have done, *vers.* 11, 12, 13, &c.

He useth here an *Apostrophe*, and speaks to the Idols in the second person, of whom he spoke in the third just before.

*That we may know that ye are gods:*] *Testimonium divinitatis est veritas divinationis,* saith *Tertullian*, *Apolog.* cap. 20. The truth of divination, or foretelling things to come, is a testimony or sign of the divinity of him which foretellet it. For indeed none can originally foretell things to come (I mean things contingent) but God onely.

But cannot Devils foretell what they intend themselves to do? and are not those things contingent?

*Ans.* They cannot certainly and infallibly foretell, that that shall come to pass, which they intend themselves to do, because they may not be able to perform what they intend, for God may hinder their intentions: So that originally God onely can certainly and infallibly foretell of things to come, and they who are instructed by him secondarily.

*Yea, do goods,*] *Supple,* To your servants which worship and serve you, as I have often done to my servants the Israelites which serve me, (whom I redeemed once out of Egypt,) and as I have said I will do to them, v. 17, 18, 19.

*Or do evil,*] *Supple,* To those which are Enemies to them which serve you, as I have done to Pharaoh and others, which have been Enemies to the Israelites who serve



serve me; and as I have said I will do to those which oppress my people, *Verf. 15, 16.*

*That we may be dismayed,*] Indeed it would be a cause of wonder, and amazement, and astonishment, to see Idols, which are but wood and stone, do such things as these are.

*And behold it together.*] *i. e.* And behold it all of us. See *Cap. i. v. 28.*

Such things as these are, would draw the eyes of all to behold them.

*24. Behold, ye are of nothing,*] *i. e.* Behold, ye are base things, and things of no worth.

We must here conceive, that when the *Holy One of Israel* called upon the Idols to produce the best Arguments they had to maintain and prove their divinity, that they had nothing to say for themselves, but stood mute; whereupon the Lord insults here over them, as a Conqueror over them whom he hath conquered, saying, *Behold, ye are of nothing, &c.*

*And your work of nought:*] *i. e.* And ye, which are the work of foolish men, are of nought.

This is a repetition of the former sentence: and the word *work* is taken here *passively*, not for the *work* which the Idols do, but for the *work* which they are; for they are the work of the Crafts-man.

Yet some take the word [*work*] here *Actively*; and they are of two sorts: for the first take it of *the work of the Idol*, and make the meaning of this place to be this; *q. d. Your work is nothing*, that is, *ye are not able to do any thing*: for though ye have hands, yet ye cannot handle, and though ye have feet, yet ye cannot walk, and though ye have tongues, yet ye cannot speak. The *second* take it of *the work of the Idolater done to the Idol*, that is, of the worship and service which Idolaters give to the Idols, putting *work* in general for *worship* and *service* in particular, by a *Synecdoche*: And the worship and service which they give to Idols may be called *the Idols work*, as the worship and service of God is called *Gods worship and service*: And this *work*, that is, this worship and service which is given to Idols, may be said to be of nought, because it is vain and idle, and profiteth not.

*Abomination is he*] *i. e.* Abominable is he.

He puts an *Abstract* for a *Concrete*, by a *Metonymy*.

*That chooseth you.*] *Supple*, To be his gods.

*25. I have raised one up from the North, and he shall come:*] The Lord speaks this after an insulting manner, as before, to shew that He can do what the Idols of the Heathen cannot.

*I have raised up*] *i. e.* I will raise up.

He puts a *preterperfect tense* here for a *future*, to shew that what he saith shall come to pass, as surely as if it were already done.

*One from the North,*] He meaneth *Cyrus*, whom the Lord raised up, that he might wage war against the *Babylonians*, and overcome them, and to free the *Jews* from the captivity in which they were in under them, &c.

*And he shall come:*] *Supple*, At my call.

*From the rising of the Sun shall he call upon my Name;*] *i. e.* He shall call upon me from the East; *Supple*, To know what my will and pleasure is for him to do. The Name of God is put here *שׁוֹמֵר*, for God himself, as *Cap. 30. 27.* And the Prophet alludeth here to the manner of good servants, who when they would have something to do, call upon their Master to know what work he hath for them to do.

Note here, that we must not think, by reason of this, that *Cyrus* did enquire of God, while he was in the East, what work it would please the Lord to employ him in, for *Cyrus* knew not God, *cap. 45. 5.* But this is only that which is meant by this place, That *Cyrus* should do the will and pleasure of God, as truly and as fully as if he had asked the Lord what his will and pleasure was: For this speech is only an allusion to what good servants do.

*And he shall come upon Princes, &c.*] *i. e.* And he shall come from thence, that is, from the East, by my direction, and tread upon Princes.

A question will be here asked, How God raised *Cyrus* out of the North, and how he is said to come from the East or *Sun-rising*? For are the North and the East all one?

*Ans.* *Cyrus* was a *Mede* by his Mothers side, for his Mother was *Mandane*, Daughter of *Astyages* King of the *Medes*; And he was a *Persian* by his Fathers side, for he was

was the son of *Cambyfes*, King of the *Persians*; and he succeeded his Grandfather in the Kingdom of the *Medes*, and his Father in the Kingdom of the *Persians*; and both out of *Media* and *Persia* did he raise Soldiers when he warred against *Babylon*. As therefore he was a *Mede*, and King of *Media*, and raised men out of *Media* when he came against *Babylon*, he may be said to come out of the *North*, for *Media* lay *North* both of *Judea* and *Babylon*: And as he was a *Persian*, and King of *Persia*, and levied men out of *Persia* when he came against *Babylon*, he may be said to have come out of the *East*, as from the *Sun-rising*; for *Persia* lies *East* both of *Babylon* and *Judea*.

And he shall come upon Princes, as upon mortar,] i. e. And he shall come and tread upon Princes, as men tread and stamp upon mortar.

By these Princes he meaneth more especially the King of *Babylon*, and the Kings and Princes which were subject unto him, and served him.

And as the Potter treadeth clay.] *Supple*, So shall he tread upon them.

The Prophet seemeth to allude to the manner of ancient Conquerors, who were wont to tread upon the necks of them whom they conquered. See *Joshua*, cap. 10. v. 24, 25.

Observe here, that God doth clearer and clearer explain the manner how he would restore the *Jews* out of the *Babylonish* captivity.

26. Who hath declared from the beginning,] q. d. Who, or which of all the Idols, or of all the gods of the Heathen, hath declared this heretofore, or before it cometh to pass?

From the beginning,] *From the beginning* being put absolutely, signifieth, *From the Beginning of the World*, in the *Grammatical* fence: but, by a *Rhetorical Hyperbole*, it signifieth any antecedent or foregoing time, and signifieth here *Heretofore*.

That we may know?] *Supple*, That he is righteous: (as it followeth in the next sentence.)

And before times] i. e. And heretofore, or before the time that it cometh to pass: q. d. And who hath told of this before it cometh to pass?

That we may say, that he is righteous?] i. e. That we may confess that he is righte-

ous, and pronounce in judgment, that he hath justly assumed to himself the Name of God.

The word [*righteous*] in this place is a *Law-term*, and signifieth such a one as hath the best in a Controversie, or Suit of Law.

Yea, there is none that sheweth,] i. e. Verily there is none among you all, O ye Idols of the Heathen, which sheweth the thing that I say shall come to pass.

Yea, there is none that declareth,] This is a repetition of the former sentence.

Yea, there is none that heareth your words.] i. e. Yea, ye are all mute, so that no man can hear you speak a word concerning the Deliverance of the *Jews*, which yet I have foretold: yea, no man can hear you speak any one word at all.

27. The first shall say to Sion, &c.] q. d. The Lord shall say to *Sion* by his messenger.

The Lord speaks here of himself in the third person, and calls himself the *First*, as he doth also *vers. 4.* the Notes whereof read. Yet by the *first* may be meant the first messenger that cometh from *Babylon* to *Judea*: q. d. The first messenger that cometh from *Babylon* to *Judea*, shall say to *Sion*, &c. So that by this is shewed, that the *Jews* should speedily be delivered out of their captivity. He still insulteth over the Heathen Idols.

*Sion*,] *Sion* was part of *Jerusalem*, and is here put for the whole City: And here he speaks to it, as to a woman, yea a mother, by a *Prosopopeia*.

Behold, behold them,] i. e. Behold, behold the *Jews* thy children, which are scattered all abroad in the Land of their captivity, gather themselves together, and come to thee. See *Cap. 49. vers. 18.*

He puts a *Relative* here without an *Antecedent*, *ἰσχυρῶς*.

And I will give to Jerusalem one that bringeth good tidings.] For I the Lord will send to *Jerusalem* a messenger that shall bring good tidings, to wit, that her children the *Jews* are delivered out of the captivity in which the *Babylonians* held them, and that they are upon their return to their own own Land again.

And, is put here for *For*.

28. For I beheld, and there was no man,] Between this and the former Verse, we must

must understand these, or the like words, as spoken by God, giving sentence in the Cause between himself and the Idols of the Heathen; viz. *I therefore am God alone; for as for the Idols of the Nations they are no gods: q. d. I therefore am God alone; for as for the Idols of the Nations, they are no gods: For I beheld, and there was no man, even among them; and there was no Counsellor, that when I asked of them, could answer, &c.*

*I beheld, and there was no man,] i. e. I beheld the Idols of the Nations, and there was none, viz. that could answer a word.*

*There was no man,] i. e. And there was not any one of all the Idols.*

The word [*man*] as it is taken here, signifieth no more than *any*.

*Even amongst them;] i. e. Even amongst those Idols.*

This Chapter speaketh of the Idols of the Nations, as though they were assembled together in a *Court*, to maintain their Divinity against the Lord: And here the Lord doth as it were point at *them*, being so assembled, when he saith, *I beheld, even amongst them.*

*And there was no Counsellor,] i. e. And there was no Counsellor amongst them all.*

He calls an *Idol* a *Counsellor*: And *Idols* might be called *Counsellors*, either because *Idolaters* did call them their *Counsellors*, or because they did seek to them for *counsel*, though their *Idols* were mute, and could not answer them: yet there were many *Idols* of the Heathen which did answer when their *counsel* was asked, and yet not *they*, but the *Devils*, and *evil spirits* which

were in them: for *Devils* and *evil spirits* did sometimes lurk in the *Idols*, to keep men the faster to *Idolatry*: And therefore it is, that what the *Gentiles* did sacrifice to *Idols*, they sacrificed to *Devils*, Deut. 32. 17. Psal. 106. 36, 37. 1 Cor. 10. 20, 21. For these Reasons, I say, might *Idols* be called *Counsellors*: yet I conceive that there is a more peculiar Reason why *Idols* may be called *Counsellors* here, to wit, because they took *counsel* together at this time, how they might defend their Divinity against the Holy One of *Israel*, who denied it. See Cap. 45. 21. He calls them therefore *Counsellors* here by a *Sarcasm*.

*That when I asked of them,] Supple,* Whether they had foretold, or could from their own selves foretell, what I had foretold concerning the Restauration of the *Jews*.

29. *They are all vanity,] i. e. All the Idols of the Nations are vain things, and things of nought.*

*Vanity* is put here for *vain*: an *Abstract* for a *Concrete*.

*Their works are nothing:] See v. 24.*

*Their molten images] i. e. The molten Images which the Nations worship.*

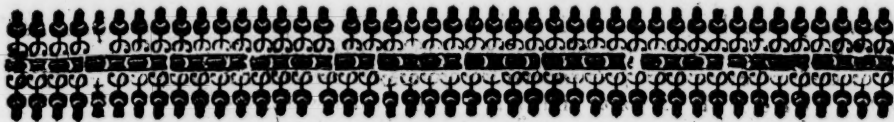
The Lord seems to have pointed at the *Idolaters* which were then in *Court*, in the sight of all, when he said, *Their molten Images, &c.* And to make this sudden turn or *Apostrophe* to them, from the *Idols*.

*Are wind] i. e. Are vain empty things.*

*And confusion.] i. e. And a mass or chaos of Confusion, mishapen things, &c.*

He puts *confusion* here for that in which there is a confusion of things, by a *Metonymy*.





# ISAIAH.

## CHAP. XLII.



*Behold my servant, &c.] By the servant of God is here meant Isaiah himself.*

But though in the first sence *Isaiah* be here meant, yet in the second and more sublime sence, this is to be understood of *Christ* (of whom *Isaiah* was here a figure) *Matth. 12. 18.* For as *Isaiah* brought good tydings to the *Jews* of their Redemption from the temporal Captivity, which they suffered under the *Babylonians*; So did *Christ* bring good tydings of mans Redemption from the spiritual Captivity, which they endured under Sin and Satan, &c.

*Whom I uphold,] i. e. Whom I will preferre in the work in which I employ him.*

He puts a present for a future tense; and useth a Metaphor, of which see *cap. 41. vers. 10.*

*Mine Eleſt] i. e. Him whom I have made choyce of to do my busineſs.*

*In whom my Soul delighteth:] i. e. Whom I love, and who is dear to me.*

He speaks here of God, as of a man, *Anthropomorphos*; and puts the *Soul* for the whole man, by a *Synecdoche*.

*I have put my spirit upon him,] i. e. I have furnished him with gifts fit for the work to which I have called him.*

By *Spirit* is meant *Metonymicè* the gift of *Gods Spirit*.

*He shall bring forth judgment to the Gentiles.] i. e. He shall denounce my judgments against the Babylonians for holding my people captive.*

When he saith, *He shall bring forth*, he alludes to a man which is an *householder*, which brings forth what is needful, out of his treasure or store-house, for his servants. See *Matt. 13. 52.*

*2. He shall not cry,] i. e. He shall not be clamorous, and full of noise and cry: q. d. He shall do what I command him; without passion, or bitterness of spirit.*

*Nor lift up,] Supple, His voyce in passion or anger.*

*Nor cause his voyce to be heard in the streets.] i. e. He shall not be of that violence of spirit, as they are of, who when they are angry, speak so loud, as that they are heard abroad in the streets, by those which pass by the doors, or windows of the house.*

*3. A bruised reed shall he not break, and the smoking flax shall he not quench:] i. e. He shall not be grievous or heavy to any, but meek and gentle to all.*

As for these phrases, they are *Proverbial* and *Metaphorical*, taken from a man who treads so lightly, as that if he should tread upon a bruised reed, yet he would not break it; or if he should tread upon the wick of a candle with his foot, which is almost extinguished, yet he would not quite put it out.

*Smoking flax.] By flax is meant the wick of a candle, which was wont to be made of flax, per Metonymiam Materiae: And that he calls smoking flax, which rather smokes then burns: and though there is no flame or fire in it, yet the smoke doth give some resemblance of a flame, and makes it more easily to receive a flame, then if it were quite cold, and smoked not.*

*He shall bring forth judgment unto truth.] i. e. He shall denounce my judgments in truth, that is, truly and faithfully, without any mixture of his own passions.*

*Unto truth.] Some render the Original here In truth; others render it unto truth, and say that it signifieth as much as in truth: But though there be some difference in the rendering, I finde no difference in the sence.*

He may be said to bring forth judgment unto truth, that therefore brings it forth, that judgment and truth may meet together; or that he may joyn judgment with truth: And then do judgment and truth meet, and then are they joyned together, when judgment is denounced or delivered truly and faithfully.

4. *He shall not fail, nor be discouraged,*] *q.d.* But though he be not furious and violent in execution of his office, yet he shall not be timorous and want courage; for he shall not fail in doing his office, through fear; nor be therein discouraged, till he shall have made known Gods judgments in the Earth.

*Till he have set judgment in the Earth:*] *i.e.* Till he hath made known the judgments which God threateneth to the men which dwell on the Earth.

These judgments were especially denounced against the Babylonians.

Some think that the Prophet alludes here to the setting of a King or Queen on their Throne, when he speaks of setting judgment in the Earth. See the like phrase, *Cap. 7. 6.*

*And the Isles shall wait for his Law.*] *q.d.* And when he hath made known my judgments, the inhabitants of the Isles shall look for the fulfilling and accomplishment of these my judgments; In such credit shall my servant be.

By Isles the Hebrews mean, not onely those places which are environed with the Sea, but those also which are neer to the Sea, and to great Rivers and Waters; as was said *cap. 41. v. 1.* Yea, every particular Land may be called an Isle, as we shewed *cap. 20. 6.* But by Isles here, are meant, not the Isles themselves, but the inhabitants of the Isles, by a Metonymy.

*His Law.*] The word Law is sometimes taken in a large sence, for any Word of God whatsoever: (See Notes, *cap. 1. 10.*) And here it is taken, first, for the judgments of God denounced; then (by a Metonymy) for the fulfilling or accomplishment of those judgments.

This testimony, from the beginning of the Chapter hitherto, the Lord gave of the Prophet, that his words might finde the better entertainment with them that should hear him while he lived, or read his Writings after his death.

5. *Thus saith the Lord,*] Thus say I the

Lord, *Supple,* To my servant *Isaiah.*

The Lord speaketh here of himself in the third person.

*And stretched them out,*] *Supple,* Like the curtains of a Tent or Tabernacle to dwell in. See *cap. 40. v. 22.*

*He that spreadeth forth the Earth, and that which cometh out of it:*] *i.e.* I that made the Earth, and all things that spring out of it.

The Prophet alludeth here to the spreading forth of a sheet, or some other cloth, or to the spreading forth of a garment, which was folded up before: see *Heb. 1. 12.* And he alludeth to this (while he speaketh of Gods making the Earth, and all that cometh out thereof,) Because when God made the Earth, and that which cometh out thereof, he made them *quanta*, that is, he gave them quantity and extension, so soon as ever he gave them their substantial Being.

*And spirit to them that walk therein.*] *i.e.* And Breath to every living creature.

*Spirit* is taken here for *Breath.*

*Therein.*] *i.e.* Thereon.

The Lord doth here magnifie his power, First, That he might the more encourage his Prophet in the execution of that business on which he sets him. Secondly, That all men may be the better perswaded of the event of what he foretels. Thirdly, That he might shew himself to be greater then the gods of the Heathen who worshipped Idols.

6. *I like Lord have called thee*] *i.e.* I the Lord have called thee, O *Isaiah* my servant, to do the work which I have appointed for thee to do.

*In righteousness,*] *i.e.* In good-will towards thee; or in that wise, that thou shalt see my goodness towards thee, whilest thou art doing that work to which I have called thee.

*Righteousness* is put here for *goodness*, as it is also *cap. 41. 10.*

*I will hold thine hand,*] *i.e.* I will preserve thee: *Supple,* Until thou hast done all my work.

Concerning the reason of this phrase, see *cap. 41. 10.*

*And give thee for a Covenant of the people,*] These words must needs be figuratively, that is, Metonymically understood. The meaning therefore of these words is this: *q.d.* I will give thee to be a Remembrancer of my people the Jews, that thou mayst

mayst put them in minde of the Covenant which they & their fathers made with me, and they have broken : and to be a means to them to renew their Covenant again.

For a light of the Gentiles :] i. e. And for a light to the Gentiles.

To, And, is here to be understood.

Isaiah was a light to the Gentiles, in that he shewed them the vanity of the Idols which they worshipped ; and taught them, that there was but one God, who created Heaven and Earth : And this he doth in many places of this Book of his Prophecy.

7. To open the blinde eyes,] i. e. To instruct those which are ignorant, yea very ignorant ; ignorant of the Vanity of Idols, and ignorant of the Unity of the Godhead, &c.

By eyes he meaneth the eyes of the understanding, which are blinde through ignorance.

Note, that these words, To open the blind eyes, relate to those words which went immediately before, viz. For a light to the Gentiles.

To bring out the prisoners from the prison, and them that sit in darknes out of the prison house.] i. e. And to bring my people the Jews, which are in captivity in Babylon, out of that their captivity.

To, And, is here to be understood.

Note, that these words, To bring the prisoners from the prisons, and them that sit in darknes out of the prison house, relate to those words of the sixth Verse, I will give thee for a Covenant of the people.

The Prophet speaks here of the captivity of the Jews, as of an Imprisonment, and compares the Land of their captivity to a prison ; both because they could no more get out thence, then a prisoner can get out of a prison : as also, because it was as irksome to them, as a prison is to a prisoner. Yea, it may be that many of them were shut up in houses, and there kept to hard work, as in prisons.

The Prophet is therefore said to bring the prisoners out of prison, that is, the Jews out of their captivity, because he did by his admonitions bring the Jews to think of the Covenant which they had broken, and the sins which they had committed, and bewail them, and amend their lives, and renew their Covenant with God, which moved God to free them,

and deliver them out of captivity, and bring them to their own Land again.

But you will say, that Isaiah was dead before the Jews were carryed captive into Babylon, which was a long time before their delivery thence ; How then could he so admonish them, as that they should repent them of their sins, and amend their lives, and renew their Covenant with God, by his Admonitions, and so move God to deliver them ?

Ans. Though Isaiah were dead, yet might he be said to admonish them, because of his Writings, which he directed to them by a Prophetique Spirit. So Moses, though he was dead many years before, was said to command the Jews which lived in our Saviours time, Mark 10. 3. And so the Jews called themselves Moses's Disciples, Joh. 9. 28.

And them that sit in darknes out of the prison house.] Though darknes be oftentimes put figuratively, for misery and affliction ; yet I conceive that the Prophet alludeth here to prisons which use to be dark, having but few windows, and those small ones too, that the walls of the prison might be the stronger ; and especially to Dungeons, which are under ground.

Note, that this is but a repetition of the former sentence.

8. I am the Lord,] q. d. I am the Lord, the onely God, which created Heaven and Earth, who am of my self, but give Being to all things, &c.

That is my Name,] i. e. That is the Name by which I am known, and by which I am distinguished from all others whatsoever.

And my glory I will not give to another, neither my praise to graven Images.] i. e. And I will not have this my glory, that I am the Lord, given to another ; nor this my praise, that I am the Lord, given to graven Images.

He saith, I will not give, for I will not have given.

Whosoever acknowledgeth or worshippeth any other God then the Lord, he giveth the glory of the Lord to another, and his praise to graven Images : For whatsoever is God, that must be Lord too.

Now as for the connexion of this Verse with the former, know, that the words of this Verse contain a reason of what was said in the former Verses ; that is, a reason why



why the Lord would give *Isaiah* to be a *Covenant of the people*, to bring them out of prison, and a light to the *Gentiles*, to open their eyes.

For to speak of the *Gentiles* first; The *Gentiles* they worshipped Idols, and fell down to their graven Images, taking them (through the ignorance which was in them) to be gods; and so gave the glory of the Lord to another, and his praise to graven Images. But that they might not do so any longer, the Lord gave *Isaiah* to be a light to them, and to open their eyes, that they might know that an Idol is nothing, and that there is but one only God, to wit, the Lord; and that therefore they might leave off to worship Idols, and worship the Lord only.

And as for the *Jews* which were in captivity, If the Lord should not have delivered them out of their captivity, the Heathen would have said (and many a weak *Jew* too) that the Lord was not able to deliver them, and that the gods of the *Babylonians* were stronger then he; and so would have preferred the gods of the *Babylonians* before him, and have worshipped them as well as him, yea them more then him, yea them and not him; and so have given his glory to others, and his praise to graven Images: That therefore they might not do so, the Lord gave *Isaiah* to be a Covenant to his people the *Jews* which were in prison, that is, which were in captivity in *Babylon*, to bring them out of prison, that is, to bring them out of captivity. See cap. 48. 11.

From the first Verse hitherto, the Prophet hath set forth himself, and shewed as it were his commission, that his message might have the better acceptance.

9. Behold the former things are come to pass,] Hitherto the Prophet spoke in the person of God: now the Prophet having shewed, as it were, his commission from God, beginneth to speak in his own person.

Behold the former things:] q. d. Behold I have told you heretofore of things which are since come to pass.

Many things did the Prophet foretell by the word of the Lord, which they which lived in his days saw fulfilled; as the Invasion of *Judah* by *Rezin* King of *Syria*, and *Pekah* King of *Israel*: And that notwithstanding their threats, they should not

utterly destroy *Judah*: As also the Invasion of *Judah* by *Sennacherib*, and the saving of *Jerusalem* out of his hand, and the destruction of his Army: Which things they which lived in the Prophets days saw fulfilled with their eyes; and they which lived in the *Babylonish* captivity knew to be true, and could not deny. Moreover, he foretold the *Jews* of their being carried away captive into *Babylon*; the fulfilling whereof they of the captivity felt to their grief.

The Prophet puts them in minde of these things, which he foretold, and they themselves saw accomplished, that they might the rather believe what he had more to foretell unto them.

And new things do I declare unto you:] i. e. And now I declare unto you new things, such as neither you, nor any other man, ever heard of before.

What these new things are, he tells us vers. 13. &c.

Before they spring forth.] i. e. Before they come to pass.

He useth a Metaphor here, from Plants, &c.

10. Sing unto the Lord a new song, &c.]

The Prophet considering the great goodnesses which he was to tell of, and how worthy they were of praises, invites the people to sing praises unto the Lord for them, before he tells them what they are, thereby to make the people the more desirous to hear them: and when he tells them, he tells them as if the *Babylonish* captivity were even then, and as if he were even then among the captives.

A new song:] When the *Jews* had any extraordinary cause of rejoicing, they were invited, by way of thanksgiving, to sing a new song; as *Psal.* 33. 3. & 40. 3. & 96. 1. & 149. 1. And therefore (it may be conjectured that) this was, because they had *Set-Psalms* of Thanksgiving to use upon occasions which happened ordinarily: But when they had extraordinary mercies shewed them, such as was their Redemption out of *Egypt*, and their Delivery out of the *Babylonish* captivity, they had a new song made, by some holy man of God or other, for that special occasion.

Ye that go down into the Seas:] i. e. Ye Mariners, and ye which pass through the Sea with ships, sing ye to the Lord.

And

*And all that is therein, &c.]* q. d. Yea, sing unto him, all that is in the Sea.

By [*All that is therein*] that is, in the Sea, understand all the Ships which are in the Sea, and, by a Metonymy, all those which are in the Ships. This is a repetition or amplification of the former sentence.

By those that go down into the Sea, understand chiefly the Tyrians, which were great Sea-men, whom the Babylonians oppressed, and whom Nebuchadnezzar besieged thirteen years: And by the inhabitants of the Isles, understand such Islanders as had suffered under the Babylonians, (whom the Lord destroyed for their cruelty to the Jews, that he might redeem the Jews out of the captivity which they suffered under them;) by reason therefore of the destruction of the Babylonians, he invites all to rejoyce, and to praise God for this their destruction, who had suffered under them, and were freed from their sufferings by this their downfall.

11. *Let the Wilderness and the Cities thereof lift up their voice,* viz. In songs of rejoycing.

By the Wilderness he meaneth the Wilderness by the red Sea, in which the Edomites dwelt, which were ill used by the Babylonians.

*The villages that Kedar do inhabit:]* Kedar is put here for the Kedarens, the children of Kedar, who was the son of Ismael, Gen. 25. 13. per Metonymiam Efficientis.

The Kedarens were Arabians, such as they called Scenite, because of their dwellings in Tents.

By the Villages therefore are here meant some number of Tents pitched together in one and the same place; for standing houses of timber or stone these had none.

*Let the inhabitants of the Rock sing.* Supple, For joy that the Babylonians shall be destroyed.

It is doubtful who he meaneth by the inhabitants of the Rock, whether he meaneth such in general as dwelt among Rocks, putting Rock in the singular number, collective, for Rocks in the plural; or whether he meaneth the inhabitants of Arabia Petraea in particular, whose chief City was called Petra, which signifieth a Rock.

12. *And declare his praise in the Islands.]* i. e. And declare his praise in remote places, as occasion serves.

13. *The Lord shall go forth as a mighty man,* Here is the news which the Prophet spoke of, vers. 9. And here is the Reason also why he invites those people to rejoyce and sing; for he tells them, that the Lord would go forth against the Babylonians (who had oppressed them) as a mighty man of war.

This did the Lord do, when he stirred up Cyrus against the Babylonians, and assisted him to their overthrow.

Note here, that though the Lord doth war against his Enemies, by his instruments and servants, and so subdues them; yet, by a kinde of Poetical Fiction, the Prophet brings him in like a man warring himself, &c. See Cap. 2. 10.

*He shall stir up jealousy:]* i. e. He shall stir up his wrath and indignation against the Babylonians.

Because jealous men are angry men, and hardly to be appeased, Prov. 6. 34. hence jealousy may be sometimes taken for wrath and indignation.

Anger and indignation do whet a mans valor: hence it is that he saith, *He shall stir up jealousy like a man of war.*

*He shall cry, yea roar;* He alludes here to the ancient custom of Soldiers, which at the instant of their onset, and joyning of battel with their Enemies, did use to give a shout and cry aloud: And this they did partly to encourage themselves, partly to terrify and daunt their Enemies: and the louder their Cry was, the more effectual it was for these ends. This shout and cry was so esteemed and regarded among Soldiers, as that they would judge of the event of a Battel by it. Cato said, *Verba plus quam gladium, & voces quam munus hostes terrare, & in fugam vertere:* i. e. That words did more affright the Enemy then the sword, and the voyce and cries more then force and strength, and make them fly.

*Against his Enemies.]* i. e. Against the Babylonians, who were the Enemies of his people the Jews, and so his Enemies.

God accounts the Enemies of his people his own Enemies. See Acts 9. 4.

14. *I have a long time held my peace:]* Supple, Saith the Lord; for this is spoken in the person of God.

The

The fence is, *q. d.* I have been patient a long time, and not so much as said any thing to the *Babylonians* which have afflicted my people.

*Now will I cry like a travelling woman,*] *q. d.* Now will I fall furiously upon mine Enemies the *Babylonians*, which hold my people captive.

He alludes to Soldiers, who cry out and give a great shout when they set upon their Enemies: And by the loudness of the cry, he sheweth the fierceness of the assault or on-set, and puts the cry for the assault it self.

*Like a travelling woman,*] A woman (especially a woman which hath hard travel) useth to cry aloud, yea to roar, when she is in her sharpest pain; that is, when the childe is in the birth: Hence it is that the Lord saith, that *he will cry like a travelling woman*, when he would signify, that he would cry aloud, yea roar, as it is said *v. 13.*

But probably this is not *all* which is signified by this similitude: But as a woman, when she is in her travel, is in great pain and grief, and desires to be delivered; So may the Lord signify by this, that he is in great pain and grief to see his people so oppressed, and that that pain and grief would make him to cry out as a travelling woman, and take vengeance of his Enemies speedily, that so he might ease himself by their destruction.

*I will destroy, and devour at once.*] *q. d.* I will destroy all mine Enemies in a moment.

He alludes to an *hungry Lion*, or other *ravenous beasts*, which sets upon the first prey it seeth, and when it hath killed it, forbears not to eat it, but eats it greedily, yea swalloweth it down without chewing for very greediness.

*15. I will make waste mountains and hills,*] By the Metaphor of mountains and hills, he meaneth the *Babylonians*, who were mighty in power at this time, excelling therein all other people. See the same Metaphor, Cap. 41. 15.

*And dry up all their herbs,*] *i. e.* And I will put an end to all their glory.

As by mountains and hills he meaneth the *Babylonians* which did excel in power; so by the herbs, or grass, growing upon the hills and mountains, he meaneth the glory of the *Babylonians*, and whatsoever they

esteemed as a glory or ornament to them: For herbs and grass are the glory and ornament, as of fields, so of hills and mountains. *Turpis sine gramine Campus*, and *Turpes sine gramine Montes*: As a field, so hills and mountains, are unsightly, if not clothed with grass and herbs.

*And I will make the Rivers Islands,*] *i. e.* I will dry up the Rivers, and turn them into dry ground.

What he meant by Mountains before, that he meaneth by Rivers here; for Rivers and great Waters may Metaphorically signify great and powerful Princes and People, as well as mountains and hills. See Cap. 8. 7.

*And I will dry up the pools.*] This is a repetition of the former sentence.

*16. And I will bring the blinde by the way they knew not:*] *i. e.* And when I have done this, I will bring my people the *Jews* out of the Land of *Babylon*, where they are captive, into their own Land of *Judea*, by a way which they knew not.

*The blinde:*] He calls the *Jews* which were in the *Babylonish* captivity, *The blinde*, because at this time, when the good news of their delivery out of captivity was first told them, they would not believe it: So they which would not believe the like message, are called blinde, cap. 29. 18.

That Unbelief is called Blindness, see *Rom. 11. 25. Joh. 12. 49.* As to perceive, to believe, Cap. 6. 9.

*I will make darkness light before them,*] *i. e.* I will turn their adversity into prosperity; so some. But I had rather understand it thus: *q. d.* In the night time, when it is dark, I will give them light, so that the darkness shall be no hinderance to them in their journey.

When the Lord brought the children of *Israel* out of *Egypt*, he went before them by night in a Pillar of Fire, to shew them light, and the way wherein they should go, *Exod. 13. 21. Nkem. 9. 19.* To this the Prophet doth here allude, and describes Gods bringing the *Jews* out of the *Babylonish* captivity, by what he did when he brought them out of *Egypt*: for the Prophet doth often express like things by like, as we said Cap. 4. 5.

*And crooked things straight.*] *i. e.* And I will make the crooked ways straight, that they may sooner come to their journeys end.



end. See *Cap. 40. 4.* He saith crooked things for crooked ways, putting a general term for a special, by a Synecdoche.

17. *They shall be turned back,*] But as for the Babylonians, I will send my sword against them, and they shall turn their backs, and fly before it.

This was done when the Lord sent Cyrus against Babylon.

Here is a Relative without an Antecedent, *dominus.*

*They shall be greatly ashamed.*] i. e. They shall be subdued and overcome.

They which were in great hope of a victory, are ashamed, and hide their heads for shame when they are overcome. See 2 Sam. 19. 3. Hence may he put [to be ashamed] for [to be overcome and vanquished.]

18. *Hear, ye deaf, and look, ye blinde,*] The Prophet speaks here to the Jews in his own person, whom he calls deaf and blinde (as he called them blinde, vers. 16.) because of their unbelief; for they would not believe the good tydings, which God sent to them, of their delivery out of the Babylonish captivity.

Unbelief is a kinde of spiritual deafness and blindness, and so it is called by a Metaphor from the outward Senses: for he that believes not a thing, regards it no more then if he never saw it, or never heard it.

*Hear, ye deaf,*] i. e. Harken, ye Unbelievers, to that good news which I shall tell you.

He iterates to the Jews, again and again, the good news of their delivery out of the Babylonish captivity, that they may be the better perswaded of it: and he so speaks, as though the Babylonish captivity were at that present, and that he were present himself among the Captives at that time.

*And look, ye blinde,*] i. e. And attend, ye Unbelievers, to the words which I speak.

If you ask, how we may be said to look to, or see a word; see *cap. 2. v. 1.*

*That ye may see.*] i. e. That ye may believe; *Supple,* That that is true which I have told you, concerning your Redemption out of Babylon.

If to be blinde signifieth not to believe, to see may signifie to believe: Or, that ye may see; i. e. That ye may know; *Supple,*

What great things the Lord will do for you.

19. *Who is blinde, but my servant?*] i. e. Who is so spiritually blinde and unbelieving as my servant? The particle *But* is to be taken here for the Note of comparison, *As.*

These two Verses, viz. v. 19, 20. are spoken in the person of God; therefore these words [*Saith the Lord*] may be here understood: *q. d. Who is blinde, saith the Lord, but my servant? &c.*

By his servant he meaneth his servant Jacob; that is, the children of Jacob, the Jews, which were in the Babylonish captivity.

Because the Prophet called the Jews by the name of deaf and blinde, lest he may seem to call them so, which had not deserved so to be called, he here justifies his calling them after that manner.

*Or deaf, as my Messenger that I sent?*] i. e. Or, who is so spiritually deaf and unbelieving as my Messenger, which I have sent to instruct my servant Jacob?

Blindness and deafness signifie here one and the same thing (as I said, v. 18.) that is, unbelief.

By the Messenger is meant the Priest and the Levite, who were Gods ordinary Messengers to his people, appointed by his Law to teach them. See *Malac. 2. 7.* Now if Gods Priests and Levites were blinde and deaf, then must the people needs be blinde which were instructed by them.

*As he that is perfect,*] i. e. As he which ought to be perfect, or hath promised and covenanted to be perfect, and is perfect by profession.

The Jews are called perfect here, not because they were so indeed, but because they ought to have been so, and were so by profession, and might have been so, if they had made good use of the means of perfection which God gave them. So Saint Paul calls the Corinthians unleavened, not because they were unleavened in their Manners, but because they were unleavened by profession: 1 Cor. 5. 7.

*And blinde as the Lords servant?*] *q. d.* And blinde, I say, as the Lords servant. He repeats here what he said in the beginning of the Verse, and by it augments these mens fault in not believing.

20. *Seeing many things,*] i. e. Thou  
D d d seeest,

seeft, or, thou art seeing many words of the Lord, and many signs which I work to confirm thofe words.

Note here, that a Participle is put for a Verb, *seeing* for *thou seeft*: Or elfe the Verb substantive, *Thou art*, is here to be understood: *q. d.* Thou art *seeing*, which is as much as *thou seeft*.

*But thou obferveft not:*] *i. e.* But yet thou believeft not what thou feef.

*Opening the ears,*] *i. e.* He openeth his ears, and receiveth my words with his outward ears.

He puts a Participle here for a Verb; or understands a Verb substantive, as before; and ufeth an Enallage of the perfon: For he fpeaks here of his fervant in the third perfon, to whom he fpoke in the fecond perfon immediately before.

*But he heareth not.*] But he doth not believe what is fpoken.

To *obferve* and *hear*, fignifie here one and the fame thing, to wit, to believe. See Notes Cap. 6. v. 9, 10.

21. *The Lord is well pleased*] *i. e.* The Lord is well pleased with you, though he was angry.

Thefe words, and this whole Verfe, relate to the eighteenth Verfe, and hath its immediate connexion with that: for the two intervening Verfes were brought in by the By, onely that God might juftifie his Prophet, in calling his people *deaf* and *blinde*.

*For his righteousnefs fake,*] *i. e.* For his mercy and goodnefs fake.

*He will magnifie the Law, and make it honorable.*] *i. e.* He will magnifie his Word, which he hath fpoken by me his Prophet *Isaiab*, concerning your Redemption out of the *Babylonifh* captivity, and make it honorable.

The Law is taken here for the Word of God in general, as it is alfo taken cap. 1. v. 10. and elfewhere.

Then doth the Lord magnifie his Law, that is, his Word, and make it honorable, (I mean, his Word of Prophecy, and of Promise, as this was) when he doth fulfil it, and fhew by the event, that it came from him.

22. *But this is a people robbed and fpoiled, they are all of them snared in holes,*] This is fpoken in the perfon of one of thofe *deaf* and *blinde Jews*, mentioned ver. 18. which objects the prefent mifery of the *Jews* a-

gainft that which the Prophet faid ver. 21. to wit, That the Lord was well pleased with them, and that he would magnifie the Law, and make it honorable: For how, faith the *deaf* and *blinde Jew*, is this likely, being we are a people robbed and fpoiled? &c.

The like Objection we read upon the like occafion, Cap. 49. 24.

By this people then are meant the *Jews*, whom he thus fpoke of, becaufe they were in a very mean and low condition at this time, without all hope of bettering their eftate.

*A people robbed and fpoiled,*] *i. e.* A people whom the *Babylonians* have robbed and fpoiled of all their goods, and of all other things, that might otherwife be a comfort to them.

*They are all of them snared in holes,*] *i. e.* They are all kept in holes and dark places, that is, in dungeons and prifons, and there they lie in chains, fo that they are not able to get out, no more then a bird can get out of the fnares in which it is taken, or the wilde beaft out of the toyl in which it is caught.

*They are hid in prifon houfes:*] *i. e.* They lie in prifon houfes, as men forgotten and quite out of minde, fo that none think upon them, to fet them free.

The Scripture faith of a thing forgotten, that it is hid, as Cap. 41. 27.

*They are for a prey,*] *i. e.* They are made as a prey to their enemies.

*And none delivereth;*] *i. e.* And none delivers them out of their Enemies hands.

*For a fpoil,*] *i. e.* They are made as a fpoil.

*And none faith, Restore.*] *i. e.* And none faith to them, which imprifoned them, and which fpoiled them, *Restore the men again out of prifon*, or, *Restore the goods which thou haft taken from them*: that is, And none is able to refcue them, or any way to help them.

23. *Who amongst you will give ear to this?*] *i. e.* Who amongst you will give ear to what I fhall now fay. This Relative *this* relates to that which followeth, and he fpeaks ftill to thofe which he fpoke to ver. 18. and taketh away the Objection which was made ver. 22.

*Who will harken and hear for the time to come?*] *i. e.* Who will harken and hear what I fhall fay? that he may believe what God

God shall speak concerning the delivery of the *Jews* out of captivity for the time to come; and that he may also learn not to sin hereafter.

24. *Who gave Jacob for a spoyl,*] i. e. Who gave us *Jews*, which are the children of *Jacob*, for a spoyl to the *Babylonians*?

*Jacob* is taken here for the *Jews*, the children of *Jacob*; and the Prophet speaks here, as if the *Jews* were in captivity to the *Babylonians* at this time, and as if he were present with them: And he speaks to them of themselves, though by an *Enallage* he useth a third person for a first or second.

And *Israel* to the robbers? This is a repetition of the former sentence.

*Did not the Lord?*] By this he gives them to understand, that as the Lord gave them for a spoyl to the robbers; so the Lord could rescue them again, and deliver them out of the hands of the robbers; so that they need not doubt of his power in this matter.

*For they would not walk in his ways.*] Observe the *Enallage* of the person here, how he passeth from the first to the third, from *we* to *they*.

The Prophet sheweth the reason here, why the Lord gave the *Jews* over as a spoyl to the robbers; and the reason is, because they sinned, and would not walk in his ways: By which he intimates, that *being they had broken off their sins by repentance*, the Lord would be willing to take them again out of those hands, into which he had given them: So that where neither *will* nor *power* is wanting, there is no reason to doubt of the success or effect.

25. *He hath poured upon him,*] i. e. He hath poured upon *Jacob*, or *Israel*, mentioned v. 24.

Note here again the *Enallage* of the

number, how he passeth from a plural to the singular number.

*The strength of battel:*] i. e. Most vehement wars, such as he was not able to withstand.

In these words there is an *Hypallage*; for he saith, *The strength of battel*, for *The battel of strength*; and *the battel of strength*, for *strong* or *most strong battel*: For a *Substantive* of the *Genitive case* is often put for an *Adjective*.

*He hath set him on fire round about,*] i. e. And the fury of his anger did set on fire his Cities, and his dwelling places round about.

He saith *him*, for his Cities and dwelling places, by a *Metonymy*. So *Virgil*,

—*Jam proximus ardet*

*Ucalegon*— for *Jam proxima ardet Ucalegonis domus*. *Virgil. Aenead. lib. 2.*

See the History of that which he here speaks of, *2 King. 25. 9.* and *Jer. 39. 8.*

*Yet he knew not:*] i. e. Yet he did not understand, or take notice that this was from the Lord, as a punishment for his sins; he knew not the cause of it.

*And it burned him,*] i. e. It burned to the ground, his Cities and dwelling houses.

*Yet he layd it not to his heart.*] i. e. Yet he did not seriously consider it; which if he had done, he would have considered from whom it came, and what was the cause thereof, and so have repented.

That which the Prophet here saith, came not to pass while after he had written this; yet being endued with a prophetic spirit, he speaks of it, as though it had been done long before; yea, he speaks as though he himself were among his Country-men the *Jews* in the *Babylonish* captivity, though he were dead long before that time.



# ISAIAH.

## CHAP. XLIII.

**B**Ut now ] *Supple*, That thou knowest that it was the Lord, which gave thee as a spoile into the hands of the *Babylonians*, and that sinne was the cause thereof, and thou hast repented thee of thy sinnes.

*Thus saith the Lord* ] *q. d.* Though heretofore he poured forth the fury of his anger, and the strength of the battle upon thee, yet now (that thou mayest know that he is well pleased with thee, upon thy repentance, for his righteousness sake) thus saith the Lord, that created thee *O Jacob*, and he that formed thee *O Israel*, &c.

*Thus saith the Lord that created thee, O Jacob,* ] By *Jacob* are meant the *Jewes*, the children of *Jacob*, *per metonymiam efficientis*.

The Lord is said to have created *Jacob*, that is, the children of *Jacob*, because he took them to himselfe for a *peculiar people*, and made them a *Commonwealth* of themselves.

This hath its immediate connexion with the former Chapter, and had been better to have been continued with that, than to have been divided from it, and made the head of a severall Chapter, as now it is.

*And he that formed thee, O Israel;* ] This sentence is for the fence, the same with that which went before; But when hee saith, *he that formed thee*, he useth a metaphor taken from *Potters* making or forming pots.

*For I have redeemed thee* ] *q. d.* For I have redeemed thee divers times out of the hands of thine enemies, and oppressors, as the *Egyptians*, the *Midianites*, the *Philistines*, &c. And as I have redeemed thee out of their hands, so will I redeem thee out of the hands of the *Babylonians*.

Yet it may be that he speaks here peculiarly of the redemption by which he rede-

med his people *Israel* out of *Egypt*, to be to him a *peculiar people*, and an *holy Nation*.

*I have called thee by thy name* ] *q. d.* Thou art my chosen servant, whom I have made choice of to serve me in a speciall manner, and whom I greatly regard.

He alludes here to the manner of great men, who when they call a servant to them whom they like, and whom they preferre before others, they call him by his name; whereas they call an ordinary servant, not by his name, but with an *hisse*, or a *whistle*, or the like.

*Thou art mine* ] *i. e.* Thou art my servant, yea my *peculiar* servant; and therefore I will have a care of thee.

These words contain the meaning of those that went immediately before.

2. *When thou passest thorow the waters, I will be with thee, &c.* ] This and the other sentences which follow in this verse, are *proverbiall* kinds of speeches, and signifie all one and the same thing, namely, that the Lord will keep him safe in all dangers.

3. *Thy God* ] And therefore will protect thee, and provide for thee.

*I gave Egypt for thy ransom, Ethiopia and Seba for thee* ] *i. e.* When *Senacherib* King of *Assyria* warred against thee, and left *Asbaddaddon* his sonne to govern *Assyria* in his absence; and to supply him with men, and all things necessary for the absolute conquest of *Judea*: And *Asbaddaddon* thought now to doe his utmost, for subduing thee, and destroying thy Land, I diverted him, and imployed his forces against *Tirakah* King of *Ethiopia*, and the *Egyptians*, and *Sabeans*, which accompanied him in his expedition against *Assyria*, (all whom I made a prey to the *Assyrians* sword) and so I preserved thee.

Concerning *Tirakah* King of *Egypt* his expedition against *Assyria*, See *Cap. 37.9.* and *Cap. 18.* where the event of his Expedition is foretold, which was, that hee should

should be overcome by the *Assyrians*.

*Egypt*] By *Egypt* understand the *Egyptians*, by a *Metonymy*: And by the *Egyptians*, those *Egyptians* which warred under *Tirakah* King of *Ethiopia* (when he went in expedition against *Assyria*) by a *Synechdoche*.

For thy ransom] i.e. That I might deliver thee from the danger of the *Assyrians*, and preserve thee.

A ransom properly taken, is the price which is given for the redemption of a Captive, by the mutuall consent of the redeemer, and him of whom the Captive is redeemed: when therefore he saith, He gave *Egypt* for thy ransom &c. He speaketh *Metaphorically*.

*Ethiopia*] *Ethiopia* is a large Region lying beyond *Egypt* Southward. Here it is taken by a *Metonymy* for the *Ethiopians*; those *Ethiopians* which served under *Tirakah* their King, against *Assyria*.

*Seba*] *Seba* was the Son of *Cush*: *Gen.* 10. 7. which was the father of the *Sabeans* which inhabited *Arabia the Happy*. And it is taken here for the *Sabeans* the children of *Seba* or *Laba*, even these *Sabeans* that served under *Tirakah* King of *Ethiopia* in the expedition aforesaid.

For Thee.] i.e. For thy ransom, or that I might deliver thee, from the fury of the *Assyrians*.

Since thou wast precious in my sight] i.e. Since the time that I made thee a peculiar Treasure to my selfe, *Exod.* 19. 5. That is, since the time that I brought thee out of *Egypt*, and cast a favourable eye upon thee.

Thou hast been honourable] i.e. Thou hast been honourable in the sight of the Nations, by reason of these great things which I have done for thee.

And I have loved thee] i.e. And I have shewed my love unto thee: *Metonymia Efficientis*.

Therefore will I give men for thee] q. d. I am I say, The Lord thy God, the holy one of *Israel* thy Saviour, and I have given *Egypt* for thy ransom, &c. and I have loved thee; therefore will I give men for thee, &c.

God is not like man, but whom he loveth, he loveth to the end, *Iohn* 13. 1. And his former blessings are a motive to bless againe whom he hath blest before.

I will give men for thee] i.e. I will give men for thy ransom, that I may redeem thee out of the *Babylonish* captivity.

This was fulfilled when God gave the *Babylonians* as a prey to *Cyrus*, by reason of which the *Jewes* which were held Captives by the *Babylonians* were delivered out of that Captivity.

And people for thy life] i.e. And people to save thy life: This is a repetition of the former Sentence.

5. I will bring thy seed from the East; and gather thee from the West &c.] When the *Babylonians* invaded *Judea*, they carried many of the *Jewes* away Captive into *Babylon*, which lay Eastward from *Judea*, and many of the *Jewes* fled Westward, and many Northward, and many Southward to save their lives, and there lived in a kinde of Exile: These therefore doth God here promise to bring backe againe into their own Land: And he brought those of the Captivity into their own Land by the meanes of *Cyrus* *Ezra* 1. And the other hearing how mercifully God had dealt with them of the Captivity, returned to their own Countrey againe, not without joy and gladnesse of heart.

I will bring thy Seed] i.e. I will bring thy children, O *Jacob*, &c. *Metonymia Materiae*.

And gather thee] i.e. And gather thy Children: *Metonymia Efficientis*.

6. I will say to the North] i.e. I will say to the Northerne people, or people which dwell in the North parts of the earth.

Give up] i.e. Give up my people which is among you, into mine hands.

Bring my sonnes from farre] i.e. All you which live a farre off, bring the children of *Israel* (which are to me as my sonnes) which dwell among you, into their owne Land.

7. Even every one that is called by my name] i.e. Bring yee even every one that is mine.

What is Gods is called by Gods name as v.g. The Son of God, the Daughter of God: As that which is *Pauls*, is called by the name of *Paul*, as *Pauls* cloake: And what is *Peters* is called by the name of *Peter*, as *Peters* sword, &c. And every thing which is owned, is called by the name of its owner.

For I have created him] i.e. I have made him.

For my glory] i.e. That my glory; That is, that my power, and my fidelity; and my goodnesse, may appeare in his prefer-

servation: And that he may glorifie me, and serve me onely, because of these great things which I have determined, and will doe for him.

*I have formed him, yea I have made him] supple,* that I may be glorified in him, and by him.

8. *Bring forth the blind people that have eyes, and the deafe that have eares] Bring forth the Idolls, that have eyes but see not, and have eares but heare not, Psa. 115. 6.* This manner of speaking carrieth contempt with it.

As the Lord, when he had told what he would doe for this people the *Iewes*, and how he would deliver them out of the *Babylonish* Captivity, made that his telling or foretelling of this an argument of his divinity. And called upon the Idolaters and their Idols, to bring what reasons they could; The Idols to prove their own divinity; and the Idolaters, to prove the divinity which they gave to their Idols, and in particular to shew whether they did ever foretell of that which God said, He would bring to passe, namely the delivery out of the *Babylonish* Captivity, and bringing them to their own Land againe: *Cap. 42. v. 21, 22, &c.* So doth he here, and so often as he hath occasion, he sheweth the vanity of Idols, that his people living among Idolaters in the *Babylonish* Captivity might not be insnared with Idolatry.

*Bring forth &c.]* He speakes to Idolaters to bring forth their Idols, to plead for themselves, and their divinity.

Yet because the *Iewes* which were in the *Babylonish* Captivity are called *Deafe* and *Blinde*, *Cap. 42. 18.* Some understand this verse of bringing forth the Captive *Iewes* out of Captivity: And make it an Amplification of that which went before, *q. d.* I will say *Bring forth out of Prison and Captivity, or bring forth out of your Land, the Blinde which have eyes, and the Deafe which have eares*: So that Gods controverfie with Idolaters and their Idols begins not till the next yeare. But I thinke it rather to be understood of *Idols*, and spoken to *Idolaters*.

9. *Let all the Nations] supple,* which worship Idols.

*Be gathered together] To wit;* that they may heare what I can say for my divinity, and what the Idols can say for theirs, and so know which of us is the true God,

while we plead together.

*And let the people be assembled] This is a repetition of the former Sentence.*

*Who among them] i. e.* Who among those Idols which they worship.

Here is a relative without an Antecedent.

*Can declare this] i. e.* Can declare or foretell that which I have declared and foretold, concerning the redemption of my people the *Iewes*, out of the *Babylonish* Captivity &c.

*And shew us former things] i. e.* And shew us things which will come ere long to passe. See *Cap. 41. 23.*

*Let them bring forth their witnesses] q. d.* If they say that they have declared this, and shewed former things, or can declare, and shew them, let them bring forth their witnesses, to prove what they say.

*That they may be justified] i. e.* That Sentence may be pronounced in judgement, that they speake truth, or that Sentence may be given that the cause which they maintaine is just.

The cause of the Idols here meant is, *that they are Gods*, and that they doe justly assume to themselves the name of Gods.

This word to *justifie*, is a Law terme, and signifieth the justnesse not of the *Person*, but of the *Cause* which is in hand.

*Or let them heare] i. e.* Or if they cannot bring forth any witnesses, to prove what they say, let them heare those witnesses which I can produce in my cause, to prove what I say.

*And say] i. e.* And when they have heard what my witnesses can say, let them say and confesse.

*It is truth] It is true*, which I say, and maintaine; That is, that it is true, that I have foretold these things, before they came to passe, and that I therefore am God only.

10. *Yee are my witnesses] q. d.* If yee aske who are my witnesses, yee my people which have heard what I have said concerning your redemption, are my witnesses, and must needs certifie for me, that I have declared and foretold of your redemption out of the *Babylonish* Captivity, before it is come to passe, and that therefore I am God.

He useth an *Apostrophe* here to the children of *Iacob* the *Iewes*.

*And my servant whom I have chosen] i. e.* And my servant *Isaiah* whom I have chosen,



sen, to be my servant; He is my witnesse, that I have declared and foretold of the redemption of you my people out of the *Babylonish* Captivity, before it is come to passe; For I have revealed it to him, and he hath made it knowne both by word and writing to you.

*That yee may know*] *q. d.* So that yee must needs know, *supple*, that I am he, that is, that I am God.

*And believe me*] *Supple*, When I say that I am he, that is, that I am God.

*And understand that I am he*] *i. e.* And understand that I am God, yea the onely God. He is put here *אל' יקראו*, for Him which is the highest and greatest He, and that is God, or He, that is He whom I said my selfe to be, and that is God.

If the Lord onely can foretell things to come, the Lord onely must needs be God, and there is no other God but He, See *Cap. 41. 23.*

*Before me there was no God formed*] When he saith; *There was no God formed*, he seemes to deride the Gods of the Heathen; for their gods were formed by the Art and hand of man.

*11. I am the Lord*] *i. e.* I am that true and eternall God, which is of himselfe, and from whom all other things have their being.

*No Saviour*] *Supple*, which can save his Servants, and deliver them out of all dangers, and out of the hands of all their enemies as I can.

*12. I have declared*] *q. d.* I have heretofore declared unto you and told you, that I would save you out of the hands of your enemies: For when *Senacherib* came against you with a great Army, I declared and told you, that so many of you as would believe my words, and relye on me for safety, and would keep themselves with *Hezekiah* within *Hierusalem*, should be safe, and this I told you before it came to passe.

*And have saved*] *i. e.* And I have saved you, as I declared I would doe, for when *Senacherib's* Host did besiege you, I sent nine Angell, and slew of them an hundred foure score and five thousand in one night, and so delivered you, *2 Kings 19. 35.*

*And have shewed when there was no strange God among you*] *i. e.* Yea I have declared, and shewed unto you, that I would save you from the hand of *Senacherib*, (and have saved you accordingly) when

there was no strange god among you: And if there was no strange god among you at that time, it must needs be, that what I declared, I declared of my selfe, and in that I saved you, I saved you of my selfe, and therefore that I am the true God.

In the dayes of *Hezekiah* there was no strange god, (at least publicly worshipped) in *Judah*: For *Hezekiah* and all *Israel* that were with him, at the keeping of the Passover, destroyed all the Images and the Groves which were in *Judah* and *Hierusalem*, *2 Chron. 30. 14.* and *2 Chro. 31. 1.*

Note here, that in this verse, there is an *Apostrophe*, made to the *Jewes*, the children of *Jacob*.

*13. Yea, before the day was I am he*] *i. e.* Yea, before the day was I was God? See verse 10.

This proves God to be the only God, for the gods of the Heathen were since the day was made, as being the worke of mans hand, and so by consequence are no Gods.

*I am he*] God is he which was, and is, and is to come, and though we signifie, that God was, yet we signifie it by a present tense, because God is the same to day as he was yesterday, the same at this present time, as he was in the time past, without any change or shadow of change at all.

*And there is none that can deliver out of my hand.*] If there be none that can deliver out of the hand of the Lord, when the Lord hath a minde to punish any one man or people; It must follow that the Lord is God, and God only; He hath not his equall.

The Lord intimateth here, by the *By* for the comfort of the *Jewes*, which were held Captive by the *Babylonians*, that he would surely destroy the *Babylonians* by *Cyrus*, and that no power should be able to deliver the *Babylonians* out of his hands.

*I will work*] *i. e.* I will doe what I please.

*14. Thus saith the Lord your redeemer*] The Prophet returneth here to the Subject which he treated of in the beginning of the Chapter, to wit, the redemption of the *Jewes* out of the *Babylonish* Captivity, which he intermitted at the eighth verse, to argue against Idols and Idolatry, upon the occasion there spoken of.

*For your sakes I have sent to Babylon*] *i. e.* For your sakes I will send *Cyrus* with an Army to *Babylon* to fight against it, and take it.

He

He puts here a preterperfect Tense, for a future, to signifie the certainty of what he speakes of.

This sending of *Cyrus* with an Army against *Babylon*, was advantageous to the *Jewes* which were in Captivity, for by this meanes the *Babylonians* who held them Captives were destroyed and they were delivered.

*And have brought downe all their Nobles*] i.e. And will bring downe all the Nobles of the *Babylonians* which doth oppresse you, and keep you in an hard Captivity, and will tread upon them as mortar. See *Cap. 41. 25.*

*And the Chaldeans*] In the *Babylonish* Empire the *Chaldeans* were the chiefe of any other people, the Emperour himselfe being a *Chaldean*, and *Babylon* the head City of the Empire, being in *Chaldea*: And hence it may be that he mentioneth the *Chaldeans* by name in this place: Or therefore may he mention the *Chaldeans* here, because they had more of the Captive *Jewes* then any other people under them, and used them more hardly.

*Whose cry is in the ships*] q.d. Who shall be heard to cry, and howle in the ships.

He puts a Present Tense for a Future here, as he puts a preterperfect tense for a Future, a little before.

*Babylon* and *Chaldea* have two great Rivers, *Tygris* and *Euphrates* running through them or close to them, navigable Rivers, and certainly as able to beare as great Vessels, as our *Thames* which beares Vessels of the greatest bulke: yea *Chaldea* reacheth to the *Persian* Gulfe, where the greatest ships may ride and saile.

At the time which *Babylon* was taken by *Cyrus*, no doubt but every *Babylonian* and *Chaldean* endeavoured to escape as well as he could. And as some endeavoured to escape by Land: so others attempted to escape by water in ships; and of these latter may he say, *Their cry is in the ships*. Or he may say, that their Cry is in the ships, or shall be in the ships, not because they which cryed were, or should be in the ships, but because their cry should be so great, as that it should be heard to the Sea, of those which failed in their ships.

Again it was the custome of the Eastern people, when they subdued a Nation, to transplant the Inhabitants thereof, an example whereof you may see. *2 Kings 17.*

6. *Cyrus* therefore might send many of the *Babylonians* away in ships, and they as they were in the ships, might howle and cry for the misery which was come upon them.

15. *Your holy One*] i. e. He whom you have made choyce of to be your God, and whom alone you worship, and therefore will preserve and blesse you.

*Your King*] See *Cap. 33. 22.*

This verse relates to that, which went before in the fourteenth verse, and contains a reason of what is there said: q. d. *For your sake I will send to Babylon, and will bring downe, all their Nobles: For I am the Lord, your Holy One, the Creatour of Israel, your King.*

16. *Thus saith the Lord*] q. d. Yea thus saith the Lord.

*Which maketh a way in the Sea*] Rather which made a way in the Sea; for this must be understood in the Preterperfect Tense.

God made a way for his people in the red Sea, when he brought them out of Egypt, *Exod. 14. v. 21, 22.* And of this it is, which he makes mention in this place.

*And a Path in the mighty waters*] The Lord, when the children of *Israel* passed over *Jordan*, divided the River *Jordan*, and made a way for them to passe over dry foot, even when *Jordan* was so high, as that it overflowed all his Banks, *Iosh. 3. v. 15, 16.*

17. Some therefore understand this place of this dividing *Jordan*, and of the way which he made in it at this time: But I rather take this to be a Repetition of the former Sentence: Because our Prophet delighteth in such Repetitions; and because in the next words, he mentioneth, that which fell out at the dividing of the red Sea, and making a way for his people through it, when their enemies were drowned.

17. *Which bringeth forth the Charet and Horse, the Army and the Power*] Rather which brought forth the Charets and the Horses, the Army and the Power, supple, of *Pharaoh*, to their destruction.

When the Lord brought the children of *Israel* out of Egypt, he hardened *Pharaohs* heart, so that *Pharaohs* heart, and the heart of all his people, was turned against the children of *Israel*; and they said, why have we done this, that we have let *Israel* goe from serving us? And *Pharaoh* pursued after the children of *Israel* with 600. chosen

chosen Charets, and all the Charets of Egypt; and in the pursuit followed the children of Israel into the midst of the Sea, and there were drowned, *Exod. 14.*

This is that which the Lord here mentioneth; and these things doth he mention in this place, to wit, His dividing of the Sea for the Israelites, and his drawing out of Pharaohs host, that he might drown it in the red Sea, to put the Jews in minde of his power, which is such, as that no difficulty can hinder him from redeeming or delivering his people at any time; and of that love which he bore to his people: that they remembering these things, might the more easily be induced to believe those things which he said he would do for them, namely, That he would deliver them out of the Babylonish captivity, and destroy the Babylonians their Enemies.

*They shall lie down together:] i. e.* The Nobles of Babylon and the Caldeans shall lie down, all of them, in the dust of the Earth; that is, they shall be all brought down to the Grave.

Death is both in sacred and profane Writers often likened to a sleep, and the Grave to the Bed, in which we sleep: and the Prophet alludes to the same here, when he saith, *They shall lie down together:* for he alludeth to men lying down in a bed to sleep: But his meaning is, that they shall be slain, and brought down to the pit.

*They shall,] i. e.* The Nobles of Babylon, and the Caldeans, shall lie down, &c. of whom he spoke *vers. 14.*

*They shall not rise:] q. d.* They shall not awake and rise any more; that is, they shall not be restored to life again.

He persists in his Metaphor still.

He adds this, that there may be no fear of these mens returning to life again to vex the Jews and oppress them, or to meditate upon revenge against them: Or else we may say, that this is an Hebraism, like to that, *I have chosen thee, and not cast thee away, Cap. 42. 9.*

*They are extinct, they are quenched as tow.] i. e.* They shall be extinguished and quenched, as a candle is quenched which is put into the water.

He puts a present for a future tense.

By tow he meaneth the wick of a candle which is made of tow, per Metonymiam Materie; and by the wick, the whole candle, per Synecdochen partis.

He likeneth the Caldeans to tow, that is, to a burning candle, because of their rage and hot anger against the Jews their captives. So doth he liken Rezin King of Syria, and Pekah King of Israel, to two fire-brands, because of their rage against Judah, cap. 7. 4. yet nevertheless they shall be quenched.

*18. Remember ye not former things.] q. d.* That ye may know how precious ye are in my sight, and how great my love is to you, ye shall not need to remember former things, or to call to minde what I did for you heretofore, when I brought you out of Egypt; for behold, &c.

*19. Behold, I will do a new thing:] Supple,* By which ye shall know the greatness of my love to you.

*Now it shall spring forth:] i. e.* It shall come to pass very shortly.

He useth a Metaphor here, from Plants springing out of the Earth.

*Shall ye not know it?] q. d.* It shall come to pass in your days, that you may see it, and know it.

This Interrogation hath the force of a strong Affeuration.

*I will even make a way in the Wilderness, and Rivers in the Desert, &c.] This* is the new thing he said he would do.

*I will even make a way in the wilderness,]* The wilderness here meant is the wilderness which lay between Babylon and the Land of Judah, through which the Jews were to pass, when they went out of the Land of their captivity into their own Land. This wilderness was very rugged and stony, and ill to go in; wherefore the Lord saith here, that he would make in this wilderness a plain and easie way for the Jews, when they were to pass through it.

*And Rivers in the Desert.] This Desert* was a very dry and thirsty Land, where there was heat and drought more then enough to procure thirst, but no waters to quench it: Therefore the Lord saith here, that he would make Rivers in the Desert, for his people to quench their thirst thereat, as they passed through it.

What is here spoken, some understand literally, to wit, That as God gave the Israelites water in the Wilderness (which he brought out of a Rock, and made run down like Rivers, *Exod. 17. 6. Psal. 78. 17.*) when he brought them out of the Land of Egypt into the Land of Canaan:

E e e

So



So he would give the *Jews* waters in abundance, and cause Rivers to flow in abundance in the *Wilderness* (in which they were to pass from *Babylon* into *Judea*) when he brought them out of *Babylon* thither. But others think, that all that is signified by these expressions, is this; viz. That the Lord would vouchsafe the *Jews* high favors in their return from *Babylon* home-ward, by the removal of all lets, and the supply of all necessities; and that the Prophet doth here allude onely to that which the Lord did for the *Israelites*, when he brought them out of *Egypt*: for he loveth to express like things by like. See what we said *Cap. 4. v. 5.*

20. *The beasts of the field shall honor me, the Dragons, and the Owls, &c.*] The beasts of the field, and the *Dragons*, and the *Owls*, may be said to honor the Lord, because when he gave *Waters* in the *Wilderness*, and *Rivers* in the *Desart*, to give drink to his people, his chosen; they living in the *Wilderness* and *Desart*, did receive benefit by those *Waters* and *Rivers*, and quenched their thirst thereat; so that if they had reason, they would praise God therefore.

Note, that to honor God is an act onely of the intellectual or rational Creatures, if we speak properly: yet, by an Hyperbolical kinde of Metaphor, the Scripture doth often attribute those acts, which are the acts of the intellectual or rational Creatures, to Creatures voyd of reason and understanding, yea, to Creatures voyd of sense. See *Psal. 69. 34. & 96. 12. & 98. 8. &c.*

*My chosen.*] i. e. Whom I have chosen to be a peculiar people to my self.

21. *This people have I formed for my self.*] i. e. For I have created this people, even the people of the *Jews*, for my self, that I might shew my power, and my goodness, in and for them; and that they might sanctifie and praise me.

These words contain a reason of what he said in the nineteenth and twentieth Verses: q. d. *This people have I formed for my self, therefore I will make for them a way in the Wilderness, and Rivers in the Desart; I will provide for their welfare, and they shall shew forth my praise.*

*They shall shew forth my praise.*] q. d. Therefore I will do that for them, for which they shall praise me.

22. *But thou hast not called upon me, O*

*Jacob,*] i. e. But for all your sayings, ye have not worshipped me, O ye sons of *Jacob*.

He puts *Jacob* here for the *Jews*, which were the sons of *Jacob*: And when he saith, *They have not called upon me*, his meaning is, That they have not worshipped him: For, to call upon God, which is but part of Gods worship, is put often for the whole worship of God, by a Synecdoche.

Here he prevents an Objection, which the *Jews* (some of them at least) might make: For whereas the Lord told them what great things he would do for them in the former Verses, they might object, If it were true which he said, why would he then pour out his fury upon them, and give them over into the *Babylonians* hands, to be made slaves and captives, for his own wills sake, not for any demerit of theirs? For as for their part, they truly worshipped him, and served him.

To this the Lord answers, That it is true, that he gave them over into the hands of the *Babylonians*; yet it was not for his wills sake, but it was because they had sinned against him: for though they say that they worshipped the Lord truly, yet they did not worship him, but they worshipped *Baal*, and all the host of *Heaven*; and for this he gave them into the hands of the *Babylonians*, &c.

*But thou hast been weary of me.*] i. e. But for all your sayings, ye have been weary of my service.

23. *Thou hast not brought me the small cattel of thy burnt-offerings*] As Lambs and Kids, &c. *Exod. 12. 5. q. d.* Thou hast not offered thy Lambs and thy Kids to me for burnt-offerings, but thou hast offered them to *Baal*, and other strange gods.

*With thy sacrifices:*] Supply, Of the greater Cattel, as *Bullocks*, &c.

*I have not caused thee to serve with an offering,*] i. e. I have not been so highly esteemed of thee, as that thou hast troubled thy self, or burdened thy self with offerings for me.

The Cause here mentioned is the final Cause, that is, the Cause for whose or which sake we do any thing.

The offering here spoken of is such an offering as is called the meat-offering, *Levit. 2. v. 1.*

And to serve signifieth to trouble, or to

to burden a mans self, because *servitude* is troublesom or burdensom to all.

*Nor wearyed thee with incense.*] i. e. Neither hast thou wearyed thy self for my sake, in bringing Incense unto me.

*Incense or frankincense* was wont to be put upon the meat-offering, Lev. 2. 1.

24. *Thou hast bought me no sweet Cane with mony,*] This kinde of *sweet Cane* grew in *Arabia*, and being burned, yielded a sweet smell.

This *sweet Cane*, or *sweet Calamus*, was an ingredient which went to the composition of the *holy Oyl*, mentioned Exod. 30. v. 23. But besides the use which was of *sweet Cane* in the composition of that *Oyl*, it is conceived that the *Jews* were wont to use *sweet Cane*, and to burn it for a perfume, to the honor of God: and that they gather, as from other places, so from Jer. 6. 20. And to this they think that the Prophet alludeth here.

*Neither hast thou filled me with the fat of thy sacrifices:*] Whatsoever the sacrifice was, the fat thereof was to be burned to the Lord, Lev. 3. 16.

*Neither hast thou filled me,*] i. e. Neither hast thou delighted me.

This *filling* is properly the *filling* of a mans self with wine, or strong drink; which because it is delightful to the drinker, it signifieth here *delight*; and to be filled therewith signifieth to be therewith delighted.

Note, that what this people are here accused of for not doing to the Lord, is intimated, that they did to Idols and strange gods.

*But thou hast made me to serve with thy sins,*] i. e. But thou hast troubled me and burdened me with thy sins.

To serve] See Vers. 23. to which this place answereth.

*Thou hast wearyed me with thine iniquities.*] See cap. 1. 14.

Note, that this latter part of the Verse alludeth to the latter part of Vers. 23. by way of opposition.

25. *I, even I am he,*] q. d. Yet nevertheless, I, even I am he.

*Which blotteth out thy transgressions*] i. e. Which seeing thy repentance, will forget and forgive all thy sins.

This phrase is Metaphorical, and taken from a Creditor, which being satisfied by his Debtor, blotteth out his Debt out of his

Debt-book: By which Metaphor, sins and transgressions are also called debts, Mat. 6. vers. 12.

*For mine own sake,*] i. e. Not for thy merits, but for my mercies sake.

*And will not remember thy sins.*] To wit, So as to persist to punish thee for them; but they shall be in that regard, as if they were blotted out of my remembrance.

26. *Put me in remembrance:*] q. d. But thou dost object and say against what I said vers. 22, 23, 24. That thou hast called upon me, and that thou hast brought me the small cattel of thy burnt-offerings, and that thou hast honored me with thy sacrifices, and that thou hast served me with thine offerings, and thine incense, and that thou hast bought sweet Cane for me with thy mony; Put me therefore in remembrance when thou didst any of these things.

Note, that the Prophet aymeth especially at those *Jews* which lived in the days of *Manasseh* King of *Judah*, of whom read 2 King. 21. 9.

*Let us plead together:*] q. d. And whereas I said, that thou hast made me to serve with thy sins, and that thou hast wearyed me with thine iniquities, Vers. 25. And thou sayst, that thou didst never make me to serve with thy sins, nor weary me with thine iniquities, but hast been always observant of me, and therefore I gave thee over into the *Babylonians* hands undeservedly; come, let us plead together.

*Let us plead together:*] i. e. Let us argue the case in open Court; and do thou bring Arguments to prove, that thou wast always observant of me, and that I gave thee over to the hands of the *Babylonians* undeservedly: And I will bring Arguments to prove, that thou hast made me to serve with thy sins, and wearyed me with thine iniquities; so that thou wast deservedly given over into the *Babylonians* hands.

*Declare thou,*] i. e. Lay open thy case, and bring proofs of thine innocency, and of this, that thou hast suffered captivity undeservedly.

The term here used is a Law-term.

*That thou mayst be justified:*] i. e. That thou mayst be pronounced just in this controversy, and that thou hast the better Cause.

This is also a Law-term, used of him for whom the cause is judged.

Note here, that these men had nothing

to say for themselves, but stood mute; wherefore the Lord declares his Cause in the next Verse, that he might be justified in this his dealing with these men.

27. *Thy first Father hath sinned,*] i. e. Thy King hath sinned, &c.

By this King is meant especially *Manasseh*, the son of *Hezekiah* King of *Judah*, for whose sins *Judah* was given into the hands of the *Babylonians*, *Jer.* 15. 4.

Of *Manasses* sins you may read *2 Kings* cap. 21.

A King is often called *Father*, yea, every Ruler may be called a *Father*; see cap. 22.

21. And because a King is the chiefest among Rulers, he may be called the first *Father*; that is, first in place and dignity before all other Rulers: For a thing may be called first, not only in regard of time, but also in regard of place and dignity.

And thy Teachers] i. e. The Priests, and Levites, and Prophets.

Have transgressed against me.] i. e. Have sinned against God: And if their King and their Teachers have sinned against God; surely the common people (who are led by the example of their Kings and Teachers) have not been righteous.

28. *I have profaned the Princes of the Sanctuary,*] God is said to have profaned the *Princes of the Sanctuary*, because he took away the hedge of his protection from them, and the rest of his people, by which he separated them from the Nations, and layd them open to be spoiled by the *Babylonians*.

In this sense is the word to *profane* taken, *Psal.* 89. 39. and to *pollute*, *Isai.* 47. 6. and *Lament.* 2. 2. For understanding of which words, know, that to *profane* and *pollute* are opposed to to *sanctifie*: and that to be *profaned* and *polluted* are opposed to to be *holy*. If we rightly therefore understand the notion of the words, *sanctifie* and *holy*, we may understand the meaning of *To*, to *pollute*, and to *profane*.

To *sanctifie* therefore signifieth onely to separate, by way of preheminance and excellency or dignity: and to be *holy* signifieth to be so separated. When therefore God hath a peculiar care of a people, and doth separate and put a difference between them and others, by his care and protection of them above others, he may be said to *sanctifie* them; and they which are thus separated may be said to be *sanctified* and *holy*: See *Notes*, cap. 4. 3. As God therefore may be said to *sanctifie* a people, when he separates them, and puts a difference between them and others, by his care and protection: So when he deprives them of the care and protection which once he afforded them, he may be said to *profane* them, or *pollute* them.

The *Princes of the Sanctuary*,] By the *Princes of the Sanctuary*, understand the chief *Priests*, which ministered in the Temple, and ordered things concerning the worship of God there; who were called the *Princes of the Sanctuary*, because they had inferior *Priests*, and *Levites*, and *Nethinims*, to serve and attend them in their high Calling.

And given *Jacob* to the curse,] i. e. And have given the children of *Jacob*, the *Jews*, to destruction.

By *Jacob*, understand the *Jews*, the children of *Jacob*, by a Metonymy.

And the curse here spoken of, is such a curse, whereby the thing accursed, or the thing given to the curse, was to be destroyed, as *Josh.* 6. 17.

How *Jacob*, that is, how many of the *Jews* (which were the children of *Jacob*) were killed and destroyed by *Nebuchadnezzar* and his servants; see *2 King.* 25. v. 7, 21, &c.

And *Israel*] i. e. And the *Jews*, the children of *Jacob*, who also was called *Israel*.

To reproaches.] i. e. To the reproach of their Enemies, who in their captivity taunted them, jeered them, and reproached them.





# ISAIAH.

## CHAP. XLIV.



Et now hear O Jacob, &c.]

This is to be continued with the former Chapter : And the sence is, *q. d.* But although I have profaned the Princes of the Sanctuary, and have given Jacob to the curse, and Israel to reproach, because of their sins; yet now seeing your repentance, Hear, O Jacob, my servant.

O Jacob my servant.] By Jacob he meaneth the Jews, which were the children of Jacob : the same also he meaneth by Israel.

2. That made thee, and formed thee from the womb,] *i. e.* That made thee a people from the first time that thou wast a people.

He speaks not of the making and forming of any one particular man, which is made and formed in his mothers womb; but of the making of a company of men into a people, or Body politique : yet he alludes to the making and framing of a man in the womb of his mother.

Which will help thee,] *Supple,* In all thy misery and distress.

Fear not : ] *Supple,* The Babylonians, and their gods, though thou art a Captive, and hardly used in the Land of thy captivity ; For I will deliver thee, and they shall not be able to hinder me. See *vers.* 8.

And thou Jeshurun.] This name Jeshurun is taken out of *Deut.* 32. *vers.* 15. where Moses gives it to the people of Israel; and it signifieth right : And it is therefore given to that people, because God called them to lead a right or upright life and conversation.

Yet some think it to be an Hebrew diminutive of the Hebrew word Israel, and to signifie as much as Little Israel; as though the Lord had called his people here by a diminutive name, as Fathers use to call their little children.

3. I will pour water upon him that is

thirsty,] The four sentences contained in this Verse, signifie all one and the same thing, namely, That though the Jews were at this time in a poor decayed estate, yet God would so bless them, as that they should be delivered out of it, and should revive and flourish again : As the dry and thirsty ground, though it be unpleasant and ill-favored to see to, while it is so; yet being watered, it is hereby refreshed, and recovereth its greenness, and is clothed again with its former lustre.

I will pour water, &c.] by water is meant rain; the plenty whereof is signified by the word pour.

Upon him] *i. e.* Upon every Jew.

He speaketh of a Jew here, as of a ground, Metaphorically.

Upon him that is thirsty,] *i. e.* Upon him that is as a thirsty Land; that is, upon him that is in misery, and wants comfort.

Note, that the thirstiness here mentioned is not the thirstiness of a man which is hot and dry, and desireth drink to quench his thirst, but the dryness of the ground; for a dry ground is also called a thirsty ground, *Cap.* 35. 7. And to such a ground is the Jew, in the depth of his misery and captivity, here compared.

And floods upon the dry ground:] This is a repetition of the former sentence.

I will pour my Spirit upon thy seed.] *i. e.* I will greatly bless thy children.

By the Spirit of God is here meant Gods blessing, as may appear by the following words, which are but a repetition of these.

And the blessing of God is called the Spirit of God, by a Metonymy, because it proceedeth from the Spirit of God, or from God who is a Spirit.

By seed are meant here children, per Metonymiam Materiae.

4. And they shall spring up as among the grass.

grass.] *i. e.* They shall spring up as young Trees or Plants among the grass, which have moisture enough to nourish them, and make them flourish.

5. *One shall say, I am the Lords, &c.] q. d.* Such blessings will I pour upon them, as that they shall confess that I am their God, and that they are my servants, because of the care I have of them, and the favors that I shew to them; though now they say, *My way is hid from the Lord, my judgment is passed over from my God; as Cap. 40. v. 27.*

*I am the Lords,] Supple, Servant; And therefore shall call himself the Lords servant, because he shall be sensible of the care which God hath of him, and the blessing which he bestoweth upon him; and shall, in way of recompence, resolve to serve the Lord so long as he shall live.*

*Another shall call himself by the name of Jacob:] And therefore shall he call himself by the name of Jacob, because he shall see that the Lord hath as great respect to him, as he had to Jacob; and because he shall resolve to serve the Lord for the blessings which the Lord hath bestowed upon him, as Jacob vowed to serve the Lord, (and did accordingly,) Gen. 28. 21.*

*Another shall subscribe with his hand unto the Lord,] Supple, That he is his servant, and will serve him.*

*And surname himself by the name of Israel.] Israel is the name of Jacob, and it was given to him because of the power which he had with God, and prevailed with him, Gen. 32. 28.*

For the same reason as one named himself by the name of Jacob in the former part of this Verse, doth another surname himself by the name of Israel in this latter part: And for the same reason as one said, *I am the Lords,* for the same reason doth the other subscribe with his hand unto the Lord.

6. *Thus saith the Lord, the King of Israel.] That the Jews might the more firmly believe what the Lord had spoken vers. 2, 3, 4. the Lord sheweth here, that he is God, and he alone.*

When he sheweth that he is God, he sheweth sufficiently that he is able to do what he hath said: And when he sheweth that he is God alone, he sheweth that he can work, and none can let him, as *Cap. 43. vers. 13.*

*The King of Israel,] q. d.* The Protector of Israel; for Kings are Protectors of their people.

*His Redeemer,] i. e.* The Redeemer of Israel, which hath heretofore, and will again redeem Israel.

*I am the first,] God is said to be the first, because he was before all things, and all things were made by him.*

*And I am the last.] God is called the last, because there is nothing shall out-last him, being that all things are not onely made, but sustained by him.*

7. *And who, as I, shall call, and shall declare it?] i. e.* For who, among the gods of the Nations, can tell and declare whatsoever hath come to pass? &c.

*And, is put here for For: For the Lord proveth here, That there is no God besides himself.*

*Who, as I, shall call,] i. e.* Who can tell so well as I?

Note, that the Hebrews having no Potential mood, do use an Indicative for a Potential.

*And shall declare it?] And can declare, Subaudi, Whatsoever hath been, or whatsoever hath come to pass, &c.*

The Relative, *It,* is put without an Antecedent, which Antecedent notwithstanding may easily be understood by the circumstances of the place.

*And set it in order] i. e.* And can rehearse whatsoever hath been, or whatsoever hath come to pass, &c.

*To set in order, signifies here, to set things in order in narration or speaking, that is, to rehearse things in order.*

*For me,] Supple, If I should entreat him. This is spoken with a kinde of Sarcasm.*

*Since I appointed the ancient people,] These words have relation to that which I said was here to be understood, namely to that, whatsoever hath been, or whatsoever hath come to pass: q. d. Who can tell, declare, and rehearse in order whatsoever hath been, or whatsoever hath happened, since I appointed the ancient people?*

*Since I appointed the ancient people,] i. e.* Since I made the ancient people of the Earth, and appointed them the bounds of their habitations, *Acts 17. 26.*

*He saith, the ancient people, speaking of them as of one, because in the most ancient times, all people were as one, till they*

they were divided in after-times.

*To declare and tell exactly in order whatsoever hath happened to the people of the Earth, since God created them, is that which none but God can do: No man, nor Angel, nor Devil, much less can any Idol do it; for no man now living hath been since the Lord first made the people of the Earth: And though Angels and Devils have been ever since the World was first created, yet have they not been present at every thing which hath happened; for their presence is definitive, they can be but in one place at once: But God is eternal, and in all places at one time, and is the Cause of whatsoever cometh to pass.*

*And the things that are coming, and shall come,] Here we must repeat those words, Who, as I, can call, and declare, and set in order? &c. q. d. And who can tell, and declare, and set in order, like unto me, the things that are coming, and shall come?*

*As the Lord proved, That there was no God besides him, by that, that none could declare and tell in order the things that are past, as he could: so doth he prove, That there is no God besides himself, by this, That none can declare and tell in order the things which are to come, as he can.*

*The things that are coming,] i. e. The things which will come to pass ere long be.*

*And shall come,] i. e. And the things which shall come to pass a great while after.*

*Let them shew unto them.] q. d. If any gods of the Nations can do this, let them shew it (I pray, unto) their servants, and make it appear to them that they can do it.*

*By the first them understand the Idols, the gods of the Heathen: By the second them, Idolaters which worship those Idols: Both which Relatives are put here without their Antecedents.*

8. *Fear ye not, neither be afraid,] The Lord speaketh here to the Jews in their captivity, not to be afraid of the Babylonians who held them captives, nor of their Idols, as though they could hinder him from delivering them: for because the Babylonians had so prevailed against them, and made such a desolation in their Land, and carried them away captives, the weakest sort of Jews might think, that they did this by the power of the gods which*

*they worshipped, and that therefore there was no Redemption to be expected out of theirs and their gods hands. The sense therefore of these words is, q. d. Fear not therefore, neither be afraid, as though I were not able to make that good which I have told you, or to deliver you as I have said.*

*Have not I told thee from that time, and have declared it?] i. e. Have not I told thee of what is befallen thee, before it came to pass? and have not I declared it to thee by my Prophet Isaiah? For did not I tell you, that I would deliver you into the hands of the Babylonians? So that by this ye may know, that I am God; and that it was not the Babylonians, or their gods, that prevailed against you; but that it was I that delivered you over into their hands, because ye had sinned against me, (Cap. 42.24.) Wherefore ye need not fear, or be afraid of the Babylonians, or their gods, but of me onely.*

*Have not I told thee] Supple, Of that which is befallen thee; that is, of thy captivity.*

*The Substantive is here left to be understood.*

*This is spoken to the Jews, as if they had been even at this time in captivity.*

*From that time,] Supple, That thou knewest not of it; that is, before thou knewest or heardest of this thy Captivity.*

*And have declared it?] i. e. And have not I declared this your captivity to you by my servant Isaiah, before it came to pass, and before you heard of it?*

*Ye are even my witnesses:] i. e. Ye even your selves must needs witness this, that I told you of it, and declared to you this your captivity, before it came to pass, and before you ever heard of it: And if ye can witness this, then are ye my witnesses also, that I am God, and that ye need not fear the Babylonians.*

*Is there a God besides me?] Is there a God besides me, that ye need to fear or be afraid of?*

*As the Lord proved just before, That he was God; so doth he go about here to prove, That there is no God besides him, that the Jews might not be afraid of those which the Babylonians and other Nations worshipped and called gods.*

*Yea there is no God.] i. e. Verily there is no God.*

*Yea*



Yea is put here for Verily.

9. *They that make a graven Image :*] The Lord, that he might prove that there is no God besides himself, sheweth here the vanity of Idolaters and Idols, and how far Idols are from being gods; for the Idols onely were they which the weak Jews thought to be gods, or at least doubted whether they were gods or no, and so feared their power, because they were they which the Babylonians worshipped, and called gods.

*Are all of them vanity :*] i. e. Are all of them vain and foolish in their doings.

An Abstract is here put for a Concrete.

*Their delectable things*] i. e. Their Idols and Images which they do delight in.

*Shall not profit them :*] i. e. Shall not help them when they stand in need of help, and when I shall come to destroy them for your sakes.

*And they are their own witnesses :*] i. e. For they are witnesses against themselves.

And for For.

*They see not, nor know*] i. e. That their delectable things see not, nor know any thing: And if they see not, nor know any thing, how can they be gods, and how can they profit them?

*That they may be ashamed.*] i. e. Wherefore they may be ashamed of such gods, and confounded to think, that they delight and put their trust in such vain things.

10. *Who hath framed a god, or molten a graven Image that is profitable for nothing ?*] q. d. Whosoever hath framed a god, or molten a graven Image, that is profitable for nothing.

*That is profitable for nothing,*] This is not to be taken as a Note of distinction, as though he would by this distinguish Images which were profitable for nothing, from Images which were profitable for something: but as a Note of declaration, to shew, that all Images were unprofitable.

*Or molten a graven Image ?*] i. e. Or hath melted Silver or Gold, or any other metall, and hath first cast it, and then made a graven Image of it?

Note, that the Image-maker doth first cast his Image in a mold, then polish it with a graving-tool, or instrument.

By him that hath formed a god, and molten a graven Image, is meant the principal man that is at the charge to make or grate

an Image, and which worshippeth when it is made or graven, and induceth others to worship either by his example, or by his enticing words. So Jeroboam is said to have made two Calves of gold, 1 King. 12. 18. So Ahaz is said to have made molten Images for Baalam, 2 Chron. 35. 21. and an Idol, 2 Chron. 33. 7.

11. *Behold all his fellows*] i. e. Behold all his fellows, which have joyned with him in the worship of the god, or graven Image, which he hath made.

Those he calls his fellows, which worship those his Idols as he doth.

*Shall be ashamed,*] Supple, Of him, or for him, to think, that they have been induced by him to worship such a god as his Image is.

*And the work-men, they are of men,*] For the work-men, which made his god, or melted his graven Image, are the sons of men, and so men themselves: And how can they otherwise choose but be ashamed of him, or for him, when they come seriously to think, that that god, which he induced them to worship, was the work of a man, or of the son of man?

And is put here for For, and sheweth the reason why they shall be ashamed.

*They are of men,*] i. e. They are the sons of men, and therefore but men themselves.

*Let them all be gathered together,*] i. e. Let all those, which concurred to make a graven Image, be gathered together, to maintain the Divinity of their Image.

This seemeth to answer an Objection: For one may say, That for all that, that the Image be made by work-men, which are of men, yet the chief former of it, and the work-men, will maintain and prove, that it is a god. To which the Lord here answereth, saying, If the chief Former, and the work-men which made the Image, will maintain, that it is a god which they made, Let them all be gathered together, &c.

He saith, Let them all be gathered together, because many work-men concurred to the making Image, as you may see Cap. 41. 7. Yea, sometimes one made the eyes, another the hands, another the feet, &c. How miserable gods therefore must they needs be, which are made by such miserable men!

*Let them stand up,*] Stand up, Supple, to plead for the Divinity of the Image which

which they have made, and to maintain it by Arguments.

*Yet they shall fear,*] i. e. Though they are all gathered together, and stand up to plead for the Divinity of the Image which they have made, and to maintain it; yet when they are met together, and stand up, *yea before they stand up to plead,* their conscience shall check them, and their heart shall misgive them, and they shall fear the event: They shall be afraid that they shall be overcome, and not able to maintain what they undertook, to wit, That the Image which they have made is a true God.

*And they shall be ashamed together.*] i. e. And at length they shall all of them be ashamed; for they shall be convinced, that there is no Divinity in their Image, but that their Image is a vain and unprofitable thing.

*Together.*] i. e. Every one of them; for so doth this word often signifie. See Notes, Cap. I. 28.

12. *The smith with his tongs,*] He sheweth reasons here, why the work-men may justly fear, when they begin to plead for the Divinity of their Image, that they shall be overcome; and why at length they may be convinced, that there is no Divinity in their Image, and so be ashamed: And his reasons are fetcht from the efficient, material, and instrumental Cause of an Image; all which are poor things, and too too mean to produce a God: And if any think that these causes are not too too mean to produce a God, we must say with our Prophet, that they have not known, nor understood; for the Lord hath shut their eyes that they cannot see, and their hearts that they cannot understand; as vers. 18. These causes doth the Prophet shew, while he doth historically describe how an Image is made.

Note, that while the Prophet describeth how an Image is made, he useth an Analytical method, and proceedeth from that which was last in making thereof, to that which was first.

It may be questioned here, whether the Prophet speaketh of several Images, one made by the smith, and another by the carpenter, or no? I conceive that he speaks but of one, which is framed first in wood by the carpenter, then overlayd with plates of gold or silver, or some other baser

mettal, by the smith or goldsmith. Consider Cap. 41. v. 7.

*The smith with his tongs, both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms,*] q. d. The Smith doth what he hath to do about the Image after this manner; He puts his wedge of Iron with the tongs into the coals of the fire, and there makes it pliable, and afterwards he fashioneth it (as he thinks fit) with his hammers, and worketh it after what manner he pleaseth with the strength of his arms.

*The smith, &c.*] The word in the Original signifieth an Iron-smith, or (as we call him) a Black-smith, which worketh in iron; and it may be that Image-makers in those days had that skill in making and beating out plates of iron, to cover the works of the carpenter, which we are at this day ignorant of: Howsoever, I doubt not but that the Black-smith is put here, by a Synecdoche, for any kinde of smith which worketh in mettall, whether the mettall be gold, silver, or whatsoever else it be: And the Prophet nameth the Black-smith here, the more to vilifie the Idol, or Image: for of all mettall-smiths, the Black-smith is one of the basest, and the matter on which he worketh it, one of the meanest and vilest of all mettals.

*And fashioneth it:*] By [it] understand the wedge of Iron.

A Relative is here put without an Antecedent.

*Yea, he is hungry, and his strength faileth: he drinketh no water, and he is faint.*] q. d. Yea, did I say, he worketh it with the strength of his arms? I might more truly say, he worketh it with his feeble arms; for he is hungry, and his strength faileth: he drinketh no water, and he is faint.

*Yea,*] This Particle [yea] seemeth to be put as a Note of correction, to correct the precedent words.

13. *The carpenter stretcheth out his rule,*] Supple, Upon a rough piece of Timber (of which he intends to make an Idol, or graven Image) that he may measure the length and breadth thereof, and know whether it will be fit for his purpose or no.

*He marketh it out with the line,*] viz. That he may cut it to a fit length and breadth.

*He fitteth it with planes,]* i. e. When he hath cut it to a fit length and breadth, and rough-hewed it, he smoothes it with his Planes.

*And he marketh it out with the compass,]* i. e. When he hath smoothed it with his Planes, he marketh out the parts thereof with the compass, that the parts of the Image, which he is to make out of it, as the head, breast, arms, legs, &c. may be proportionable one to another.

*And maketh it after the figure of a man,]* And when he hath marked it out, he maketh it after the figure of a man.

*According to the beauty of a man,]* i. e. Yea, according to the beautiful proportion and exact lineaments of a man, that it may represent a man to the life.

This signifieth more exactness of workmanship then was signified by those words, *He maketh it after the figure of a man:* But by this he seems to deride the Carpenter, who thought that he had made a God indeed, when he had made his Image according to the beauty of a man, and such as might represent a man to the life.

*That it might remain in the house,]* i. e. That when it is finished, it may stand and remain in the house, as a god to be worshipped.

By the house may be meant, either a private house, (for Idolaters had Images to worship in their private houses, cap. 57.8.) or else a Temple, which is also called the house of the God to which it is dedicated.

Well said he, *that it might remain in the house;* for when it was once carryed in thither, and set up there, there it remained; nor was it able to remove it self a foot out of its place.

14. *He heweth down Cedars, and taketh the Cypress and the Oak,]* q. d. The Carpenter heweth him down the Cedars, yea the Cypress, yea he taketh the Oak, &c.

These trees the Carpenter made choyce of among the trees of the Forrest, because the wood thereof was the most lasting wood.

But observe the Prophets degradations, how he descends from the Cedar to the Cypress, which is more vile then the Cedar; and from the Cypress to the Oak, which is more vile then the Cypress; the more to vilifie and abase these Idols or Images.

*Which he strengtheneth for himself,]* i. e.

Which he makes strong ores for himself; that is, which he maketh his gods, even his graven Images. See Vers. 17.

Idols, or Images, are sometimes called by Idolaters, *the strong;* as Cap. 1.31. Hence when an Idolater maketh a god, or an Idol, or a graven Image for himself, out of an Oak or any other tree, he may be said to *strengthen that Oak or that tree for himself;* that is, to make a strong one out of it.

*He planteth an Ash,]* q. d. Yea, the Carpenter planteth an Ash.

An Ash is a tree of less esteem then a Cedar, Cypress, or Oak: the Prophet therefore, as though he had not vilified an Idol enough, by saying, it is made of a Cedar, Cypress, or Oak, tells us, that it is also made of an Ash, yea, of an Ash which is fit for the fire, and part whereof is burnt, &c.

*And the rain doth nourish it,]* Supple, Until it cometh to be a great tree.

15. *Then]* Supple, When it is come to be a great tree.

*Shall it be for a man to burn,]* i. e. It will be fit fuel for a man to burn.

*For he will take thereof,]* Supple, And make a fire.

*Yea, he kindleth it,]* Supple, And heateth the Oven therewith.

*Yea, he maketh a god, and worshippeth it,]* i. e. Yet notwithstanding this, that it be to burn, and he takes thereof, and warmeth himself, and kindleth it, and baketh bread; he maketh also a god thereof, and worshippeth it.

Note, that the word *yea* is put here for yet notwithstanding, and some Translations do so render it. Or after *yea* we must understand for all this: q. d. Yea, for all this, he maketh a God of it, &c.

*And selleth down thereto,]* Supple, In way of worship.

16. *With part thereof he eateth flesh:]* i. e. With part thereof he maketh a fire, and dresseth the flesh which he hath bought, and eateth it.

He repeateth here what he said before, the more to set out the foolishness of these men.

*He roasteth roft,]* i. e. He roasteth roft-meat.

*And is satisfied therewith,]* i. e. And eateth, and filleth himself therewith.

18. *They have not known, nor understood;]* q. d. This the Smith, and the Carpenter, and



and their fellowes doe, yet have they not knowne nor understood, what they doe.

*For he hath shut their eyes that they cannot see*] i.e. For the Lord hath shut their eyes that they cannot see.

By (He) understand the Lord which is the *He xal' i' xlu*, and by the Eyes understand the understanding, which is the Eye or Eyes of the Soul.

Yet these words may be understood indefinitely; q. d. Their Eyes are shut that they cannot see, That is, they are dull of understanding, that they cannot understand.

19. *And none considereth in his heart*] *Supple*, That he hath burnt part of that in the fire, of which he hath made himselfe a God.

*Neither is there knowledge nor understanding*] *Supple*, In them.

*An Abomination*] i.e. An Idoll or a graven Image, which is most abominable to the Lord.

He saith *Abomination* for *Abominable* by a *Metonymy*, putting an Abstract for a Concrete.

20. *He feedeth on ashes*] This seemeth to be a *Proverbe*, and to be spoken of such as thinke that they have the substance of a thing, when they have only the shadow: Or, that thinke they have that which can profit them, when they have that which cannot stand them in any stead. And it is applied to these men, because when they had made themselves an Idoll? They thought that they had made them a God which could save them, when as indeed this their god could not profit them, at all. *verse 9.*

The reason of the *Proverbe* is this, that *Ashes* though they are like to the flower of *Wheat*, which nourisheth a man, yet they that feed on *Ashes* shall finde no nourishment thereby accruing to them, but hurt rather.

*He feedeth of ashes*] Observe the *Enallage* of the number; how he passeth from a plural number, which he used in the eighteenth verse, to a singular.

*A deceived heart*] i.e. An heart deceived with this false perswasion or conceit, that there is Divinity in an Idoll, or in a graven Image.

*Hath turned him aside*] *Supple*, From the Truth, viz. this Truth, that the Lord onely is God, and that an Idoll is nothing.

*That he cannot deliver his soul*] i.e. So that he cannot deliver himselfe, *Supple*.

from error, or fallshood, to wit, the error or fallshood, which he hath conceived against the Unity of God, and of the Divinity of an Idoll.

*Is there not a lye in my right hand?*] i.e. Is not that which I hold in my right hand a Lye? That is, is not that which I make so much of a meere Figment, a thing which I took for a God, but is not a God?

He speakes of an Idoll here; And he calls an Idoll a Lye, because as a Lye though it hath oft times the show of truth, yet it is far from truth, and hath no conformity with the thing, which the words signifie: So an Idoll, though it looks like a God, in the sight of an Idolater, yet it is farre from being a God, and hath no conformity with the Godhead: For the Godhead is uncreated, an Idoll is made: And an Idoll is made of Silver or Gold, or Stone, or Wood: But we ought not to thinke that the Godhead is like unto Silver or Gold, or Stone, or Wood: graven by Art or mans device. *Acts 17.29.*

*In my right hand*] Many conceive that the Prophet alludeth in these words to an Idoll or Image, as the Smith or Carpenter hath it in his hands, while he is making it or forming it. But I conceive rather that it is a Metaphor drawn from them, which make much of a thing, and hold it fast in their hand, as being unwilling, either to lose it, or to part with it, and let it goe in any wise.

21. *Remember these O Jacob &c.*] i.e. Remember these men, which make an Idoll, or Image after this manner, and call often to minde how blind and foolish they are, and how they are without understanding, that thou by remembering them, maist detest and loath their doings, and the Idols and graven Images which they make.

We are admonished to remember men sometimes that we may imitate them, and follow their doings: But sometimes againe that we may beware of doing as they doe, and for this last end, is *Jacob* here admonished to remember these men.

*O Jacob and Israel*] These two names signifie one and the same man primarily: and by a *Metonymy* one and the same children of that one man, for *Jacob* was called also *Israel*, *Gen. 32.28.* And *Jacob* and *Israel* are put here for the children of *Jacob*, who was also called *Israel*.

*For thou art my servant*] *Supple*, And being that thou art my Servant, it is not for

thee to dote upon Idols as they doe.

*I have formed thee*] See Cap. 43. 1.

*Thou shalt not be forgotten of me*] q. d. I will not forget thee in thy misery, but remember and deliver thee; *Supple*, Therefore looke not after Idols, but looke after me only.

*I have blotted out as a thicke Cloud thy transgressions*] i. e. I will blot out thy finnes and transgressions, so that they shall no more appeare, than a thicke Cloud is to be seen, when the Sun or Winde hath scattered or dispersed it.

He puts a Preterperfect Tense here for a Future.

In this Metaphor of blotting out finnes, the Prophet alluded to the blotting out of debts entred into a debt booke: He minglith Metaphors therefore, when he saith that he will blot out *transgressions* as a thick Cloud.

*And as a Cloud thy finnes*] q. d. Yea I will blot out thy finnes as a Cloud.

The word [*Sinnes*] seemeth to signifie more here than (*Transgressions*) did before: And a Cloud lesse than a thick Cloud q. d. Yea I will blot out thy most heinous finnes, that they shall no more appeare than a thin Clowde, or a Mist, is to be seene, when the Sun or Winde hath dispelled it: For a thin Clowde or a Mist, is easily dispelled and lesse to be seen, then a Cloud which is thick: But if any will contend and say that a Cloud here is the same with a thick Cloud before: And finnes here are the same with transgressions before; then take [*And for Yea*] and understand these words; (*I say*) and repeat these words (*I have blotted out*) q. d. Yea I say, I have blotted out as a Cloud thy finnes.

*Returne unto me*] q. d. Onely returne unto me by repentance.

*For I have redeemed thee*] q. d. For if thou wilt returne unto me, I will redeeme thee out of thy Captivity.

He speakes to the *Jewes* (as I have said before) as if they were even now in Captivity, and he useth here a Preterperfect for a Future Tense.

23. *Sing O yee Heavens*] He speakes unto the materiall Heavens, though unsensible by a Prosopopæia, as Cap. 1. 2.

*For the Lord hath done it*] What hath he done? *Ans.* He hath redeemed Jacob, and glorified himselfe in Israel, as it followeth in the end of the Verse.

*Shout*] *Supple*. For joy.

*Yee lower parts of the earth*] i. e. Thou Earth which art in the lower parts of the world. *An Hypallage*: Cr, by the lower parts of the earth, he means the Valleys in opposition to the Mountaines which are the higher parts of the earth: For it followes; And break forth into singing yee Mountaines.

*O Forrest*] Forrests are situated on high for the most part, like the Forrest of Lebanon which makes them for the most part to be so barren as they are.

*For the Lord hath redeemed Jacob*] i. e. For the Lord will redeeme the *Jewes*, the children of Israel.

*And glorified himselfe in Israel*] i. e. And will get himselfe glory by the Sonnes of Israel. That is, and will get himselfe glory by that which he will doe for the *Jewes* the children of Israel.

24. *Thus saith the Lord thy Redeemer, I am the Lord that maketh all things, &c.*] Betwene this and the latter end of this Chapter, the Lord mentioneth both his power and his good will towards Hierusalem and her children the *Jewes*, that he might the better perswade the *Jewes* of what he said verse 23. To wit, that he would redeeme Jacob and glorifie himselfe in Israel: For what will not come to passe, where neither power nor good will is wanting?

This latter part of the Chapter, is as a reason therefore to enforce these words; *The Lord hath redeemed Jacob and glorified himselfe in Israel*, and may be ushered in with the causall conjunction, For q. d. For thus saith the Lord thy redeemer, &c.

*Thy Redeemer*] i. e. Who hath often redeemed thee, and will yet redeeme thee.

*That formed thee from the wombe*] See verse 2.

*That stretcheth forth the Heavens*] i. e. That made and preserveth the heavens.

He alludeth to the stretching out the Curtaines of a Tent or Tabernacle.

*Alone*] i. e. Without the helpe of any other, q. d. And needed not the helpe of any Idoll to helpe me. For he seemes to speake this especially in opposition to, and in depression of Idols.

*That spreadeth abroad the earth*] See Cap. 42. 5.

*By my selfe*] i. e. Without any other to helpe me. This is also spoken in opposition to, and depression of Idols, as that before.

25. *That frustrateth the tokens of the Lysars*] i. e. Which makes the Signes and the Tokens

*Tokens* which *Astrologers* take from the *Starres*, of future *Events*, to be vaine and of no effect; So that that shall not come to passe, which they *prognosticate* from those signes and tokens in the *Starres*.

*The Tokens*] i. e. The *Signes* of future *Events*, which they gather from the position of the *Starres*, &c.

*Of the Lyars*] By *Lyars* he meaneth *Astrologers*, whom he calls *Lyars*, because the *Event* of things shall not answer their *Prædictions* and *Prognostications*, but happen or fall out cleane otherwise than they did *prognosticate* and foretell.

He speaketh here of *frustrating* the tokens of *Lyars*; because many *Astrologers* did at this time *Prognosticate* by the *Starres* that *Everlasting* happiness and dominion should be to the *Babylonians*, and *Eternall* Captivity and *Servitude* to the *Jewes*.

And maketh *Diviners* mad] i. e. And which will make the *Divinations* and *Prædictions* of *Diviners* and *Sooth-sayers* to prove false, whereupon they shall runne mad to see their *Divinations* and *Prædictions* of so little worth or truth.

He speaketh of *making* *Diviners* mad, because many *Diviners* and *Soothsayers* did at this time *Prophecie*, *Peace* to *Babylon* and *Mercy*, (without hope of redemption) to the *Captive Jewes*. And when *Diviners* and *Sooth-sayers* speake confidently of a thing to come; if the thing doth not come to passe which they speake of, they are oftentimes laughed, and mocked, and scoffed at by the *People*, at which proud natures not knowing either how to beare it, or how to avoyd it, are so vexed, as that they fret and storme, and runne even mad to think of it.

That turneth wise men backward] i. e. Which turneth the wise men from wisdom to folly, That is, which maketh the wise men of the earth fooles, by infatuating their Counsellors.

He useth a *Metaphor* taken from a man, which when he either turneth or is turned from a thing, hath his backe toward the thing, from which he turneth or is turned.

He speaketh here of turning wise men backward, and making their Counsell foolish, because the *State Counsellors* of *Babylon* (where the *Jewes* were *Captive*) were famous for their wisdom and Policy in *State Affaires*.

From the 24. verse hitherto the Prophet

hath shewne especially the power of God; from this place to the end of the Chapter, he sheweth especially the good will of God to *Hierusalem*, and so to the *Jewes*, that the *Jewes* may no whit doubt of their *Redemption* out of *Captivity*.

26. That confirmeth the word of his servant] i. e. Which will make good the word of his Prophet *Isaiah*, which he spake concerning the delivery of his *People* the *Jewes* out of *Captivity*.

And performeth the Counsell of his messengers] i. e. And which will performe the *News* or *Message* which he sent by his Prophets his *Messengers*, concerning the *Redemption* of his *People* out of *Babylon*, and *Babylons* downfall.

The Counsell of his messengers] He saith the Counsell of his messengers, for the message of his messengers; by a *Metonymy*: because their message contained the Counsell or determination of God, concerning the downefall of *Babylon*, and the *Delivery* of his *People* thence.

That saith to *Hierusalem*, thou shalt be inhabited] i. e. Which saith to *Hierusalem*, though thou art now desolate and without *Inhabitants* (thy *Inhabitants* being carried away *Captive* into *Babylon*) yet thou shalt be inhabited againe; for thy children and thine *Inhabitants* shall returne from *Babylon* and dwell againe in thee.

He speaketh so the *City* of *Hierusalem*, as to a *Person*, by a *Metaphor* or *Prosopopæia*.

Yee shall be built] i. e. Though the *Babylonians* have burnt you or beat you downe, with *Ramms*, and other *Engines*, yet shall my ancient *people* the *Jewes* come out of *Babylon* where they are *Captive* and build you, and dwell in you againe.

And I will raise up the decayed places thereof] i. e. For I will raise up the decayed places thereof. And, for For,

27. That saith to the deep be dry and I will dry up thy Rivers] By the deep I understand here the *River Euphrates*, for not only the *Sea*, but any great *River* also may be called the deep, and *Euphrates* was the greatest *River* which was then known. And by the *Rivers* I understand the waters of *Euphrates*, and those smaller *Rivers* which either came out of, or ran into *Euphrates* that great *River* of *Babylonia*, For many such *Rivers* there were.

Now as for the meaning of these words  
in



in this place, they may be taken *Allegorically*, and the sense thereof, may be this: *q. d.* which say to *all impediments* which may hinder the way of my People the *Jewes* in their returne out of *Babylon* and the *Dominions* thereof, homewards: Be ye removed and hinder not my People.

For understanding of which sense, know that the *Jewes* though they were all Captive to the *Babylonians*, yet many of them were carried into Captivity beyond the City of *Babylon*, so that between the Land of *Judah* and the place of their Captivity, the *Euphrates* and its other Rivers, which might be a stop and an hindrance to the ready passage of the *Jewes*, which were to pass from the Land of their Captivity into the Land of *Judah* their owne home: That therefore he might signifie that none of the *Jewes* should be hindered in their passage homeward out of their Captivity: He saith, *That saith to the deep be dry, and I will dry up thy Rivers*, alluding herein to what the Lord did to *Jordan* when he brought his people out of *Egypt* into *Canaan*, for at that time he divided the waters of *Jordan*, and made his people a way through the Channell thereof *Iosh. 3.*

Or Secondly, the sense of those words *Allegorically* taken may be this *q. d.* That will destroy the King of *Babylon* and all his Armies. For by the River *Euphrates* and the Rivers thereof, may be meant the King of *Babylon* and his Armies, as by the River and its waters is meant the King of *Assyria*, and the great multitude of men which the King of *Assyria* brought up with him against *Judah*, *Cap. 8. 7.*

Against we may observe, that many take this place *literally* and interpret it of that *Stratagem* (which by the Lord's providence)

*Cyrus* used, when he tooke *Babylon*; for when *Cyrus* tooke *Babylon*, he divided the waters of the River *Euphrates*, and divided them into certaine deep pits and great hollow places which he had made for that purpose, by which means the Channell of *Euphrates* was passable by foot, through which he led his Army into *Babylon*, and so tooke that great City. Which when he had took, he set the *Jewes* free, and did accommodate them in a most honourable manner for their returne into their own Land.

28. *That saith of Cyrus, he is my Shepherd*] *Cyrus* is called here the Lord's Shepherd, because the Lord appointed him to be as a Shepherd to gather his dispersed Sheep of the house of *Judah* together, and bring them home into the Land of *Judah*, as into their owne Sheep-fold: And this did *Cyrus*, not by his own labour and paines, but by his command and authority, *Ezra 1.*

*And shall performe all my pleasure*] *Supple*, Concerning the delivering of my people the *Jewes* out of Captivity, and bringing them back into their own Land.

*Even saying to Hierusalem*] *i. e.* That even say to *Hierusalem*.

*Thou shalt be built*] That *Hierusalem* was ruined by the *Chaldees* or *Babylonians* we read, *2 Chron. 36. 19.* and that it was built againe by the *Jewes* we read: *Nehem. 2.*

*And to the Temple, thy foundation shall be laid*] That the Temple of the Lord which was at *Hierusalem* was quite destroyed, we read, *2 Chron. 36. 19.* *2 Kings 25. 9.* And that it was built againe by the *Jewes*, we read *Ezra, Cap. 4. 5, 6.*

*The foundations shall be laid*] *i. e.* Thou shalt be built; For by the Foundations understood the whole building by a Metonymy.

## ISAIAH.

## CHAP. XLV.



**T**hus saith the Lrd to his annointed] Cyrus is here called the *Lords annointed*, because the Lord intended to make him a King, yea a great King; And by calling him, *His annointed*, he alludeth to the *Kings* of Israel and Judah who at their Inauguration were wont to be annointed with oyle, And were therefore called the *Lords annointed*, as 1 Sam. 25. 16. &c.

Or Cyrus might be called the *Lords annointed*, because of those eminent gifts which God gave him, as memory, wisdom, courage, &c. by which he surpassed ordinary men: For such gifts by which one man surpasseth another, may be well compared to Oyle, which being mixt with other liquours, alwayes floateth at the top.

Or when he saith, *Thus saith the Lord to his annointed*, it may be, as if he should say, *Thus saith the Lord to his sanctified one*, as Cap. 13. 3. That is, to him whom he hath separated and set apart for this service, *To wit*, to subdue and destroy the *Babylonians*, and to deliver the *Jewes* out of Captivity, and bring them into their owne Land againe. And him whom the Lord hath sanctified, That is, He whom he hath or separated and set apart, may be called *The Lords annointed* in allusion both to those Persons, and those things which were sanctified, that is, which were separated and set apart for Gods service in the Temple, For they were so separated and set apart, both persons and things were consecrated by *Annoining*, Exod. 40. verse. 9. 13.

*To Cyrus*] i. e. Even to Cyrus.

This Cyrus was King of Persia, and he is here and in other places of this Prophet, called by this name, a long time, yea above 200. yeares before he was borne; the like we reade of *Ishak*, he was called *Ishak* long

before his birth, 1 Kings 13. 1.

Cyrus is a Persian name, and in the Persian Language signifieth the *Sunne*, so that this name did portend the great glory which Cyrus should be in. For he which gave him this name, was able to give him glory also futable to his name.

Note that in these words, *Thus saith the Lord to his annointed*, the Lord speaketh, and he speaketh of himselfe in the third person.

*Whose right hand I have kolden*] i. e. Whose right hand I will hold.

Note here that he puts a *Præterperfect* Tense for a Future.

*To hold ones right hand* may signifie, to preserve or keep safe by a Metaphor from a man which layeth hold on a Childs arme or hand when he is in any danger to keep him safe therein, and bring him out thereof. Or from a man which taketh hold of the arme or hand of an old feeble man, that so he may sustaine him and keep him up from falling. And indeed the Lord did preserve Cyrus and keep him safe in the midst of all dangers, even untill he had wrought the whole work which he had for him to worke.

Or to hold ones right hand may signifie, to strengthen a man, by a Metaphor from a man taking hold of the hand of a Child when he striketh, that he may adde vigour thereto, and make his blow or stroke the greater.

*To subdue Nations before him*] i. e. That I may subdue many Nations before him, That is, That he may subdue many Nations by my helpe.

Cyrus did Conquer and subdue many Nations, for he Conquered and subdued the *Syrians*, and *Assyrians*, and *Arabians*, and *Cappadocians*, and *Phrygians*, and *Lydians*, and *Carians*, and *Phenicians*, and *Babylonians*. &c. see *Zenoph. lib. 1. c. 1.*

*And I will loose the Loines of Kings*] i. e. And

And for whose sake I will strike feare and terrour into Kings.

*Feare looseth the Loines and the joynts of those which are terrified, or put in feare, as appeareth Dan. 5.6.* Therefore he saith, *I will loose the Loines of Kings, for I will strike feare and terrour into Kings.*

*To open before him the two-leaved Gates]* i.e. That they may open to him the Gates of their Cities, and take him in as their Conquerour.

*The two-leaved Gates]* By the two-leaved Gates he meaneth the Gates of Fenced Cities, for the Gates of such Cities, doe usually consist of two leaves.

*And the Gates shall not be shut]* q.d. And the Gates of their Cities shall be surely opened to receive him, they shall not be shut against him.

*2. I wil go before thee]* This is that which the Lord saith to his annointed, even to Cyrus: And the Lord speakes here, in the person of a way maker, which is sent sometimes before a King and his Court: sometimes before a General and his Army, to make their wayes even and straight, that they may finde no rub or hinderance in their way.

*And make the crooked places straight]* i. e. And make the crooked wayes straight, that thou mayest passe by them with the greater speed: See Cap. 40.3.

*I will breake in pieces the Gates of Brasse]* q.d. I will breake in pieces the Gates of those Cities, which shut their Gates against thee to keep thee out, and so will make a way for thee to enter in.

*The Gates of Brasse]* i.e. The Gates which are lined with brasse or brazen plates to make them the stronger, yet we read that the Gates of Babylon were made of massy brasse, and to these may the Prophet here allude.

*The Barre of Iron]* By the Barres of Iron are meant those Barres with which the Gates of Cities are made fast, when they are shut, Or Percullises, which were wont to be set before the Gates of Cities, to defend them, which Percullises are made Bar-wise and lined with Iron.

*3. And I will give thee the treasures of darknesse]* By treasures of darknesse are meant treasures which are hid in the earth, or in darke holes, as men use to hide them in the time of Warre. Or treasures which have been kept close and have not seene the

Sun (as we say) a great while.

Infinite were the treasures which Cyrus got of the People whom he subdued, as Histories tell us.

*That I the Lord]* i.e. That I who am the onely true God.

*Which call thee by thy name]* i. e. Which call thee by thy name, even by the name of Cyrus, which argueth my respects to thee. Or thus, *which call thee by thy name, that is,* which have made choyce of thee to be a servant of high esteem with me.

The like phraze to this we read, Exod. 33.12. *I know thee by thy name,* which phraze is taken from the manner of some great Lord or King, who having many Servants knowes not all, nor calls all by their names when he calls them, but such only which are nigh by Office to his person, and in great esteem with him.

*Am I the God of Israel]* Supple. For, for Israels sake doe I doe this for thee, that thou maist deliver Israel, that is, the Jewes which were the Children of Israel, out of the Babylonish Captivity, and shew them grace and favour.

*4. For Jacob my Servants sake &c.]* i.e. For Jacob my Servants sake and Israel mine Elect (that thou maist deliver him out of Captivity and be good to him) have I called thee by thy name.

This contains a reason of that which went immediately before.

*Mine elect]* That is, whom I have chosen to be a peculiar people to my selfe.

By Jacob and Israel are here meant the Jewes or men of Judah, who was the Sonne of Jacob, who also was called Israel.

*Have I called thee by thy name]* i.e. Have I called thee to be my Servant, yea to be my speciall Servant, and a Servant of great esteeme with me. See verse 3.

*I have surnamed thee]* q.d. Yea for his sake have I surnamed thee, and given thee the honourable name of Cyrus.

The Lord did surname this man by calling him Cyrus long before he was borne, and when he was borne, by causing men (by his secret working) to give him that name.

*Though thou hast not knowne me]* Cyrus was at first ignorant of the Lord, who was the only true God, and of his law, and of his manner of worship; And worshipped not the true God of Heaven, but the many gods of the Heathen, after their superstitious



tious and Idolatrous manner: yet afterward he came to know so much by the *Jewes*, that the Lord was the true God, Creator of Heaven and Earth: *Ezra 1.2.*

*Josephus* reports in his eleventh Book of *Antiquities* and first chapter, that *Cyrus* read that which is here written of him (for the *Jewes* did shew it to him) and he, when he had read it was animated thereby to deliver the *Jewes* out of the *Babylonish* Captivity and shew them many favours.

5. *I am the Lord, and there is none else, there is no God besides me*] It may be asked, to what purpose the Lord doth mention here, that he is the onely God, and that there is no other God besides him?

*Ans.* He doth it, to shew *Cyrus* that it is he that girded him, that is, which gave him strength and power to vanquish and overcome Nations.

For that no man was ever great and singular in any kinde, without the helpe of God, the very Heathen have acknowledged: See *Cicero* in the very last leafe of the second Book, *de Natura Deorum*. Now if no man could be great without the help of God, *Cyrus* must needs have his power and greatnesse from a God: And being that the Lord is the onely God, and there is no God besides him, he must by consequence have his power and greatnesse from the Lord.

*I girded thee*] *Supple*, With a Sword. That is, I have given thee strength for the Warres, *Metonymia effecti*.

*Though thou hast not knowne me*] See *vers. 4.*

6. *That they may know from the rising of the Sunne, and from the West*] *i.e.* That all, which dwell from East to West may know.

*That there is none besides me*] *i.e.* That there is no other God besides me.

*I am the Lord*] *i.e.* For I am the Lord, the Creator of Heaven and Earth.

*And there is none else*] *i.e.* And there is no God else.

It may be asked, how all people from East to West could come to know that the Lord was the onely God, and that there was no other God besides him, by his girding *Cyrus*, that is, by his giving *Cyrus* power and strength to the Warres.

*Ans.* By Gods girding *Cyrus*, that is, by Gods giving *Cyrus* power and strength for the Warres, *Cyrus* came to subdue many Nations, and *Babylon* by name, which

when he had subdued, according to this Prophesie of him, he made a Proclamation throughout all his Kingdomes, and put it in writing saying, thus saith *Cyrus King of Persia* the Lord God of Heaven hath given me all the Kingdomes of the Earth, &c. *Ezra, Cap. 1.2.* Which argues, the Lord to be the onely God: (For they are no Gods which cannot keep the Kingdomes whereof they have undertaken the protection out of his hands) And thus did all people come to know, that the Lord was the onely God.

This is a second reason why God did so strengthen *Cyrus*, to wit, that he might be knowne to be the onely God. The first reason was contained in the third and fourth verses, to wit, that *Cyrus* might deliver *Israel* out of Captivity, and be good to him.

7. *I forme the light, and great darknesse*] By the light is metaphorically meant Prosperity, which is as gratefull to the minde of man, as light is to his eyes: And by darknesse is meant Adversity, which is as grievous to the minde of man, as darknesse is to his eyes.

*I make peace*] By Peace is meant Prosperity, for by Peace the *Hebrewes* use to signifie all manner of Prosperity: *Per Synecdochen membri*.

This is a repetition of the former Sentence.

*And creat evil*] By evil is meant Adversity, and it is opposed to Peace in that Notion which we gave of Peace. Adversity is called Evil, rather because men account it so, then because it is so in it selfe.

*I the Lord do all these things.*] *Supple*, Which I have named, to wit, light and darknesse, peace and evil.

It may be asked, Why the Lord doth here mention this, That he is the Author of prosperity and adversity? &c.

*Ans.* He doth it, that that which he promiseth in the next following Verse may be received with the greater credit; and that it may be known that he is able to do what there he promiseth.

8. *Drop down ye Heavens from above,*] What the Lord would have the Heavens to drop down, is mentioned in the words following, to wit, Righteousnesse.

By the Heavens are meant the Skies.

Under this command, which he gives to the Heavens, and to the Skies, there lieth a divine promise; for what the Lord commands the Heavens and the Skies to do,

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that

that he will bring to pass himself.

*Let the Skies pour down Righteousness,]*  
*q. d. Yea, let the Skies pour down Righteousness.*

And is put here for *Yea*; and in the word *pour down* there is an emphasis: And these words seem to be a correction of the former.

By this the Lord sheweth the abundance of *righteousness* which he would send, which he compareth here to *rain* in abundance.

*Righteousness,]* By *righteousness* is meant the *deliverance* and *salvation*, whereby the *Jews* were delivered and saved out of the hands of the *Babylonians*, and other the blessings which he bestowed upon them after their delivery and salvation: And this *deliverance* and *salvation*, and these *blessings*, the Lord calls *righteousness*, per *Metonymiam Efficientis*, because they were an effect of his *righteousness*, that is, of his *fidelity* or *faithfulness* in keeping promise: for God had promised to deliver the *Jews*, and to save them out of the hands of the *Babylonians*, and to bless them exceedingly.

Again, This *deliverance* and *salvation*, and these *blessings*, might also be called *righteousness*, because they were an effect of the *righteousness*, that is, of the *justice* of God: for it was a *righteous* and *just* thing with God, to comfort his people, and to deliver them, and to bless them, and to destroy their Enemies, when they had received at his hands double for all their sins; as *Cap. 40. vers. 1, 2.* See *2 Thess. cap. 1. vers. 6, 7.*

Note, that when he saith, *Let the Skies pour down righteousness*, he compareth *righteousness* to the *rain*: And though *righteousness* be the fruit which should spring out of the Earth by this *rain*, yet he calls this *rain* by the name of *righteousness*, because *righteousness* was produced thereby: So we usually say of a *sweet shewer*, that it *raineth grass*, because it causeth the *grass* to grow out of the ground in great abundance.

But you will say, What is then meant by the *Heavens*, or the *Skies*, and their *rain*? and what is meant by the *Earth*?

Ans. *Similitudes* and *Metaphors* must not be racked, and every part examined; but enough it is, if we understand the whole meaning by the whole: but yet by the

*Heavens*, and by the *Earth*, *Cyrus* may be understood here, who delivered the *Jews* out of the *Babylonish* captivity, and enriched them greatly, and gave them many privileges: and by the *rain* may be meant those means which *Cyrus* used for this purpose.

*Let the Earth open,]* i. e. And let the *Earth* open, to receive what the *Skies* pour down.

This Conjunction *And*, is here to be understood.

*And let them bring forth Salvation,]* i. e. And let the *Skies* and the *Earth* together bring forth *salvation*, as the *Earth* and the *Heavens* by their *showers* bring forth *grass*.

By *salvation* understand here meely the *delivery* of the *Jews* out of the hands of the *Babylonians* by *Cyrus*.

*And let righteousness spring up together:]* i. e. And let *righteousness* spring up by their concurrence; that is, by the concurrence of the *Heavens*, and of the *Earth* together with it, that is, together with *salvation*.

That *righteousness* and *salvation* may not signify the same thing in this place, I conceive that *righteousness* is to be taken here in a more strict signification, then it was taken before in this Verse, and that here it signifieth onely those *blessings* which the Lord bestowed upon the *Jews* by *Cyrus*, after he had delivered them, or saved them, out of the hands of the *Babylonians*: whereas, in the former part of the Verse, it signified both that *salvation* or *deliverance*, and those *blessings* too.

*I the Lord have created it,]* i. e. I the Lord have appointed it to be so; or, I the Lord will create: that is, I will bring it to pass, or, I will have it so.

In this last fence, a *preterperfect* is put for a *future* tense.

9. *Wo unto him that striveth with his Maker:]* This is spoken to the *unbelieving* and *murmuting Jew*: For the *unbelieving* and *murmuting Jew*, hearing God say, *Drop down ye Heavens, and let the Skies pour down righteousness*, might, out of an *unbelieving* heart, *murmur* against God, and say to him, *Thou sayst, Drop down ye Heavens from above, &c.* but thou art not able to make the *Heavens* drop down, or the *Skies* to pour down *righteousness*, as thou sayst. Wherefore the Lord doth, by way of pre-  
 vention

vention, first reprove those men for their *sauciness* and *murmuring* against him, in *Verf. 9, 10.* and then in *vers. 11.* he assureth them (that are believing) of his *power* and *love* to them, and that he *can* and will deliver them, and save them, and bless them; as he said *Verf. 8.*

*Unto him that striveth with his Maker:]* i. e. Wo to him that speaketh against God to his face, even against God which made him; for God will rebuke him for it.

*This strife is a strife of words.*

*Let the potsherd strive with the potsherd of the Earth:]* q. d. Let one potsherd strive with another, and let it not strive with the Potter: and let one man strive with another, and not with God who made him.

*Shall the clay say to him that fashioneth it, What makest thou?] i. e.* Shall the Clay condemn the Potter, and say to him in contempt, *What makest thou?* If he should say so to the Potter, the Potter would break it presently in pieces.

*What makest thou?] This* is spoke with contempt, as though the Potter could not make an handfom pot: q. d. What goest thou about to make? dost thou go about to make a neat or handfom pot? that's past thy skill.

*Or thy work,]* Or shall thy work, O Potter, say of thee?

He useth an *Apostrophe* here to the Potter.

*He hath no hands:]* *Supple,* Able or cunning enough to make an handfom vessel.

When he saith, *He hath no hands,* he doth not say *absolutely* that he hath no hands, but *relatively*; that is, he hath not hands fit or cunning enough to make an handfom vessel.

*10. Wo to him that saith to his Father, What begettest thou? q. d.* Wo to him, that being born lame, or blinde, or deformed, saith to his Father, *What begettest thou?* Thou hast begotten a lame, or blinde, or deformed childe; but thou canst not beget a well-favored and perfect childe.

*Or to the Woman,]* *Supple,* Which brought him forth; that is, to his Mother.

*What hast thou brought forth?] q. d.* Thou hast brought forth a lame, or blinde, or deaf, or deformed childe; but thou canst not bring forth a childe which is of

perfect limbs and senses, and which is well-favored.

Whosoever shall say this to his Father, or his Mother, *Wo* be to him; for certainly the Lord will judge him for this his repining and irreverent speech against his Parents. And if they shall not escape judgement, which thus repine and murmur, and shew themselves thus irreverent against their Parents, much lesse shall they escape which doe irreverently repine and murmur against God.

*11. Thus saith the Lord &c.]* The Lord, having in the two former verses reprehended the murmuring Jew for repining and striving against him, doth here assure the meek and believing Jew of his love to his people, and his ability to deliver them, and bless them, confirming what he said, *vers. 8.*

*And his maker] i. e.* And the maker of *Israel.*

The Lord is said to be the maker of *Israel*, because he made *Israel*, that is, the children of *Israel* to be a People, yea a peculiar people to himself: But he speaks here of them as of a single person; and alludeth to a Potter making a vessel.

*Ask me of things to come concerning my sons,]* i. e. Ask me how mercifully and well I will deal with the children of *Israel* (which are my sons) in time to come, though now they be captives.

*My sons,]* The Lord called the children of *Israel* his sons, because he dealt with them as a father doth with his sons.

*And concerning the work of my hands command ye me.]* This is a repetition of the former sentence.

*Concerning the work of my hands]* Whom he called *his sons* in the former Verse, he calls *the work of his hands* here; even the children of *Israel*: and he calls them *the work of his hands*, in allusion to a Potter, because he was their Maker; that is, because it was he which made them a people.

*Command ye me.]* *Supple,* To tell you what I intend to do with, or for the work of my hands.

This is like that speech of *Moses* to *Pharaoh*, *Exod. 8. 9.* *Glory over me, &c.* though it be from a more worthy person; And God speaks of himself, as of a man, by an *Anthropomorphism.*

*12. I have made the Earth, &c.]* Between this and the former Verse something



is left to be understood, that the sence may be this, viz. And what I shall tell you concerning my sons, and the work of my hands, I shall be able to bring to pass; for that you may not doubt of my power, know, that *I have made the Earth, &c.* What therefore is too hard for me?

*I with my hands have stretched out the Heavens,*] i. e. I, even I, made the Heavens with my hands: Where note, that the Heavens were not first made, and afterwards stretched out like a curtain; but their substance and expansion were created both at once.

When he saith, *my hands*, he speaks of God, as of a man, by an *'Anagorasia*, and alludes to a *work-man*, who doth what he doth by the skill and strength of his hands.

*And all their host have I commanded.*] i. e. And all the Stars of the Heavens have I created.

By the *host of the Heavens* he meaneth the *Sun*, and *Moon*, and *Stars*, which he calleth an *host*, because of their number and order, in which regard they are like to an *Host* or *Army*.

He saith, *I commanded them*, for *I created them*; for he commanded, and they were created, *Psal. 148. 5.* He said, *Let there be lights in the firmament of the Heavens, &c.* and it was so, *Gen. 1. 14, 15, 16.*

By this also he may signify the command and power which he hath over the Host of Heaven; for when he calls unto them, they stand up together, *cap. 48. 13.*

*13. I have raised him up in righteousness*] i. e. I will raise up Cyrus according to my word and my promise.

A preterperfect tense is put here for a future.

*Him* That is, Cyrus.

A Relative is put here without an Antecedent, *dominus.*

*In righteousness,*] i. e. For my righteousness sake.

*In* is put here for *For*: And by righteousness is meant that righteousness which is observed in keeping promise, which is commonly called fidelity and truth.

Note here, that when God bad his people to ask him what he would do concerning his sons, and the work of his hands in time to come, *vers. 11.* that it is to be supposed that his people did ask him that question, and upon their asking, he gives

them an answer here, saying, *I will raise up Cyrus in righteousness, and I will direct all his ways: he shall build my City, &c.*

*I will direct all his ways:*] i. e. I will direct him in all his ways.

They cannot go amiss, or have any other then good success in their ways, whom God directeth.

*He shall build my City;*] i. e. He shall build Jerusalem, which the Caldees have burnt down.

Cyrus is said to have built Jerusalem, because he furnished the Jews with power and necessities to build it.

*My City;*] Jerusalem is called the City of God, because he chose it for the place of his worship, *Psal. 132. 13.*

*And he shall let go my Captives.*] i. e. And when he hath overcome Babylon, he shall let go those children of Israel (which are my sons) which were there in captivity.

*Not for price, nor reward.*] q. d. And though he let them go, he shall ask no ransom of them, but shall let them go freely.

*14. Thus saith the Lord, the labor of Egypt, &c.*] In the former Verse the Lord said, that Cyrus would let his captives go, not for price, nor for reward: therefore here the Lord saith, that because Cyrus would let his Captives go, not for price or reward, that he the Lord would reward him for this his magnificence to his captives; for the Lord is never behind-hand with them that serve him.

*The labor of Egypt,*] i. e. Those riches which the Egyptians have got by their labor.

*And the merchandize of Æthiopia,*] i. e. And the wealth which the Æthiopians have got by their merchandize.

*And of the Sabeans, men of stature,*] i. e. And the wealth of the Sabeans, though they be men of a great stature, and therefore lusty and strong, and like to preserve their own.

*Shall come over unto thee,*] i. e. Shall come from being theirs, to be thine.

*And they shall be thine:*] i. e. And the Egyptians, Æthiopians, and Sabeans themselves shall be thine.

*They shall come after thee; in chains they shall come over:*] q. d. Yea, the Egyptians, and Æthiopians, and Sabeans themselves, shall submit themselves to thee, and yield to thy mercy.

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*They shall come after thee,*] Entreating thy mercy, or entreating thee to accept of them for thy people.

*In chains shall they come over :*] i. e. They shall come to thee, with chains on their hands, or necks, or feet, as Captives, to shew their humble submission to thee.

*In chains*] They that were taken Captives in War, were wont to have chains put upon them, either for their more safe custody, or for a sign of servitude : And to this the Prophet doth here allude.

These men, here spoken of, came with chains upon them to Cyrus, as Benbadads Messengers came to Ahab, King of Israel, with ropes upon their heads, the more to shew their submission, and the more to encline the King to pity : 1 Kings, cap. 20. vers. 32.

*Shall they come over :*] These words signify a voluntary yielding and submission to one part, by leaving and deserting another.

Xenophon writes of Cyrus, that he did not onely conquer many people by force, but that many people did voluntarily, and of their own accord, come in, and surrender themselves unto him.

*They shall fall down unto thee,*] i. e. They shall adore thee as their Prince, by casting themselves down before thee to the ground.

This manner of Adoration was ancient among the people of the East, yet Arrianus writeth, that Cyrus was the first of the Persians who was thus adored.

*They shall make supplication unto thee :*] i. e. They shall make their humble request unto thee, for thy favor toward them.

*Surely God is in thee,*] i. e. Sure God is with thee, and assisteth thee in all thy expeditious and enterprizes.

*And there is none else, there is no God.*] i. e. And there is none other God but he which is with thee, and assisteth thee : For as for the gods which other people trust in, they are not gods, for they cannot deliver their people out of thine hands.

15. *Verily thou art a God which hidest thy self, O God of Israel, the Saviour.*] i. e. O God of Israel, thou which savest thy people Israel out of the hands of the Babylonians by Cyrus; thou art a God which we Egyptians, and Ethiopians, and Sabeans,

knew not of, before this time, neither do we yet perfectly know thee.

This is an *Apostrophe* of the Egyptians, and Ethiopians, and Sabeans to God, who came to have some knowledg of the God of Israel, partly by this Prophecy, partly by the Proclamation which Cyrus made, Ezra 1. 2.

16. *They shall be ashamed and confounded all of them :*] i. e. The Babylonians, or Chaldeans, which hold my people captive, shall be ashamed and confounded, all of them.

They which gloryed in their power, and thought themselves invincible, are mightily ashamed and confounded, when they are overcome : He saith, *Therefore they shall be ashamed and confounded*, all of them, because they shall be overcome by Cyrus, notwithstanding their great strength.

By [they] he meaneth the Babylonians, or Chaldeans; where he puts a *Relative* without an *Antecedent*, *ὅσους*.

Note, that these words have their immediate connexion with the thirteenth Verse; and that which is contained in the fourteenth and fifteenth verses, was brought in by the By, to shew how bountifully the Lord would deal with Cyrus, for his noble dealing with his people.

*They shall go to confusion together, which are makers of Idols.*] i. e. The Babylonians, which are makers and worshippers of Idols, shall be ashamed and confounded, all of them; for they shall be overcome by Cyrus, and their Idols shall not help them.

*Together,*] i. e. All of them. See cap. 1. vers. 28.

*Which are makers of Idols.*] By makers of Idols, understand, not onely who made them, but those also which worshipped them, by a *Syllepsis*: And he calleth the Babylonians, makers of Idols, in opposition to Israel, who worshipped the true God.

17. *But Israel*] By Israel understand the Jews (which were captives to the Babylonians) who were the children of Israel, that is, of Jacob; and who worshipped the Lord onely.

*Shall be saved*] Out of the hands of the Babylonians, and enjoy freedom and peace.

*In the Lord*] i. e. By the power and goodness of the Lord.

*With an everlasting salvation :*] That is often

often called *Everlasting*, by an *Hyperbole*, which is onely of long durance, though it shall have an end: So *Circumcision* is called an *Everlasting Covenant*, Gen. 17. 13. And the *Priest-hood* of *Aaron* is called an *Everlasting Priest-hood*, Exod. 40. 15.

*Ye shall not be ashamed and confounded world without end*] i. e. Yee shall be redeemed out of Captivity, and when yee are once redeemed, yee shall not be carried away Captives any more.

Because Captivity causeth shame, therefore he saith: *Ye shall not be ashamed and confounded*, for yee shall not be carried into Captivity, or come into your enemies hands any more.

He useth an *Apostrophe* here to the *Jewes*.

18. He hath established it] i. e. The Lord hath made the Land of *Judah* stable and sure.

By (It) understand the Land of *Judah* in particular, where there is a *Relative* without an expresse *Antecedent* *ἡνελικῶς*.

Note here that the third person is put for the first by an *Enallage*, for the Lord speaketh here of himselfe.

He created it not in vaine] i. e. The Lord did not creat it for no end, but for a good end and purpose; But for what end and purpose did the Lord creat it? *Ans.* He did creat it, that it might be inhabited.

He formed it to be inhabited] i. e. The Lord formed the Land of *Judah* that it might be inhabited: And it shall be inhabited by them to whom he gave it, to wit, by the Children of *Judah*, which shall return out of Captivity, to dwell there.

I am the Lord] And therefore am able to doe this i. e. to save *Israel* with an everlasting salvation, as it is verse 17. and to establish the Land of *Judah*, and make it to be inhabited, as it is in this verse.

And there is none else] i. e. And there is no God else, and therefore none able to hinder me from what I will doe.

19. I have not spoken in secret, in a darke place of the earth] q. d. I am not like the gods of the Heathen, (which yet are not gods, but devills) who speake that they might not seem to be dumbe: but yet they speake in remote places, and darke Dens and Caves of the Earth, that they might not be understood; But what I speake, either to, or concerning my people, I speake openly and plainly.

I said not to the seed of *Jacob*, seeke yee me

in vaine] i. e. When I made choyce of the children of *Jacob* to serve me, I did not say that they should serve me for nought, but I promised them great rewards for serving me: Such as the gods of the Heathen could not give to their servants.

To the seed of *Jacob*] i. e. To the children of *Israel*.

Seed is put here for Children, Per Metonymiam materiae.

Seeke yee me] i. e. Serve me and worship me.

I the Lord speake righteousness] q. d. When I promise rewards to my servant, and say that I will doe such and such things for them; I doe not tell a lye, as the Gods of the Heathen doe, but speake that which is true, for I doe what I speake.

Righteousnesse] By righteousness is here meant Truth.

I declare things that are right] This is a Repetition of the former words.

20. Assemble your selves and come, draw neer together, yee that are escaped of the Nations] q. d. All yee Nations and Heathen, which have escaped the Sword of *Cyrus*, Assemble your selves and draw neer together to me: Supple, that yee may understand the vanity of Idolaters, and their Idols.

This is spoken in the Person of God, and is spoken by occasion of that, that God said that he was the Lord, and that there was no God else.

They have no knowledge that set up the wood of their graven Image] i. e. They are but fooles, and men of no understanding, who set up a graven Image of Wood, to worship it as ye doe.

This the Lord speakes as it were to the escaped of the Nations, being Assembled together.

21. Tell yee and bring them neer] i. e. Tell yee your selves, and bring your Idols neere that they may tell.

What it is which they should tell, followes in a few words after; They should tell, Who hath declared this from ancient time, &c.

Bring them neere] By them understand here the Idols which Idolaters set up, and worshipped as Cap. 41. 22.

Yea let them take counsell] i. e. Yea let the Idols take counsell together (that if one knowes what the other knowes not, he may informe him) and then let them tell. Who



*Who hath declared this from ancient time]* Who hath declared this, that Cyrus hath done for my people (in delivering them out of Captivity) with all the circumstances thereof, from ancient time.

He speaks here as if Cyrus had even then delivered the *Jewes* out of Captivity.

*From that time]* i.e. From that time in which it was not knowne or heard of, see *Cap. 48.8.*

*A Relative* is put here without an *Antecedent*.

*Have not I the Lord]* *Supple*, And no God else, told of this from ancient time, which Cyrus hath done for my people, with all the circumstances thereof.

*And there is no God else]* Here is an *Exposition* of those words, (*I therefore am God*) q. d. I therefore am God, and there is no God else beside me.

If it appeare that the Lord fore-told this, which Cyrus did for the Jewes, in delivering them out of the *Babylonish* Captivity plainly and distinctly, with all the circumstances thereof, long before it came to passe: And that the gods of the Heathen and their Idols knew it not, nor spoke of it, it must needs be, that their gods must be pronounced as no gods, and that the Lord be acknowledged for the only God.

*A just God]* *Supple*, Which keeps his word, and performs what he promiseth, as the Lord did to his people.

*A Saviour]* *Supple*, Which saveth them, which serve him) out of the hands of their Enemies, as the Lord saved the *Jewes* out of the hands of the *Babylonians*.

22. *Looke unto me, and be yee saved all the Earth]* i. e. Wherefore all yee people which live upon the face of the Earth, even from one end thereof to the other: *Looke unto me*, as to the only true God, and forsake your Idols, and yee shall be saved from your enemies.

That which the Lord here speaks to the Inhabitants of the Earth, he speaks by occasion of those words in the former verse; *There is no God else besides me*, &c. q. d. *There is no God else besides me, wherefore looke unto me, and be yee saved all the ends of the Earth*, &c.

*Be yee saved]* i. e. Ye shall be saved.

And *Imperative mood* is put here for a *Future Tense*, as *Gen. 42.18.* *Doe this and live, for, Doe this and yee shall live.*

23. *The word is gone out of my mouth in*

*righteousnesse]* i. e. I have spoken in truth, and will performe what I have spoken.

*And shall not returne]* i. e. The word which is gone out of my mouth shall not returne, *Supple*; without effect or voyd, but shall be performed. See *Cap. 25. v. 11.*

He seems to speake here of the word going out of the mouth and returning voyde, as of an Ambassadour, which is sent in an Embassy, and returneth with his business undone.

These words (*The word is gone out of my mouth in righteousness and shall not returne*) must be read as, with a *Parenthesis*.

*That unto me every knee shall bow]* *Refferre* this to these words, viz. *I have sworn by my selfe*, q. d. I have sworne my selfe: that unto me every knee shall bow, &c.

*Unto me every knee shall bow]* i. e. Every one shall worship me.

*And every tongue shall sweare]* *Supple*, to me, that I am the Lord and only God; Or shall sweare, *Supple*, by me, And so honour me as the only God.

To *sweare by God* is part of Gods worship, and a thing to be done to none but to the true God. This part of worship in speciall therefore, is put here for any the worship of God, in generall.

It may be asked, when that which the Lord saith here, was or should be fulfilled, That is, when every one did or should worship the Lord and acknowledge him to be the true God.

*Ans.* That which the Lord here speaketh, of every ones worshipping him, and acknowledging him to be the true God, was not, neither shall it be accomplished or fulfilled untill the last day, but then it shall: At which day they that have not willingly worshipped him, shall worship him whether they will or no, *Rom. 14. 11.*

It may be asked againe, to what end the Lord mentions this?

*Ans.* He doth it to perswade all the ends of the Earth, to looke unto him, in this present time: For if all men shall be forced to look unto him and worship him, whether they will or no at the last day; It is better for them to doe it willingly before that day commeth.

These words containe a threatening, which God useth, because the ends of the Earth seemed to be backward in forsaking their Idols, and looking unto him.

24. *Surely shall one say, in the Lord have*

*I righteousness and strength] i.e.* Surely many a one of every Nation shall say, I have found, or I have seen *Righteousness* and *Strength* in the Lord; *Righteousness*, in that the Lord is true in all his words and in all his promises: And *Strength*, in that he is able to doe for his servants, whatsoever he hath a minde to doe: And so shall they confesse to the Lord, *That he is God.*

*Shall one say] i.e.* Shall many a one say, For this is a kinde of *Hebraisme* which useth to be rendred by an *Impersonall*, thus, *It shall be said as Cap. 25. 9.* Which is all one with this: *Many one shall say.*

That which the Prophet spake in the former verse, he spake in the person of the Lord: But that which he speaketh here, and to the end of the Chapter he seemeth to speak in his own person, and what he speaketh here, he speaketh to perswade all the ends of the Earth, to looke unto the Lord that they may be saved, and not to looke unto Idols, (as he did in the former verse) But the Arguments which he here useth are not so tart, but of a more gentle nature, then the argument which he used in verse 23.

The argument which he here useth is drawne from the example of others: *q. d.* many one of every Nation shall say, That the Lord is *Righteous* and *Strong*, and so shall confesse unto the Lord, that *He is God.* Be yee therefore moved with their example, and doe ye confesse that he is the Lord, and look unto him, that yee may be saved.

Note that the Prophet speaketh in this verse onely of the heathen, or Nations, which before this, worshipped Idols; for he speakes of the *Jewes* in the following verse.

*Even to him shall men come] q. d.* And to the Lord, even to the Lord shall many men come, *Supple*, for Salvation.

*Men] i. e.* Many men of all Nations.

This is another argument to perswade all the ends of the Earth, to looke unto the Lord.

*And all that are incensed against him] i. e.* And all that are incensed against him; for saying that *he is the true God*, and against his servants for worshipping him, as the *onely God.*

*Shall be ashamed] i. e.* Shall be convinced, that he is the *onely true God*, and so shall be *ashamed*, that they have been incensed against him, and oppugned him and maintained Idols.

This is another argument to perswade all the ends of the Earth to looke unto the Lord.

25. *In the Lord shall all the Seed of Jacob be justified] q. d.* Moreover by the help of the Lord, all the children of *Israel*, which have been accused of error and impiety for worshipping the Lord as the *onely true God*, shall be justified and declared upright in so doing.

*And shall glory] Supple*, Over their adversaries, as those which have had the better of them. Or shall glory, *Supple*, in the Lord, as in the *onely true God*, and their Saviour and Justifier.

He mentioneth this particularly, because the *Jewes* were at this time condemned and persecuted and hated of the Heathen for worshipping the true God. And it is another argument to perswade all the ends of the Earth, to looke unto the Lord, that they may be saved.



# ISAIAH.

## CHAP. XLVI.

**B***El boweth downe, Nebo stoopeth]* The Prophet doth prophesie in this Chapter, of the ever-fall or overthrow of the Idols, or fained Gods of the *Babylonians*, by *Cyrus*, and that the *Jewes* shall

be saved and protected by the Lord, by which he sheweth what a difference there is between *Idols*, and the *true God.*

*Bel boweth downe] q. d.* Though *Bel* hath been heretofore bowed downe to, and worshipped; yet he shall now bow downe him-

himselfe and worship *Cyrus* and his *Persians* as a *Captive* his conqueror.

*Bel* was the name of the chiefest *Idoll-god* of the *Babylonians*, of which when he saith, that it boweth downe: he alludeth to a conquered man, bowing downe to his Conquerour; and speakes of the *Idoll* as though it had sense and reason as a man, by a *Prosopopoeia*: He alludes also to the taking downe of an *Image* or *Idoll*, for when a man putteth his shoulder to an *Image* or *Idoll*, to take it downe, the *Image* or *Idoll* which stood upright, boweth downeward to him.

Some thinke that this *Bel* had his denomination from *Belus* who was the first King of *Babylon* and the father of *Ninus*, and who was afterward honoured as a god, and that it was his *Image*, which is here called *Bel*: But others because the *Sunne* was the god which the *Babylonians* did chiefly worship, take *Bel* for the *Image* or *Idoll* of the *Sunne*.

From this *Bel* had some of the *Babylonian* Kings their name as *Bel-shazzar*, &c.

*Nebo* stoopeth] *Supple*, To his Conqueror *Cyrus*.

*Nebo*] This was another *Idoll-god* of the *Babylonians*, from which many of the *Babylonish* Kings had their names; as *Nebuchadnezzar*, *Nebopolaster*, &c.

Their *Idols* were upon the beasts and upon the *Cattle*] i. e. The *Idols* of the *Babylonians* were laid upon the backs of the *Beasts*, and upon the *Cattle*, that they might carry them from *Babylon* into *Persia*, being now the Prize of the *Persians*, who tooke them under *Cyrus*.

He useth a *Prætertense* for a future, to signify the certainty of what is here spoken. And when he saith their *Idols*, he pointeth as it were at the *Babylonians*.

Your carriages were heavy laden] i. e. The Carriages or burdens in which yee made up these *Idols* of the *Babylonians*, O yee *Persians*, were heavy laden. That is, were weighty by reason of those *Idols* *Bel* and *Nebo*, which you packed up in them, which consisted of massy *Gold* or *Silver* or *Brasse*, &c.

The Prophet useth an *Apostrophe* here to the *Persians*, which carried these *Idols* on the backs of their *Beasts* to *Persia*.

They are a burden to the weary Beasts] i. e. They are a heavy burden to the *Beasts* which are wearied and tired with the carriage of them.

He calleth them the weary *Beasts* by anticipation. For he calls them the weary *Beasts*, because they were wearied with the carriage of the *Idols*, not because they were weary before.

2. They stoop, they bow downe together] i. e. *Bel* and *Nebo* stoope and bow downe both together. See verse 1

They could not deliver the burden] i. e. Though they were esteemed as gods, yet they could not deliver the burden, in which they were packed up, out of the hands of the *Persians*.

But themselves are gone into Captivity] But the burden and themselves and all are gone into Captivity.

3. Hearken unto me O house of Jacob] The Lord, having shewed the weakenesse of the *Babylonish* *Idols*, which was such, as that they were not able to deliver themselves out of Captivity, doth here shew his own power, which was such as that he could and would thereby deliver his people the house of *Jacob*. By which he sheweth how much he himselfe excelleth *Idols*, and how much more happy his *Servants* are, then the very gods of the Heathen.

O house of Jacob] i. e. O yee *Jewes* which are the Children of *Jacob*; See *Cap. 2. 5*.

And all the remnant of the house of Israel] q. d. That is, All yee *Jewes* which remaine alive, after the slaughter made of you by the *Babylonians* and their carrying you *Captive* into *Babylon*.

And is put here as a Note of Explanation, for That is.

Which art born by me from the belly] i. e. Which I have upheld, and tenderly looked to and took care of, from the first time that ye were a people.

The Prophet alludes here to a mother which carrieth her young *Infant* in her armes so soon as it is born, not being able yet to goe.

Which are born] By bearing or carrying in the *Armes*, understand all care which a loving mother takes for her child; By a *Synecdoche*; and applies it accordingly to Gods care of his people.

From the belly] i. e. From the time you came out of your mothers womb.

Which are carried from the womb] This is a repetition of the former sentence.

4. And even to your old age I am he] q. d. And what I have been hitherto to you, the same wil I be to you, even to your old age.

H h h

I



*I am he*] *q. d.* I will be the same. He puts it in the *present* Tense, to shew the Lords constancy, and immutability.

*And even to hoare haire I will carry you.*] *i. e.* And I will carry you, and take care of you, to the very last.

In this the Lord surpasseth the care of women, who carry their children onely in their infancy.

*Hoare haire*] By *hoare haire* he meaneth *Old age*, of which hoare or gray haire are a concomitant.

*I have made*] *i. e.* I have made you.

The Lord made the *Israelites*, if we consider them as a *Body politique*; because he gave them to be a people of themselves. And if we consider them as *particular men*, he made them; because he framed every one of them in his mothers womb.

*And I will beare, even I will carry*] *i. e.* And because I have made you, I will beare you in mine armes, even I the Lord will beare you, or carry you; *q. d.* Though I am the Lord, I will condescend so far as to beare you, or carry you, because *I made you*.

*And will deliver you*] *Supple*, Out of the *Babylonish* captivity, where you are captives.

In these three things, to wit, that he made the house of *Israel*; that he bare them, and carried them, and that he delivered them; The Lord intimateth what difference there was between himself & the Idol-gods of the Heathen; for whereas the Lord made his servants; the men which worshipped Idols, made their Idols; *V. 6.* whereas the Lord carried his people, Idolaters carried their gods. *V. 7.* And whereas the Lord delivered his people, the Idols could not deliver themselves, *V. 2.* much lesse could they deliver those that served them, *V. 7.*

5. *To whom will you liken me?*] *q. d.* To whom then will ye liken me? will ye liken me to *Bel* and *Nebo*, or any gods or Idols of the Heathen?

Concerning the exposition of these words, see *Cap. 40. v. 18.*

Here commeth in that to which the Lord would have the house of *Iacob*, and the Remnant of *Israel*, to hearken; for that that was spoken between that and this, was spoken to perswade them to lend a more willing care to his speech, and that which he saith here, he saith upon occasion of *Bel* and *Nebo*'s stooping, *vers. 1, 2.*

6. *They lavish Gold out of the bag*] *i. e.*

The Idolaters take their Gold out of their bags, after a profuse and lavish manner.

*And weigh Silver in the ballance*] *Supple*, That they may receive a god of the same weight back again.

*They fall down*] *Supple*, to this golden or Silver god, when it is made.

*They worship*] *Supple*, it.

7. *And set him in his place*] *i. e.* In his Temple, or some other place, which they have provided for him.

*He standeth*] Like a Stock without any motion.

*From his place he shall not remove*] *i. e.* He cannot stirre from the place in which they set him: for though the Goldsmith could give him a comely figure, yet hee could not give him power to walk or move himselfe.

He saith, *he shall not remove*, for *he cannot remove*; For the Hebrews having no potentiall motion, use an Indicative for a potentiall.

*One shall cry unto him*] *Supple*, To deliver him.

*Yet can he not answer, nor save him out of his trouble*] After these words, you must understand these or the like, viz. *Will ye then liken me, or compare me, to such a one, or such a one to me, and make us equal?*

*Remember this*] *i. e.* Remember that the god of the Idolater is made of Gold, or Silver, by a Goldsmith, and that it cannot move, or heare, or save.

*And shew your selves men*] *i. e.* And shew that ye are endued with reason, and not so stupid, as to worship such gods. Or *shew your selves men*; that is, And shew your selves stout and courageous, and such as will not be moved with any feare, to worship such gods, nor with any allurements to serve them.

*Bring it again to minde*] *q. d.* Bring it againe and againe to mind, that is, remember oft what these gods are.

*O ye transgressors*] He speaks to the *Jews*, as if they were now in captivity at *Babylon*, which *Jews* had transgressed by Idolatry, by the inducement of *Manasses*, *2 Kings 21.* And were therefore carried away captive. *Isaiah 43. 27. Jer. 15. 4.*

9. *Remember the former things of old*] *q. d.* And that yee may not serve other gods, but that ye may serve me onely; Remember how great things I promised, and foretold, and performed of old to your fathers.

For

For I am God.] *Supple*, As the things which I have done of old will evidence.

10. *Declaring the end from the beginning,*] i. e. Which declare the event of things a long time before they come to pass.

By the End understand the event of things.

By the beginning is still meant the beginning of the World; for so the beginning doth signify when it is put absolutely: but then by an *Hyperbole*, it is put here to signify a time before the falling out of an event.

*Saying,*] Which saith.

*My counsel shall stand,*] i. e. My determination shall not be altered.

This is to be understood more particularly of Gods counsel and determination, whereby he had determined to overthrow the Babylonians by Cyrus, and to deliver the Jews out of the Babylonish captivity; though it may be understood generally of any counsel or determination of the Lord.

11. *Calling a ravenous bird from the East,*] i. e. Who will call a ravenous bird from the East.

By the ravenous bird is particularly meant an Eagle, and by an Eagle is meant Cyrus: And Cyrus might be called an Eagle, because as an Eagle flyeth swiftly, and seizeth strongly upon his prey; so should Cyrus come speedily, and seize strongly upon Babylon. Secondly, Cyrus might be called an Eagle, because he was Eagle-nosed, as Histories report; that is, he had a crooked nose, like unto an Eagles bill. Thirdly, Cyrus might be called an Eagle, because, as Xenophon reports, he gave an Eagle in his Ensign.

*From the East,*] i. e. From Persia, which lay East of Babylon and Judea.

*The man that executeth my counsel,*] Here he speaks more plainly, what he meant by the ravenous bird.

The man here meant is Cyrus, who executed the counsel or determination which God had of subduing Babylon, and of delivering the Jews from the captivity which they there suffered.

*From a far Country;*] i. e. From Persia, which lay far from Babylon, and farther from Judea.

*Yea, I have spoken it.*] Yea seemeth to be a Note of *asseveration* or *affirming* here: q. d. Surely or verily I have spoken it.

*I have spoken it.*] q. d. I have said that I will call a ravenous bird from the East; a man that shall execute my counsel, from a far Country.

12. *Harken to me, ye stout-hearted,*] There were many of the Jews, which were captive in Babylon, which would not believe the Word of the Lord, and his Promise concerning the subduing of Babylon, and the delivery of the Jews out of captivity, who (so often as they heard of it) would murmur against God, and strive with him. To these therefore doth the Lord speak here, averring, that he would make it good, which he had spoken concerning the Delivery of his people, though they would not be induced to believe it.

*Ye stout-hearted,*] i. e. Ye, whose hearts are so stout, as that they will not submit to the truth of Gods Promise, to believe it.

To believe is a kinde of submitting and captivating the understanding, 2 Cor. 10. vers. 5.

*That are far from Righteousness,*] i. e. Which are far from performing your promise; and therefore ye think that I am as false as your selves.

By righteousness is here meant fidelity, or faithfulness in keeping promise.

The Jews, the children of Israel, did often promise to obey the Lord, and to keep his Commandments; as Deut. 5. 27, 28. Psal. 78. 34. 2 King. 23. 3. But they did not do according to their promise, but sinned against the Lord; therefore he calls them here, men far from righteousness.

13. *I bring neer my righteousness,*] i. e. The time is neer at hand, in which I will fulfil the promise, which I have made, of redeeming my people out of captivity.

By righteousness is here meant the things promised, and performed according to promise, (the performance whereof is from the righteousness, that is, from the truth and fidelity of the promise) per Metonymiam Efficientis; of which he here speaketh, as of things then existent and subsistent, but onely afar off.

*And my salvation;*] i. e. And the Salvation which I will work for my people, which are in captivity at Babylon.

*I will place salvation in Zion*] i. e. I will make Zion a place of safety, where my people shall dwell safe, when I have brought

H h h 2 them

them out of Captivity.

By *Sion* is meant *Jerusalem*.

He speaks of *salvation* as of a corporeal and visible thing, or as of a *person* set to guard or protect a place, by a *Metaphor* or *Prosopopæia*.

For *Israel*,] *i. e.* For the *Jews* sake; or

for the good of the *Jews*, which are the children of *Israel*.

My glory.] The *Jews* are here called *Gods glory*, per *Metonymiam Materie*, because the Lord would get himself great glory, by saving and delivering them out of captivity.



# ISAIAH.

## CHAP. XLVII.



Come down and sit in the dust,  
O Virgin Daughter of Babylon:] By the Daughter of Babylon is here meant the City of Babylon, of which kinde of phrase see

Cap. I. Vers. 8.

He speaks here to the City of Babylon, yea the material City, as to a woman, yea as to a Queen, by a *Prosopopæia*; and prophesyeth here of the overthrow thereof: And he speaks of it as of a Queen, because the Babylonians had the Empire at this time.

Come down,] From thy Throne or Chair of State.

Sit in the dust,] To sit in the dust, or on the ground, is a posture of those which are in misery and sorrow.

Sit on the ground,] This is a repetition of those words, sit in the dust.

The Imperative mood here is put for a Future tense; *q. d.* Thou shalt come down, and sit in the dust; O Virgin Daughter of Babylon, thou shalt sit on the ground.

There is no Throne, O Daughter of the Caldeans,] *i. e.* There is no Throne or Chair of State, to wit, for thee to sit on, O Babylon; for Cyrus hath taken it away.

O Daughter of the Caldeans,] Babylon was seated in Caldea; and therefore is called the Daughter of the Caldeans, after the Hebrew manner of speaking, who call a City a Daughter. See cap. I. 8.

For thou shalt no more be called tender and delicate.] *i. e.* For thou shalt not be any more tender and dainty, but shalt now be

used to much hardness.

Be called tender and delicate.] *i. e.* Be tender and delicate; for the Hebrews use to be called very often, for simply to be.

Note, that these words, For thou shalt no more be called tender and delicate, relate not to those that go immediately before, viz. to those, There is no throne, O Daughter of the Caldeans; but to those, Sit in the dust, O Virgin Daughter of Babylon, sit on the ground.

2. Take the millstones, and grinde meal,] *q. d.* Prepare thy self for servile works, such as Conquerors put their slaves and captives to.

To grinde corn was wont to be the work of slaves, and of the baser sort of servants, not of such as were tender and delicate. See *Exod. II. 5.*

Take the millstones,] *i. e.* Take hold of the mill.

The millstones are put here for the whole mill, by a *Synecdoche*.

Uncover thy locks,] that is, Cast away thy Diadem and precious covering, which thou wearest upon thy curled locks, and go bare-headed, with thine hair about thine ears: *q. d.* Thou hast now a Diadem upon thine head, and a precious covering for thy locks; but thy Diadem, and thy precious covering, shall be pull'd off from thy head by the Persian Soldiers, and thou shalt go bare-headed, with thine hair about thine ears.

Make bare the legs,] *i. e.* Take off the ornaments of thy legs: *q. d.* The Persian Soldiers shall pillage thee of thy stockings, and



and of the ornaments of thy legs, so that thou shalt have neither shooe nor stocken to wear, but shalt go bare-legged.

*Uncover the thigh,*] i. e. Lay aside your long-trained Robes, and put on Coats which will not reach to thy knees: q. d. The Persian Soldiers shall take away thy Robes and long Gowns, and shall give thee a poor short Coat in stead thereof.

In these expressions he alludes to the manner of Soldiers, which if they take an Enemy well apparelled, do pillage him, and strip him thereof, and give him poor vile garments (or none at all) in stead thereof. So that these phrases, *Uncover thy locks, make bare the legs, uncover the thigh,* are passively to be understood, though they be actively expressed.

*Pass over the Rivers,*] i. e. Go through thick and thin, yea through Rivers and waters too, if need be: q. d. You would not adventure to set the sole of your foot to the ground, for fear of wet, heretofore; but now you shall be made to wade through rivers and waters.

They that lead away captives into captivity, when they come to waters, stay not for the going of their captives one by one over a bridge, but force them through the rivers on foot, like so many beasts, while they themselves go over the bridge, or ride through the river on horseback.

3. *Thy nakedness shall be uncovered,*] This is a repetition or explication of those words, *Uncover thy locks, make bare thy legs, uncover thy thighs:* q. d. Thy naked body shall be seen, for want of clothing.

*Yea, thy shame shall be seen,*] Yea (which is yet more) thy privy members shall be seen, for want of clothes to cover them.

*I will take vengeance,*] *Supple,* On thee, as a God.

The Prophet speaks this in the person of God.

*And will not meet thee as a man,*] i. e. And in taking of vengeance, I will not meet with thee as a man, which is but weak flesh, whose force may be resisted; but as a God, who is a Spirit, and whose power is irresistible.

*Meet thee,*] i. e. Punish thee, or revenge my self upon thee: This is a phrase usual with us in the same sence: For when we say, that we will be revenged of a man,

we say that we will meet him, or meet with him. In which phrase the *Antecedent* is put for the *Consequent*: or, the action for the end thereof: the meeting for the thing for which we would meet him, which is, to punish him, or to be revenged upon him.

4. *As for our Redeemer,*] This is an answer to an Objection which Babylon might make: q. d. Ye tell me, O ye Jews, in the Name of your God, that I must come down and sit in the dust, &c. But who, in the mean time, shall redeem you out of my hands? To this the believing Jews of the captivity answer, *As for our Redeemer, the Lord of hosts is his Name, the Holy One of Israel is he called.*

*The Lord of hosts is his name, the Holy One of Israel,*] The true God is no oftener called or described by any other Names or Attributes, then by these, *The Lord of hosts, The Holy One of Israel.*

Why the true God is called the Lord of Hosts, see Cap. 1. vers. 9. And why the Holy One of Israel, see cap. 1. v. 4.

5. *Sit thou silent,* &c.] The immediate connexion of this is with the fourth Verse.

*Sit thou silent, and get thee into darknes,*] q. d. Go grieve and mourn, because of the miseries which shall come upon thee.

*Sit thou silent,*] *Supple,* In sorrow, because of the great miseries which shall come upon thee: q. d. Thou wast heretofore full of stir, because thou wast a joyous City, but now thou shalt be silent.

*Get thee into darknes,*] *Supple,* And there bewail thy self.

They which are oppressed with true and great grief, do neither love to see, nor to be seen: therefore they desire to get into darknes, that is, into some dark place or other, that there they may mourn in secret.

*O Daughter of the Caldeans,*] See Vers. 1.

*For thou shalt no more be called the Lady of Kingdoms,*] i. e. For the Empire is departed from thee.

The King of Babylon had many Kings and Kingdoms under him, therefore is Babylon here called the Lady of Kingdoms.

6. *I was wroth with my people,*] i. e. I was angry with my people the Jews for their sins.

The

The Lord gives the reason here, why it should be so with *Babylon*, as he said, *vers. 1, 2, 3, 5*. The first reason is, because of her cruelty to the *Jews* in their captivity, *vers. 6*. The second reason is, because of her pride and arrogancy, *vers. 7*. The third reason is, because of her force-ries and enchantments, *vers. 10*. Another reason is hinted by the *By*, *vers. 8*. to wit, because she was given to pleasures, and lived carelessly.

*I have polluted mine inheritance,*] *i. e.* I have taken away the hedge of my protection (whereby mine inheritance was separated from all others) and layd it common to be trod down by the feet of her Enemies.

Concerning the meaning of this word *polluted* in this place, see what I said upon a parallel word, *profaned*, *Cap. 43. 28*. and upon an opposite word, *holy*, *Cap. 4. vers. 3*.

*Mine inheritance,*] The *Jews*, which were the children of *Israel*, are called here the *Lords inheritance*, because God made choyce of them to be a *peculiar treasure* to him, above all people, *Exod. 19. 5. Deut. 7. 6*. and because they were as dear to God, and the Lord had as much care of them, as a man hath of his *own peculiar inheritance*.

*And given them into thine hand :*] To be chastised and corrected by thee.

*Thou didst shew them no mercy :*] *q. d.* And when they were in thine hands, thou didst shew them no mercy.

*Upon the ancient hast thou very heavily layd the yoke.*] *i. e.* Thou didst grievously afflict and oppress, even the old men of my people, or mine inheritance, whose age was venerable, and should move pity and compassion even in an enemy.

They that are cruel to old men, will not spare the younger; the *Babylonians* therefore were very cruel to all.

*The yoke.*] By the *yoke* is *Metaphorically* meant all manner of affliction and oppression; because all manner of affliction and oppression is as grievous to our nature, as the *yoke* is to the neck of a young Heifer.

This is the first Reason of *Babylons* ruine.

*7. And thou saidst, I shall be a Lady for ever :*] *i. e.* Thou wast so proud and confident of thine own power, as that thou thoughtest that thou couldst not be

brought down, no not by God himself and that thou shouldst rule as a *Lady* over Kingdoms and Nations *for ever*.

Here is the second Reason of *Babylons* downfall, namely; her pride and arrogancy.

*So that thou didst not lay these things to thine heart,*] *i. e.* So that thou didst not think of these things, which I say shall befall thee; *that is*, Thou didst not think of thy downfall, and of the captivity and slavery which thou shouldst suffer.

*Object.* It may be here objected, that *Babylon* could not know of those things which are here said she should suffer; for she had not the gift of Prophecy, neither were they revealed to her before, how then could she lay them to heart?

*Ans.* Though she could not lay this misery in particular, with the circumstances thereof, to heart, which should befall her, yet she might have layd that misery in general to heart, which might befall her; and that is that which is meant by *these things*: *q. d.* So that thou didst not lay to thine heart such things as these are: Thou didst not think that thou couldst be overthrown, and become a slave, and a captive.

Pride doth so blinde the eyes of the understanding, as that it makes those which are in prosperity to think, that they shall never come into adversity, *Psal. 10. 6*. And they which think not of that adversity which may befall them, do soon fit themselves for destruction from the Almighty, by those many sins which they are apt to run into: Therefore it was *Moses's* wish for the children of *Israel*, *That they would consider their latter end*, *Deut. 32. 29*.

*Neither didst remember the latter end of it.*] *i. e.* Neither didst remember the latter end of *Babylon*, that is, *thine own latter end*; viz. That thou shouldst come to ruine, as all humane and terrene things do.

In the word *It*, there is an *Enallage* of the person, *Of it* being put for *Thine*, the *third* for a *second* person: or (which is all one for the sence) another kinde of *Pronoun* being put for a *reciprocal*: There is also a passage from the *Metaphor*, or *Prosopopæia*, to the thing it self; *that is*, from speaking of *Babylon* as a *Queen*, to speak of it as a *material City*.

Yet by *It*, it may be that her Prosperity, or Highness, or her Ladyship, is here meant:

meant: *q. d.* Neither didst thou think of the latter end of thy Prosperity, or Highness, or Ladyship: For the Hebrews often put a Relative without any formal Antecedent. And this I prefer before the former Interpretation, as being more simple and more usual.

8. *Thou that art given to pleasures;*] *i. e.* Thou Babylon, which art given to pleasures.

Here is obliquely contained another Reason of Babel's downfall, to wit, because she was given to pleasures.

*That dwellest carelessly;*] *i. e.* That fittest secure, and free from fear.

*I am;*] *Supple,* The Lady of Kingdoms, and so shall continue for ever.

*And there is none else besides me;*] *i. e.* And there is no other Lady of Kingdoms besides my self.

This is the common Interpretation of this place.

Yet note, that these words, *I am, and there is none else besides me,* are words which the Lord often useth of himself, as *Cap. 45. 5. 18.* And it is not unlikely that the Prophet brings in Babylon with these words, to signify, that Babylon thought her self a Goddess, yea the only Goddess of the World: for such hath been the condition of proud men, as that forgetting themselves to be men, they have in the pride and insolency of their spirits took themselves for gods, and so have thought their state immutable, and their prosperity everlasting. See what was said, *cap. 14. 13.*

*I shall not sit as a widow;*] *i. e.* I shall never be deprived of my Kings, which is to me as an Husband.

*Neither shall I know the loss of children.*] *i. e.* Neither shall I ever be deprived of my people within me, which are to me as children: I shall not ever be deprived of them, either by sword, or by captivity.

9. *But these two things;*] The Particle *But* is redundant here, and the sense compleat without it.

What two things he meaneth, he explaineth by the next words.

*The loss of children;*] The loss of children came to Babylon when Babylon was taken by Cyrus, and many Babylonians were slain by the sword, and many carried away captive into Persia.

*And widowhood;*] Then came Babylon to

widowhood, when her King was either slain by Cyrus's Souldiers, or deprived of the Kingdom, and carried away captive.

*They shall come upon thee in their perfection;*] *i. e.* They shall come upon thee to the full.

*For the multitude of thy forcerers, and for the great abundance of thy enchantments.*] This is the third Reason, which is directly mentioned in this Chapter, why Babylon should be ruined.

10. *For thou hast trusted in thy wickedness;*] *i. e.* For thou hast trusted in thy forceries, and thy enchantments, thinking that they shall preserve thee, and keep thee safe.

*Thou hast said, None seeth me;*] *q. d.* By reason of thy wickedness, that is, by reason of thy forceries and enchantments, thou hast said, *None can see me;* that is, *None can come and fight against me:* *q. d.* Thou hast said, that thou wilt keep War from thy doors by thy forceries and enchantments.

Note, that the Indicative is put here for a Potential mood.

*None seeth me;*] To see a man, or to look a man in the face, signifieth sometimes to fight with him, or wage war with him. See *2 King. 14. vers. 8, 11.* and *2 King. 23. vers. 29.*

*Thy wisdom, and thy knowledge, it hath perverted thee;*] *i. e.* The skill and the knowledge which thou hast in forceries and enchantments, hath perverted thy judgment, and made thee think, that none can see thee, that is, that none can come and fight against thee; whereas they shall not onely fight against thee, but subdue thee, and trample thee under their feet.

Note here, that he calleth her skill and knowledge in forceries and enchantments, her wisdom, because the Babylonians accounted them wise, who had skill in such things: But he seemeth withall to call it her wisdom and knowledge, with a kinde of Sarcasm, or Irony.

*And thou hast said in thine heart, I am, and none else besides me.*] And thou hast thought so proudly of thy self, through the perverseness of thy judgment, as that thou hast said in thine heart, That thou art, and that there is none else besides thee.



*I am, and none else besides me.]* What the meaning of these words are, see *vers. 8.*

The skill and knowledge which Babylon had in forceries and enchantments, might make Babylon so proud, as to think, that she was, and that there was none else besides her self; both as it was knowledge, for knowledge puffeth up, *1 Cor. 8. 1.* and also as it was knowledge in forceries and enchantments, by which she might think to make her self immortal (because she thought that she could thereby keep off all her Enemies from destroying her,) and so sit as a Lady for ever, yea, as the onely Goddess of the World.

*11. Therefore shall evil come upon thee,]* *i. e.* Therefore shall calamity and ruine come upon thee.

*Thou shalt not know from whence it riseth, &c.]* *Supple,* Before it cometh upon thee.

This the Prophet saith in a deriding manner, because that Babylon being expert in Judiciary Astrology, boasted that she knew all days which were lucky, and which were unlucky; and that she knew which would produce good, and which evil, and from whence.

The evil here prophecyed of, was that which Cyrus brought upon Babylon, when he took it.

*Thou shalt not be able to put it off,]* The Prophet speaketh this also in a deriding manner, because Babylon thought, that she could not onely know of any evil to come by her Astrology, but could tell also how to avoyd it by her Sorceries and Enchantments.

*Which thou shalt not know.] i. e.* Which thou shalt not know of, before it cometh; and when it cometh, thou shalt not tell how to put it off.

This is, for fence, the same with that which went before.

*12. Stand now with thy enchantments, and with the multitude of thy forceries,]* *q. d.* Stand now armed and furnished with thine enchantments, and with the multitude of thy forceries, as it were a Soldier armed with his sword and armor.

The word, *stand*, is a military word, spoken of a Soldier, which being armed, hath made choyce of his ground to stand and fight in; as you may see, *Ephes. 6. vers. 14.*

To a Soldiers standing armed therefore doth the Prophet here allude.

That which the Prophet speaks here to Babylon, he speaks in derision and with a *Sarcasm.*

*Wherein thou hast labored from thy youth,]* *i. e.* In the knowledge and skill whereof thou hast taken much pains from thy very youth, or from thy beginning, that thou mightst prove excellent herein.

The *Caldeans* (the chief of whose Cities was Babylon) were time out of minde given to such unlawful Arts and practices, as these are.

*If so be thou shalt be able to profit,]* *q. d.* And try whether thou art able to profit thy self, by keeping off that evil from thee which will come upon thee.

*If so be thou mayst prevail.]* *Supple,* Against the evil that shall come upon thee.

*Prevail.]* This is a Military word also, used when one Enemy prevaieth against another.

*13. Thou art wearied in the multitude of thy counsels:]* *q. d.* Thou art wearied in the divers kinds of forceries and enchantments which thou usest, and all to no purpose: For now thou adviseest with thy self, and thinkest it best to make use of this forcery or enchantment; and now thou adviseest with thy self, and thinkest it best to use that; and so thou often adviseest with thy self what forceries and enchantments to use; and often makeest use of them; and because thou seest that they are to no purpose, thou art even weary of advising, or of thinking of any more.

Note here, that what the Prophet would have us understand by this, is this, That as Balaam said, *Numb. 23. 23. There is no enchantment against Jacob*; so there should be no enchantment against Cyrus, whom God would blese for Jacob; that is, for the Jews sake.

*Let now the Astrologers, the Star-gazers, the Monthly Prognosticators stand up.]* *q. d.* Being therefore that thou art wearied in thy forceries and enchantments, and in thy counsels concerning them; let the Astrologers, and the Star-gazers, and the monthly Prognosticators stand up for thee, as Champions, and save thee, &c.

This he saith in derision of Astrologers, and Star-gazers, and Monthly Prognosticators, who would take upon them to tell of

of future evils by the Stars, and of means to prevent them.

14. *Behold, they shall be as stubble,*] *q. d.* Behold they shall be so far from saving thee from these things which shall come upon thee, as that they shall not save themselves; for they shall be as stubble to the fire, &c.

*The fire shall burn them, &c.*] *i. e.* They shall be consumed in the destruction which Cyrus shall bring upon thee, O Babylon.

He speaks here in this Verse of the destruction which Cyrus should then bring upon Babylon; as of fire, and as of the flame of fire; because as fire and the flame of fire consume the wood, so should that destruction consume the Babylonians.

*There shall not be a coal to warm at, nor a fire to sit before.*] *q. d.* They shall be so thoroughly burned, as that there shall not be a coal left of them, for a man to warm himself at, nor fire left for a man to sit before. The meaning is, That the Astrologers, Star-gazers, and Monthly Prognosticators, should be utterly consumed and destroyed, as the stubble, or wood, which is burned to very ashes.

This phrase is metaphorical, and the Metaphor is drawn from such combustible matter as is totally burnt to ashes, where there is not so much as a coal of fire left for any one to sit by, or to warm himself at.

15. *Thus shall they be unto thee, &c.*] *i. e.* Thus also shall they be unto thee, &c. *q. d.* And when thy Astrologers, and Star-gazers, and Monthly Prognosticators fail thee, if thou thinkest to have help from thy Merchants, thou art deceived; for thus shall they also be unto thee.

*Thus shall they be unto thee, &c.*] *They? Who? Ans.* The Merchants which have traded with thee. *Thus? how shall they be? Ans.* They shall wander every one to his quarters: None shall save.

This Particle *Thus*, relates not so much to what went before in the former Verses, as to what followeth in this Verse.

*With whom thou hast labored,*] *i. e.* With whom thou hast trafficked.

In trafficking and merchandizing, there

is labor and care enough, though the gain sweeteneth all labor and care to the Merchant.

*Even thy Merchants from thy youth,*] *i. e.* Even thy Merchants with whom thou hast trafficked, from the time that thou wast first a City.

Babylon stood very opportune for Traffique and Merchandize, by reason of *Tigris* and *Euphrates*, and other great Rivers, which running by her, and through her, emptied themselves into the *Persian gulf*.

This is not to be understood, as if those particular Merchants which did first traffique with Babylon, should be then living; but it onely signifies, that Babylon had been a Mart of old, and that there had been there a continuance and succession of Merchants trafficking with it from the beginning, without interruption, as if the same Merchants had always lived. These Merchants then can no otherwise be said to be the Merchants which labored with her from her youth, then an Army may be said to be the same, as it was at the first, after many years, wherein every individual Soldier is dead, which served first in it; because it was never disbanded: And as a River may be said to be the same now, as it was a thousand years ago, though her waters pass away, and are not the same as they were; because it is never dry.

*They shall wander to their quarters,*] *q. d.* When they hear of the evil approaching, that is, when they hear of Cyrus's approach against thee O Babylon with his Army, they shall not stay to fight for thee, or to defend thee, but they shall fly every one to his own home.

*They shall wander*] *i. e.* They shall fly, they know not which way.

So do they fly which fly for fear, as that they know not which way they go, but wander up and down.

*To his quarters,*] *i. e.* To his home.

This is the intent of every ones flying, to fly to his own home, though in his flight he wanders up and down, and flies he knows not whither.

*None shall save thee.*] *i. e.* None shall stay to save thee, or defend thee.



## ISAIAH,

## CHAP. XLVIII.



House of Jacob,] i. e. O ye sons of Jacob.

Which are called by the Name of Israel,] i. e. Which are called the children of Israel: For being called

the children of Israel, they are called by the name of Israel.

And are come forth out of the waters of Judah,] i. e. And are sprung up out of the seed of Judah.

The Hebrews do often signifie the seed of a man, by the name of dew and waters, because his seed is liquid, as dew and waters are.

Judah was one of the sons of Jacob, to whom the Scepter was given, Gen. 49. 8. And the Jews thought themselves more honorable then any other Tribe of Israel, because they sprang out of the seed of this Judah.

Note, that the Jews, many of them, though they did not imitate the works of Israel, yet they did glory that they were the children of Israel; and the more, because they were the children of Israel by Judah; and they did love to be called the children of Israel, and the sons of Judah. Wherefore the Prophet gives them these Attributes with a kinde of *Sarcasm*: q. d. Hear ye, O house of Jacob, ye forsooth, which (though ye do not imitate the works of Israel, yet) love to be called the children of Israel; and which glory in this, that ye are the sons of Judah, because Judah was the most honorable of all the sons of Israel, &c.

Note, that the Prophet directeth his speech here to such Jews, as did mingle the worship of Idols with the worship of the true God, while they were captives in Babylon: And he speaks to them (in the person of God) as if he were present with them at that time.

Note again, that though all the people of

the Jews did not sin in this kind, yet he speaks to them all, as if they had all so sinned: for so it is, that a people, or aggregate body, as it may have titles or attributes given to it, which are verified of it, in respect of the whole considered generally: so may it have titles or attributes given to it, which are not verified of it, considered generally, but only in respect of some parts. Hence one and the same people may, in respect of some of its parts, be called good, and in respect of others be called evil.

Which swear by the Name of the Lord,] i. e. Which swear by the Lord.

To swear by the Lord, is an honor and worship of the Lord; for he that sweareth by him, acknowledgeth his Omnipotence, and that he seeth all transgressions; and he acknowledgeth his power, and that he is able to punish all offenders, &c.

And make mention of the Lord of Israel,] *Supple*, In your Oaths, when ye swear.

But not in truth and righteousness,] i. e. But not sincerely, and with an honest intent to honor God; but hypocritically, that ye may seem only to honor him. Or thus; But not in truth, and in righteousness; that is, But not truly and justly; for when ye use an *Affertory Oath*, ye swear not in truth, because ye swear that which is false: and when ye use a *Promissory Oath*, ye swear not in righteousness, because ye do not perform what ye promise.

2. For they call themselves of the holy City,] i. e. Though ye call your selves Citizens of the holy City Jerusalem, and would be thought therefore to be holy yourselves.

Note, that this Particle *For* must be expounded by *though*, according to the frequent use of that Particle which is here used in the Hebrew Text.

Note also, that here is an *Enallage* of the person; and that the third person is put for the second.

Note



Note thirdly, that by the *holy City* is here meant *Jerusalem*; and *Jerusalem* was called the *holy City*, because of the Ark on which God sat, and of the Temple in which he dwelt, both which were there.

Note fourthly, that these words are to have their immediate connexion with the last words of the former verse, namely with those, *But not in truth and in righteousness.*

*And stay themselves upon the God of Israel,*] *i. e.* And though ye do rely and trust on the God of Israel, *Supple*, as ye say and boast.

*The Lord of Hosts is his Name.*] *i. e.* Whose Name, or who is the Lord of Hosts.

A *prepositive* Pronoun is here put for a *subjunctive*.

3. *I have declared the former things,*] *i. e.* He calleth those the *former things*, which came first to pass in order of time, before other: and in particular, those calamities, and that captivity, which befell this people of the *Jews* by the *Babylonians*: For note, though the Prophet spoke this long before the *Babylonish* captivity, yet he speaks to the *Jews*, as though they were then captive in *Babylon*, by a *Prophetic* Spirit.

This is that which he bids them hear, *Verf. 1.*

*From the beginnings,*] *i. e.* Before they came to pass. See *Cap. 46. 10.*

*And they went forth out of my mouth,*] *i. e.* And I spoke of them.

*And I shewed them,*] *i. e.* And I told of them.

*I did them suddenly,*] *i. e.* I did bring those calamities and that captivity (which I foretold of) upon you, when you little thought of them.

4. *Because I knew that thou art obstinate*] The Lord sheweth a reason here, why he told those former things, *that is*, why he spoke of those calamities, before they came to pass.

*I knew that thou art obstinate,*] *i. e.* I knew that thou art refractory, and that thou wouldst not give place to my sayings, to believe them.

*And thy neck is an iron sinew,*] *i. e.* And that thou wouldst not bow down thine ear to hear me.

We cannot ordinarily bow down the

ear to hear, or harken unto any one, but by bending of the neck: and if the nerves or sinews of the neck (which are the instruments of motion) are iron, or of iron, the neck cannot bend.

*And thy brow brass,*] *i. e.* And that thou art impudent: And therefore if I had not told of these things before they came to pass, thou wouldst have been so impudent, as to say, that I did them not.

*Thy brow brass,*] It is said of an impudent man, that his brow, that is, that his face (taking the brow for the whole face, *per Synecdochen partis*) is brass; or that (as we usually say) he is brazen-faced. The ground of the phrase is this, *ἔσθ' ὁμοιωμένος δὲ ἀγαυοῦ, Arist. Ethic. l. 4. c. 9.* They that are ashamed, blush or look red; and the reason why they blush and look red, is, because in that passion the blood flyeth into the face, and dyeth the skin: But now if the face were *brass*, the blood could not fly into it, for want of veins and pores; neither could it alter the colour thereof, because of its thickness and solidity.

5. *From the beginning,*] *i. e.* Before it came to pass, as the next Verse sheweth, which is but a repetition of this.

*Declared it to thee,*] *i. e.* Told thee that which I have done.

*Mine Idol hath done them,*] *i. e.* Not the Lord, the holy One of *Israel*, but the Idol which I worship hath done it.

*Hath commanded them,*] *i. e.* Hath done these things.

He alludes to the power of the true God, who (when he would have any thing done) doth but speak in way of command, and say, *Let it be done, and it is done*; as *Gen. 1. v. 6, 9, 11, 14, 20, 24, &c.*

6. *Thou hast heard,*] *Supple*, Of me, all this which is come to pass, before it came to pass.

*See all this,*] *Viz.* That it is come to pass, as you heard.

*And will ye not declare it?*] *i. e.* And will ye not now declare, that I therefore am the true God?

Here is a *Relative* without an *Antecedent*.

*I have shewed thee new things,*] *i. e.* I have told of things which thou never heardst of before.

The new things which he speaks of, are the things which concerned the *Jews*

Delivery out of Babylon by Cyrus.

*From this time,*] i. e. Things which I now first spoke of, and of which I spoke not from the beginning, that is, of which I spoke not of heretofore.

*Even hidden things,*] i. e. Things hidden heretofore from thy knowledg.

*And thou didst not know them.*] *Supple,* Before I now told thee of them.

*7. They are created now,*] i. e. They are now revealed to thee by me.

He saith, *They are created now,* for *They are now revealed,* by a Metaphor, because as things have a Being by Creation, which they had not before; so they have a kinde of Being, when they are first revealed, which before they had not.

*And not from the beginning,*] i. e. And not heretofore.

*Even before the day,*] *Supple,* That thou knewest of them:

*When thou heardest not of them,*] i. e. When thou hadst not heard of them, were they created or revealed to thee.

*Left thou shouldst say,*] *Supple,* When they came to pass.

*Behold I knew them.*] *Supple,* Before they came to pass, for mine Idol told me of them.

*8. Yea, thou heardest not,*] *Supple,* Of them, before I told thee.

*Yea, thou knewest not,*] *Supple,* Of them, before I made them known unto thee.

*Yea, from that time that thine ear was not opened,*] i. e. Yea, I told thee of them at that time that thou hadst heard nothing of them.

*To open the ear,* or *to have the ears opened,* is put here for *to hear,* as Psal. 34. 15.

*For I knew thou wouldst deal very treacherously with me,*] q. d. And this I did, because I knew thou wouldst deal very treacherously with me, and say when they came to pass, That thine Idol had done them, and that thine Idol had told thee of them in fore-time.

It is treachery in us, when we profess in words, that we are Gods servants, and ought to worship him, if we give in deed that to Idols which is due to God.

*And wast called a transgressor from the womb.*] i. e. And wast a transgressor from the womb.

*To be called* is put here for *to be:* A nominal word for a real. See the like cap. 9. vers. 6.

*From the womb.*] i. e. From the first time that I made thee, to be to my self a people: A Metaphor of which, see Cap. 46. vers. 3.

Concerning the transgressions of Israel from the womb, read Psal. 78.

*9. For my Names sake will I defer mine anger,*] q. d. Yet for all this, though thou wast a transgressor from the womb, I will defer mine anger towards thee for my Names sake.

*For my Names sake*] i. e. For mine own sake, lest the Babylonians should blaspheme and say, that I was not able to deliver my people, if I should not deliver them out of their captivity. See vers. 19.

*Will I defer mine anger,*] i. e. Will I slack mine anger; for anger deferred slacketh and waxeth cold.

*And for my praise will I refrain for thee,*] i. e. And for thy sake, and for my praise sake, that I may be praised for my mercy towards thee, will I refrain and keep in mine anger.

For two ends doth the Lord say here, that he will refrain his anger towards the Jews: The first is for the Jews good; for is it not good for them, if God sheweth mercy to them? The second is for his own praise sake, that men may praise him for his mercy. And of these two ends, the praise of God is the chiefest and ultimate end: and the good of the Jews is but subordinate to this.

*That I cut thee not off.*] *Supple,* Totally or wholly.

*10. Behold I have refined thee, but not with silver:*] i. e. Behold I have put thee into the furnace of affliction, to refine thee; and I have refined thee, but not as silver is wont to be refined.

Note, that the Preposition *With,* is put here for a Note of Similitude or Comparison; and in the word *Refined* is included both the intent of the Lord in putting them into the furnace, and also the event: and the fence of the words is this; q. d. I have put thee into the furnace of affliction, and I have refined thee, but not with that exactness as men refine silver; for they which refine silver, keep it in the furnace, till all the dross of it be wholly consumed: But I have not, nor will not keep thee in the furnace of affliction, while all thy dross is taken away; (lest I should wholly consume thee, while I refine thee,) but I have dealt,

dealt and will deale more moderately than so with thee.

Note that this verse is an answer to a Tacite Objection which a Jew might make; For whereas the Lord said in verse 9. That he would *refraine his anger*, for *their good* and for *his own Praise*, that he cut them not off: A Jew might object and say; If thou didst not intend to cut us off, why didst thou put us into the furnace of affliction? To which the Lord here answers, that he did it, to refine them: and he did refine them, but not as they refine silver. By this therefore was the iniquity of Jacob to be purged, and this was all the fruit to take away his sinne, as Cap. 27. 9.

*I have chosen thee in the furnace of affliction*] q. d. Though I have put thee into the furnace of affliction, yet I did it onely that I might make thee pretious, and I have made thee pretious.

*I have chosen thee*] i. e. I intended and have made a choyce one or pretious one of thee, more choyce and more pretious a great deale than thou wast.

To choose, is put here, for to make pretious, Per metonymiam effecti; for that which is made pretious, every one will be ready to choose: See Cap. 49. 7.

Note here that in these words *I have chosen thee*, is included both Gods intent in putting them into the furnace, and the Event answerable to the intent.

*In the furnace of affliction*] By the furnace of affliction is meant, those miseries which the Jewes endured in Babylon, which he compareth here to a furnace in which silver is tryed and refined: By a Metaphor.

11. *For mine own sake*] q. d. For mine honours sake, that my name be not polluted and dishonoured, and that my glory be not given to another, &c.

Note that those words relate immediately to the ninth verse, and that the tenth verse was brought in by the by, to answer a Tacite objection of the Jewes.

*Even for mine own sake*] q. d. I say even for mine honour sake.

This repeating of his words shew how jealous God is of his honour,

*Will I doe it*] i. e. Will I deferre mine anger, and refraine it, from cutting thee off, verse 9.

*For how should my name be polluted?*] i. e. For how would my name be blasphemed,

and mine honour stained and polluted; Supple, If I should not deferre mine anger and refraine it from cutting thee off totally.

If the Lord should have persisted in his anger untill he had utterly cut off the house of Jacob, The Gentiles would have blasphemed him, and spoke evilly and disgracefully of him, and have said, that he was not able to deliver his people out of the hand of the Babylonians.

*And I will not give my glory to another*] q. d. And if I should not doe it, I should doe that, for which the Gentile would give my glory to their Idols, but I will not have my glory given to another.

To give, is put here for to have given.

If God should not refraine his anger, that he cut not off the house of Jacob, the Gentiles would say that the gods of the Babylonians were more powerful then he, and that he was not able to save his people, out of their hands, and so would give that glory and worship to them, which is due only to him the Lord, as being the only true God.

12. *Hearken unto me O Jacob*] This hath its immediate connexion with the foregoing wordes. viz. *I will not give my glory to another*, That is, to Idols: For the Lord having said there; that he will not give his glory to another, That is, to Idols, he would teach the house of Jacob, that he is the onely true God: And that the Idols of the Heathen are not gods, that they may not give that glory which is due and proper to him, to Idols, q. d. I said; *I will not give my glory to another*, that is, to Idols; Being therefore I am so jealous of my glory, hearken unto me O house of Jacob, and know, that not they but I am the true God.

*Jacob*] Jacob is put here Per Metonymiam effecti. ntis for the Jewes the children of Jacob.

*And Israel*] Israel is put here for the Jewes the children of Israel, Per metonymiam efficientis.

*My called*] i. e. Whom I have called above all people of the world, to serve me, and to be a peculiar people to my selfe.

*I am he*] i. e. I am he *אני ה' יצחק*, that is, I am the most high and the most mighty God.

*I am the first, I also am the last*] q. d. I am he before whom none was, and after whom none shall be.

Mine



*Mine hand also hath laid the foundation of the earth*] i.e. I have also laid the foundation of the earth with mine own hand.

He speakes of God here as of man *ad personam*; and puts the hand which is but part of man for the whole man.

*The foundation of the earth*] He either speakes of the earth as of an house, which hath a foundation, by a metaphor: Or, we must take the foundation of the earth in the same kinde of speech as when St. Paul saith, the signe of Circumcision, Rom. 4. 11. And so we must conceive that the world is as an house; and the earth (which is the lowest part of the world) is as the foundation thereof.

*And my right hand hath spanned the Heavens*] i.e. And I made the Heavens with my right hand.

He speakes of God as of a man *Per personam*; and alludes to a Carpenter, or Architect, which when he is to make any part of an house, doth first measure it out with his rule, or his span, that he might make it in just measure: And this his measuring, is put here by a Syllepsis for the whole framing and making thereof. See Cap. 40. v. 12.

*When I call unto them, they stand up together*] i.e. When I command them to doe any thing, they are ready to doe my commands.

He alludes here to the matter of dutifull Servants, whom if their master calleth, they stand up, and are ready to doe what their master would have them to doe: And indeed the earth and the heavens too are Gods servants. Psal. 119. 91.

This is an argument by which the Lord proveth himselfe to be the true God.

14. *All yee assemble your selves* &c.] The Lord called here to the Gentiles or Nations which worshipped Idols, and bids them come in, in the sight of the house of Jacob to maintain the divinity of their Idols, that the house of Jacob seeing that they were not able to maintaine the Divinity of their Idols against the Lord, might not be led away to Idols, but serve the Lord.

*Which among them*] i.e. Which among all your gods or all your Idols.

He puts here a relative without an antecedent *δυνάμει*; pointing as it were to their Idols.

*Hath declared these things*] i.e. Hath declared these things which I have declared

concerning the destruction of the Babylonians or Chaldeans by Cyrus.

Here he puts againe a Relative without an Antecedent.

*The Lord hath loved him* &c.] i.e. The Lord hath loved Cyrus.

Note that the Lord speaks here of himself in the third person.

Note also that this Relative (*Him*) is put without an Antecedent, but thereby is meant Cyrus.

Note again, that because neither the Idolaters, nor their Idols could say, that they had declared the things concerning the destruction of Babylon by Cyrus, The Lord doth here (as it were insulting over them) declare, what Cyrus should doe to Babylon, to shew that whatsoever had been declared concerning that, he had declared it. And this is an argument to shew the Jewes that the Idols of the Heathens were no gods. And a second argument to shew that he was the onely God.

The Lord might be said to love Cyrus in that he gave good successe to his Armies, and to his expeditions.

*He will doe his pleasure on Babylon*] i.e. Cyrus shall doe upon Babylon what the pleasure of the Lord is to be done thereon.

It was the pleasure of the Lord that Babylon should be overthrown.

*And his arme shall be heavy on the Chaldeans*] i.e. And the Arme of Cyrus shall light heavy upon the Chaldeans to afflict them and destroy them.

He alludeth to a man, which striketh with a strong blow, and the fall of whose Arme is heavy.

He mentioneth not here the delivery of the Jewes out of Babylon (though that was part of those things which were declared) but only the overthrow of the Babylonians: Because all the doubt was of the overthrow of the Babylonians, being they were so potent; And none doubted but the Jewes might be delivered out of their Captivity, if the Babylonians were overthrown.

*I, even I have spoken*] Supple, it, and therefore it shall come to passe.

Note the Enallage again of the person, how he passeth from the third to the first person.

*I have called him*] Supple, To doe my pleasure.

*I have brought him*] Supple, Out of Persia

*sia* in an expedition against Babylon.

A *Præterperfecti* Tense is put here for a Future.

And he shall make his way prosperous] *i.e.* And whatsoever he undertakes, shall succeed well.

16. Come yee neer unto me] *Supple*, O yee Sonnes of Jacob.

This the Prophet speakes in his owne person.

This, from this place to the end of the Chapter may be well accounted as part of the former Sermon, or at least it may be well joyned with it for the principall Subject of this is to shew, what prosperity should befall the *Jewes* after the Arme of *Cyrus* had bene upon the *Chaldeans*; And the former Sermon ended with that, that the Arme of *Cyrus* should be upon the *Chaldeans* and prosper.

Heare yee this] That I shall speake unto you verse 17, &c.

I have not spoken in secret from the beginning] *q.d.* I have not spoken any thing in private at any time heretofore, but have openly made knowne unto you all the minde of the Lord, which hath been revealed unto me.

That which the Prophet speakes here from this place to the end of the verse, is not that which he chiefly bids them heare, (for that followeth in verse 17.) but it is a *Proemiall* speech, to win their attention, and to make them the more to heed, what he hath to speake.

The argument is not much unlike unto that which *St. Paul* useth to the Elders of *Ephesus*, *Acts* 20. 20. Yee know how I kept nothing backe with was profitable unto you but have shewed you and have taught you publicly, &c.

From the beginning] *i.e.* At any time heretofore.

From the time that it was, there am I] *q.d.* I have not been negligent in the performance of my duty, but from the time that I have been called to be a Prophet, I have been diligent in my calling.

From the time that it was] *i.e.* From the time that the gift of Prophecy was, *Supple*, given to me, or was in me.

Here is a Relative without an Antecedent.

There am I] *i.e.* Therein have I spent my labour and travell, and doe yet spend it.

Note that this verbe (*I am*) though it be

of the present Tense, yet by a *Syllepsis* it comprehends the time past also.

Note also, that where a man spends his whole labour and travell, there he may be said to be himselfe, *Per Metonymiam efficientis*.

The like argument to this which the Prophet here useth, to move attention, doth the Apostle use *1 Cor.* 15. 10. His grace which was bestowed upon me, was not in vaine but I laboured, &c.

And now the Lord God and his spirit hath sent me] *i.e.* And now at this time hath the Lord sent me to you with this message.

And his spirit] Many of the ancients doe interpret this spirit of the Holy Ghost the third person in the blessed Trinity; But yet because the Scripture speakes often of God as of a man by an *anthropomorphia*. And the Spirit is taken oftentimes for the Soul. The Sense may be this: And now the Lord God, yea his soule hath sent me; *q.d.* And now the Lord God hath sent me, yea he hath sent me with all his Soule: Which expression signifieth a great deale of Affection of him that sends to him to whom he sends.

This is the third argument by which the Prophet would move attention, and how powerfull an argument this is; *Eglon* King of *Moab* may shew, who when *Ehud* said unto him: I have a message from God unto thee; *Eglon* arose presently out of his Seat: *Judges* 3. 20. which argument is the stronger, when it is enforced with the love of God.

17. Thus saith the Lord &c.] This is that which the Prophet speakes to them to heare verse 16.

Thy Redeemer] *q.d.* Which hath redeemed thee out of the hands of the *Egyptians*, and *Moabites*, and *Midianites*, and *Assyrians*, and will redeeme thee out of the hands of the *Babylonians*.

The holy one of Israel] *i.e.* The holy one whom Israel worshippeth.

I am the Lord thy God which teacheth thee to profit] *i.e.* I am the Lord thy God, which teacheth thee such things, as that if thou observeest them, thou shalt profit thy selfe by them, for in observing my words, there is great reward.

Which leadeth thee by the way which thou shouldst goe] *i.e.* Which directeth thee (as a guide doth a Traveller) in the way wherein

wherein thou shouldst goe, if thou wouldst be safe and happy.

*The Commandements of God*, are often compared to a way, because as by walking in the way, we come to the place which we desire: So doe we come to the happiness, which we long after, by keeping the Commandements of the Lord.

Note that that which the Lord speaks here, in this and the two following verses, is not that which he chiefly intends in this speech; but that which he chiefly intends, is to tell the house of *Iacob* of their delivery out of *Babylon* and of the afflictions which shall befall the *Babylonians* their enemies; *verse 20, 21, 22*. And in this *17, 18, 19. verses*, he doth insinuate himselfe into the heart of his people, by manifesting his love, and compassion towards them, that they may receive what he hath to say to them, with the greater desire and belief.

*18. O that thou hadst bearkned to my Commandements*] i. e. O that thou hadst obeyed my Commandements heretofore.

This passionate Speech, sheweth the love and compassion which the Lord had to his people.

*Then had thy peace been as a River*] i. e. Then had not thy peace failed, but had been as a River, which runs continually and is not dried up: And as a River waters the earth, and makes all things to flourish and look green. So should thy peace have cheered thee and made all things to flourish within thee.

This peace which th y enjoyed was taken away by the *Babylonians*, because of their sinnes.

*And thy righteousness as the waves of the Sea*] The keeping of Gods commandements is righteousness; But it is not that which is here meant by righteousness, but the fruites of that righteousness and the blessings which God would have bestowed upon his people, for keeping his commandments, *Per Metonymiam efficientis*. If therefore they had kept Gods commandments, the blessings which God would have bestowed upon them as fruites of that their Righteousnesse, should have been as the waves of the Sea, *Supple*, for abundance.

*19. Thy Seed*] i. e. Thy children. *Metonymia materiae*.

*Should have been as the Sand*] *Supple*, for number.

*And the off-spring of thy bowels*] i. e. And the off-spring, which commeth out of thy bowels.

*Like the gravell thereof*] i. e. Like the gravell of the Sea. Soe some, understanding Sea from *verse 18*. Others, like the gravell, that is, like the little stones of the Sand; *Supple*, for multitude.

*His name should not have been cut off*] q. d. Thou shouldst not have been cut off, *Supple* as thou hast been by the *Babylonians*, by reason of which, thou art diminished, and become few in number.

He speaks not here of a totall cutting off, as *verse 9*. but a Partiall.

*His name*] Note that his name is put here, for (He) and (He) is put for thou by an Enallage of the Person: For he speaks here of the house of *Iacob* in the third person, to whom he spake in the Second immediately before.

Note that the word (name) doth often signifie a person, as *Act. 1. 15*. The number of the names together were about an hundred and twenty, that is the number of the persons, together were about an hundred and twenty: And *Rev. 3. 4*. Thou hast a few names even in *Sardis* which have not defiled their garments, that is, thou hast a few persons even in *Sardis* which have not defiled their garments.

Note Secondly, that this word name taken in this Nation, is sometimes added Periphrastically to another word, signifying or intimating a Person: And yet augmenteth not the signification thereof, as *Isa. 30. 27*. The name of the Lord commeth from farre, that is, the Lord commeth from farre, &c. *Cap. 48. 9*. For my names sake will I deserve mine anger, that is, for mine owne sake will I deserve mine anger; And *1 Iohn 3. 3*. This is his commandment, that we should believe in the name of his Sonne *Iesus Christ*, That is, this is his commandment, that we should believe in his Sonne *Iesus Christ*. Now as the word name is Periphrastically added in those places without any augmentation of the signification, so it is here; and so His name, is no more than He.

*Nor destroyed*] *Supple*, As thou hast been of late by the *Babylonians*.

Note that the Prophet speaks to the house of *Iacob*, that is, the *Iewes*, as if they were Captives in *Babylon*, at this time.

*From before me*] Note that the *Iewes* while they dwelt in their own Land, were said



said to dwell before the Lord, by reason of the Lords presence in his Temple at Hierusalem, Cap. 23. 18. When therefore they were slaine by the sword, or dyed with hunger and hard usage, either in their own Land, or in Babylon, whither they were carried captive, they were said to be destroyed from before him.

20. Goe yee forth of Babylon] q. d. O yee house of Iacob which are captive in Babylon, goe yee out of Babylon the place of your Captivity, and be yee free, &c.

This is that which the Prophet chiefly calls to them to heare, verse 16. So that we must repeat those words againe (Come yee neere unto me, heare yee this, thus saith the Lord) q. d. Come yee neere unto me I say, heare yee this; thus saith the Lord, Goe yee forth of Babylon, &c.

The Prophet speakes here as though Cyrus had already vanquished the Babylonians, and given the Iewes leave to depart into their owne Country.

Fly yee from the Chaldeans] To flye signifieth here to make haste, but not as he which flies for feare, lest that he should be apprehended and taken: But as he that is newly set at liberty when he was in bondage; for such love to hasten from the place of their bondage, to their own homes, and hasten with a great deale of joy.

From the Chaldeans] By the Chaldeans and the Babylonians are meant all one people, who are called Babylonians from the chiefe City Babylon: and Chaldeans from Chaldaea the chiefe Country, wherein Babylon stood.

With a voyce of singing] i. e. With a great deale of joy and gladnesse of heart.

Declare yee] What they should declare, he tells in the latter end of this and in the next verse; and he speakes to them here as if they had been even then already redeemed and bought back into their owne Country; And as if the Arme of Cyrus had been then upon the Babylonians to vex them and destroy them.

Utter it even to the end of the earth] i. e. Utter it so as that all people may heare it, even they also that dwell in the end of the earth.

The Lord hath redeemed his servant Iacob] Supple, Out of the Babylonish Captivity.

Iacob] by Iacob understand the Iewes, the children of Iacob.

21. And they thirsted not when he led them through the deserts] By the deserts are meant those deserts which lay between Babylon and Iudea, in which deserts the Iewes were like most of all to want water to quench their thirst as they returned from Babylon into their owne Countrey.

Note, that that which the Prophet meaneth by this and that which followeth in this verse, is this, that the Iewes should want nothing in their returne from Babylon homewards, but the Lord would abundantly provide for them, whatsoever they should want: And he alludeth here, to what the Lord did for Israel when he bought him out of Egypt: for the Hebrewes doe often expresse like things by like, as was said, Cap. 4. 5.

He caused the waters to flow out of the rock for them] The Prophet alludeth here to what the Lord did for Israel in the way from Egypt, Exod. 17. 6. Numb. 20. 11.

He clave the rock also] i. e. Yea he clave the rock to give them water to drinke.

Note, that the word (Also) is put here for the word (Yea) for this is but a Repetition of what went before, in more earnest termes.

22. There is no peace saith the Lord unto the wicked] But there is no peace or joy saith the Lord to the Babylonians who afflicted Iacob, but sorrow and affliction.

This also is part of that Song or Proverbe which he would have them sing or say, verse 20.

No peace] Peace signifieth among the Hebrewes all manner of joy and prosperity, but here by no peace understand not onely the want of joy and prosperity, but the contrary also thereto, viz. Sorrow and Calamity.

To the wicked] By the wicked in generall are here meant the Babylonians in particular which afflicted the Iewes and brought them under them: Of whose wickednesse you may read Cap. 47. verse 6, 7. &c.

# ISAIAH,

## CHAP. XLIX.

**L**isten O Isles unto me] The Prophet *Isaiah* speaks here in his own person, but as he speaks, he is a *Type of Christ*, and many passages of this his speech will better agree with *Christ* the *Anti-type*, than with him the *Type*, but yet agree with him too.

*Listen O Isles*] i.e. Listen to me all yee which dwell in Isles, *Metonymia Continentis*.

By the name of *Isles*, may be meant not only *Isles* or *Islands* as we call them, that is, parcells of the earth environed with Seas or waters, But also all parts of the earth adjoining to Seas and waters, for these also are commonly called *Isles* among the *Hebrewes*, yea all the Kingdomes and Countries may be called *Isles* by a *Metaphor*, because every Country is bounded by its severall Lawes and customes, and severed from other Countries and Kingdomes by their severall Lawes and customes, as *Isles* are severed from other parts of the earth by Seas and waters.

*And hearken yee people from farre*] i.e. And hearken yee people which live afarre off.

He speaks here to the *Heathen*, and speaking to those which dwelt afarre off from him, he excludeth not those which dwelt nearer hand.

But the question may be asked, why he speaks to the *Heathen*? *Answ.* He speaks to them because he hath something to say, which concerneth them *verse 6.* And because the Lord would have all to know, that he is the Saviour of the *Jewes* and their Redeemer (*verse 26.*) That they might forsake their Idols and looke unto him and be saved, as *Cap. 45. 22.*

*The Lord called me from the wombe*] i.e. The Lord called me to be his Servant and to doe his worke so soon as ever I was borne, yea so soon as ever I was conceived in the wombe.

To say that I was so or so from the wombe is a proverbiall kinde of speech (and oftentimes *Hyperbolically* used) as *Psal. 22. 10. Psal. 58. 3. Isa. 48. 8.*

But yet the *Hebrewes*, as in many other places, so in this, take the words properly, and say that *Isaiah* was called to be a Prophet from the wombe, because the Lord intending to make him a Prophet did give him a good temperature of the Braine (which is requisite for a Prophet) while he was yet in his mothers wombe. Not because every one which hath a good temperature of braine is presently a Prophet, but because every Prophet hath a good temperature of braine.

*From the bowells of my mother hath he made mention of my name*] i.e. From the bowells of my mother, hath hee called me by name.

This is a repetition of the former Sentence.

*He hath made mention of my name*] i.e. He hath called me by name.

Note that the Prophet useth here a *Synecdoche generis*: For every one that maketh mention of a mans name doth not call him, though every one which calleth him by name, maketh mention of his name.

Note that Gods calling of him by name, sheweth that he was in high favour with God, and that he had a great office in his house. See *Cap. 45. 3.*

Note that the Prophet doth very much magnifie himselfe, for the favour which he had with God from this to *verse 8.* And this he doth first, that by shewing the glory of the *Type*, he might set forth the greater glory of the *Antitype*: Secondly, that the message which he is sent about might the more willingly and believingly be received and embraced.

2. *And he hath made my mouth like a sharp sword*] The Lord made the Prophets mouth as a sharpe sword by putting his word

word into his mouth, or because of his word which proceeded out of his mouth. For the word of God is as a Sword, Ephef. 6. 17. Yea sharper then any two edged Sword, Heb. 4. 12.

The word of God is likened to a Sword, First because it pierceth the very heart, Examples, whereof yee have *Alt.* 2. 37. and 7. 54. Secondly, because it separateth between vertue and vice, by teaching what is good and what is evill. Thirdly, because it cutteth off sinne, by the threats which are therein contained against sinners, and by the promises which are thereby made to those which forsake sinne. Fourthly, because it cuts off error and heresy by teaching the truth.

*In the shadow of his hand hath he hid me] i.e.* He will preserve me and keepe me safe from those that persecute me, *Supple*, that they shall not destroy me, untill I have finished the whole work which I have to doe.

The Prophet alludeth to a man, which when he would keep a thing safe while he hath it in his hand, closeth his hand, and so keepeth it, which he doth as it were hide it therein.

By the shadow therefore of the hand he meaneth the hollow of the hand, which being closed becommeth darke as a shadow.

He that can span the heavens with his hand, *Cap.* 48. 23. And measure the waters in the hollow thereof, *Cap.* 40. 22. He can hide the Prophet in his hand with ease.

Which of the Prophets have not your Fathers persecuted, said Stephen to the Jewes, *Alt.* 7. 52. It is but needfull therefore that God should hide this his Prophet in the shadow of his hand, to preserve him, while he hath finished the worke about which he hath sent him.

*And he made me a polished shaft] i.e.* And he made me as a polished Arrow, whose feathers are trimmed, that it may flye the better, and whose head is scoured, that it may pierce the deeper.

As the mouth of the Prophet was likened to a sharpe Sword a little before: So is he himselfe here likened to a polished shaft or Arrow, and that for the same reason, to wit because of the word of God which was given him in charge, which word as it was compared to a Sword before, so it is here compared to an Arrow, because as an Arrow pierceth the heart, So doth the word of God. And as an Arrow killeth and de-

stroyeth: So doth the word of God kill and destroy sinne and error.

If there be any difference here between the meaning of the Sword and the Arrow, it consisteth in this, that the mouth of the Prophet is called a Sword, because of the word which he had to speake to the Jewes who were neere to him; for a Sword is a weapon that is used against those that are nigh at hand: And he is called a Shaft or an Arrow, because of the word which he had to speake to the Gentiles who were remote from him: for a Shaft or an Arrow is a weapon which is used at a distance.

*In his Quiver hath he hid me] i.e.* He will hide me, from those which persecute me: and keepe me safe from their fury.

This phrase is the same with that, *viz.* *In the shadow of his hand hath he hid me.* But the Metaphor is taken here from an Arrow which men keep in a Quiver, that it may not be broken, nor the feathers thereof marred.

3. *O Israel] i.e.* O thou Son of Israel. *Metonymia efficientis.*

The Lord called *Isaiah Israel* or the Son of Israel indeed, because he was a true sonne of Israel indeed; like unto Israel his Father, in obedience.

*In whom I will be glorified] i.e.* By whom I will be glorified. *In,* is put here for *By*.

This denoteth the end why the Lord hid his servant *Isaiah*, and preserved him.

But how did God intend to be glorified by *Isaiah*?

*Ans.* The Lord intended by the Ministry of *Isaiah* to bring the Jewes againe to him by repentance which had gone away from him by their sin, *verse* 5. And this bringing of them back to the Lord was for the glory of God: For God glorified himselfe by delivering them out of *Babylon* upon their repentance, which he would not have done if they had not repented. Againe by the Ministry of *Isaiah* many Heathens were convinced of their Idolatry, and turned to the Lord as the only true God, and worshipped him onely, and so glorified him.

4. *I have laboured in vaine] q.d.* Lord dost thou thinke to be glorified by my Ministry? That is not likely, for I have hitherto laboured in vaine; and there is little turning to thee, though I have laboured what I can.

*Yet surely my judgement is with the Lord] Yet surely, (and this is my comfort) the*  
K k k 2 Lord



Lord is my Judge, who will Judge me not according to the *event* of my labour, but according to the *Labour* which I have taken.

*And my worke*] i. e. And the reward of my worke: *Metonymia efficientis*.

*With my God*] And if his reward was with God, God would not keep it from him, but would give him his reward in due time, according to his worke.

5. *And now saith the Lord*] q. d. And even now after I have spent so much labour in vaine, though the *Jewes* have not profited by my Ministry, yet the Lord *saueth*, &c.

This sheweth that God accepteth the labour of the workman, though his labour be in vaine.

*That formed me from the wombe to be his servant*] i. e. That called me from the wombe to be his servant, &c. See *verse 1*.

There is a *Metaphor* in that word (*formed*) borrowed from a *Potter*.

*To bring Jacob againe to him*] i. e. To bring the *Jewes* (which were the children of *Jacob*) to him againe by repentance, which had gone away from him by their finnes.

*Though Israel be not gathered*] *Supple*, To me, by thy Ministry, i. e. Though the *Jewes* the children of *Israel* repent not, nor returne to me the Lord, thorow thy Ministry, &c.

They which turne to the Lord by repentance are *gathered together*, and come to him for *salvation*, as *Chickens* are gathered to the *Hen*, and come to her for warmth, *Matth. 23. 37*. Hence *not to be gathered*, is put here for *not to turne by repentance*. Yet it may be that the Prophet alludeth to that gathering of the *Jewes* by which they gathered themselves together to returne to their own home, of which see *verse 18*. and *Cap. 60. 4*. which they could not have done if they had not repented as they did by *Isaias* Ministry. For had they not repented, the Lord would not have raised up *Cyrus* to deliver them, who when *Cyrus* had delivered them, and gave them leave to returne home, gathered themselves together for that end, whereas they were *dispersed* in the Land of their Captivity before.

*Yet shall I be glorious in the Lord*] i. e. Yet shalt thou be glorious in mine eyes, who am the Lord, notwithstanding thou

hast lost thy paines.

Note here the *Enallage* of the Persons, for *I* the first person is put here for *thou* the *Second*: And the Lord the third person, is put here for *me* the *Lord* the first person: For it is to be noted, that the Lord speaketh here to *Isaiab*.

*And my God shall be my strength*] i. e. And I thy God will be thy strength, and will strengthen thee, against all thine enemies, which persecute thee, and imagine evill against thee.

Note that there is the like *Enallage* of Persons here as was just before.

6. *And he said*] i. e. Moreover the Lord said.

*It is a light thing that thou shouldest be my servant to raise up the Tribes of Jacob*] q. d. To raise up the Tribes of *Jacob*, is but part of the worke for which I have called thee to be my servant.

*It is a light thing*] The whole worke of the Lord is compared here to a certaine weight, part of which weight if compared to the whole, is but light in respect of the whole, therefore to say *it is a light thing*, It is as if he should say; *It is but part of my worke which I intended for thee*, &c.

*To raise up the Tribes of Jacob*] i. e. To raise up the Tribes of *Jacob* from their sin, and from the misery into which they are fallen by reason of their sin.

*Quest*. How could *Isaiab* raise up the Tribes of *Jacob* from their sinne and misery?

*Answ*. By preaching unto them, and telling them of their sinne, and transgressions, and of Gods mercy towards them, if they would repent, and so bringing them to repentance, upon which their iniquity should be forgiven, and their punishment taken away.

*The Tribes of Jacob*] By the Tribes of *Jacob* understand the Tribe of *Judab* and the Tribe of *Benjamin*, which two Tribes kept their Alleagiance to the house of *David*, (when the other revolted) and made up the Kingdome of *Judab*.

*And to restore the preserved of Israel*] i. e. And to restore those *Jewes* which are preserved from that destruction which the *Babylonians* made to their former happiness.

And he was said to raise up the Tribes of *Jacob*; So may he be said to restore the preserved of *Israel*, and by the same meanes.

*I will also give thee for a light to the Gentiles,]* q. d. For thou shalt not onely be my servant, to raise up the Tribes of *Jacob*, and to restore the preserved of *Israel*, but I will also give thee for a light to the *Gentiles*.

*Isaiah* was a light to the *Gentiles* by his Doctrine, whereby he did convince many of their ignorance, and turned them from the vanity of *Idols* to the knowledge and service of the true God: which Doctrine of his you may read of, *Cap. 41, 45, 46, &c.*

*That thou mayst be my salvation to the end of the Earth.]* q. d. That thou mayst be the Conduit-pipe of my salvation, to convey it to the end of the Earth.

Salvation is put here metonymicē, for the Conduit-pipe, or instrument of conveying Salvation.

*Isaiah* conveyed salvation to the *Gentiles* by the wholesom Doctrine which he preached, and by the godly instructions which he left them, by which they forsook their *Idols*, and looked unto the Lord, and were saved. In the same sense Saint *Paul* said, that he did magnifie his Office, that he might save some of those which were his flesh, *Rom. 11. 14.*

*Unto the end of the Earth.]* i. e. To the *Gentiles* which live afar off, even at the end of the Earth.

7. *Thus saith the Lord,]* i. e. Moreover thus saith the Lord, &c.

*And his Holy One,]* i. e. And the Holy One of *Israel*.

*To him whom man despiseth,]* i. e. To me whom wicked men despise and mock at.

The Prophet speaketh here of himself in the third person.

Wicked men did despise and mock at the Prophet, because he prophesied evil against them, by reason of their sins. See *cap. 28. 13, &c.*

*To him whom the Nation abhorreth,]* i. e. To me whom the Nation of the *Jews* abhorreth. Yet understand not this of the whole Nation of the *Jews*, but of the wicked onely of that Nation.

*To a servant of Rulers,]* i. e. To me, who am a Subject of the Kings of *Judah*, and obedient to those Rulers which are under them.

The *Hebrews* call a subject a servant.

*Kings shall see, and arise,]* q. d. Though

wicked men despise thee, and abhor thee, and though thou be a Subject, and under command; yet Kings, when they see thee, shall rise up from off their thrones in way of honor to thee.

It was a sign of honor, to rise up before a man, *Lev. 19. 32.*

*Hezekiah* King of *Judah* did greatly honor and respect the Prophet *Isaiah*, because of his Office.

*Princes also shall worship,]* Supple, Thee.

He speaks of civil worship and respect.

*Eliakim*, and other the Princes of *Hezekiah* which feared the Lord, did greatly honor and respect *Isaiah*, because of the Word of the Lord which was with him, as *Hezekiah* did.

*Because of the Lord]* Supple, Who hath called thee from the womb to be his servant; that is, because thou art the Lords servant.

*That is faithful,]* Which will faithfully perform whatsoever he hath promised by thee.

*And the Holy One of Israel,]* i. e. And because of the Holy one of *Israel*.

This is a repetition of those words, *Because of the Lord.*

*And he shall choose thee,]* For he shall make thee precious in their eyes.

*And* is put here for *For*.

*To choose* signifieth here, by a Metonymy, to make precious; because in those things of which we have our choyce, we choose that which is precious before that which is vile and refuse. See *cap. 48. 10.*

8. *Thus saith the Lord,]* Moreover thus saith the Lord.

*In an acceptable time have I heard thee,]* q. d. Thou hast prayed to me in an acceptable time; for I have heard thee, and will grant thy request.

*In an acceptable time]* The Prophet seems to allude here to the manner of Kings, who at some certain times were very free in their gifts and grants, and denied no reasonable Request or Petition which was made to them at that time, as the day of their Coronation, the Birth of their first-born, the getting of some great Victory, receiving some eminent Deliverance, &c. And such a time the Prophet calls here an acceptable time, because it was a time in which the King was well pleased.

In

*In a day of salvation have I helped thee,*] *q. d.* And thou hast prayed to me for help against thine Enemies, in a day, as it were, of salvation; and I have granted thy request, for I will help thee against them.

*In a day of salvation*] What he calleth an acceptable time before, he calls a day of salvation here: and he calls it a day of salvation, in allusion to the day in which a King had received some great salvation and deliverance.

*Have I helped thee,*] *i. e.* I have promised to help thee.

That *Isaiah* did pray unto God at this time, is intimated in that, that God saith that he had heard him.

But what was it which he prayed for?

*Ans.* We may gather from the following words, what he prayed for: That therefore that he prayed for, was this; *First*, That it would please God to preserve him, and keep him safe from his Enemies, which were many, until he had performed his Ministry. *Secondly*, That it would please him so to bless his Ministry, about which he was sent, that thereby the people of *the Jews*, which were carryed into *Babylon* by reason of their sins, might be reduced to their obedience, and so redeemed out of the *Babylonish* captivity, and return safe into their own Land again.

It may be here objected, That *Isaiah* was dead long before the *Babylonish* captivity; how therefore could he reduce the captive *Jews* to their obedience, and so bring them out of captivity again.

*Ans.* Though *Isaiah* were dead a long time before the captivity of *the Jews* in *Babylon*, yet may he be said to reduce them to obedience, and so bring them out of captivity again; because they were reduced to their obedience by the reading of his Writings, which he, by a Prophetique Spirit, wrought for them, and to them: and when they returned to their obedience, the Lord raised up *Cyrus* to deliver them out of captivity, and send them home free. So was *Moses* said to teach, and to be a Master, (*Mark* 10. 3. & *Joh.* 9. 28.) though he was dead long before.

That the *Jews* in their captivity had these Prophecies and Writings of *Isaiah* among them, and read them, and believed them, and were bettered by them, is evident by that, that they shewed *Cyrus* out

of them those things that concerned himself; by which he was not a little moved to deliver them, and send them home free out of captivity.

That which is here spoken of *Isaiah*, is in a more sublime sense spoken also of *Christ*, as well appears *2 Cor.* 6. 2. of whom *Isaiah* was here a Type. As therefore *Isaiah* prayed to God, that He would preserve him against his Enemies, that they might not destroy him, until he had performed his Ministry, and God heard him: So did *Christ* pray, that God the Father would save him from death, and was heard in that he feared, *Heb.* 5. 7. And as *Isaiah* was a Covenant to the people, and prayed that the *Jews* might be delivered out of their captivity by his Ministry, and was heard: So was *Christ* a Covenant to the people (in that he was the Mediator of the new Covenant between God and man,) and he makes continual intercession for us, that we may be delivered out of the power of darkness, and come to his heavenly Kingdom, *Heb.* 7. 25. and is heard in this his intercession.

*I will preserve thee,*] *i. e.* For I will preserve thee out of the hands of thine Enemies, so that they shall not destroy thee, until thou hast finished my work.

*And give thee for a Covenant of the people,*] *i. e.* And I will make thee a Restorer or Reviver of the Covenant, which was between my people and me.

*Isaiah* is said to be a Covenant of the people, because he was the Restorer or Reviver of the Covenant, which was between the people of the *Jews*, and their God.

But how did *Isaiah* restore or revive the Covenant, which was between the people of the *Jews*, and their God?

*Ans.* He did it by his Sermons to the *Jews*: For whereas the *Jews* had broken and forsaken the Covenant which they had made with God, by their sins, and were therefore sent into captivity. By reading of *Isaiah's* Sermons they were touched in heart, and repented them of their sins, and renewed their Covenant with God, as they had done before this in the days of *Josiah*, and as they did after this in the days of *Nehemiah*.

*Of the people,*] *i. e.* Of the people of the *Jews*.

*To establish the Earth,*] *i. e.* That thou mayst



mayst make the Land of Judah stable and sure, that I destroy it not for the sins of my people, but preserve it for my people to dwell in. See cap. 45. 18.

Upon the repentance of the Jews, and their renewing their Covenant with the Lord, the Lord would not destroy the Land of Judah, but preserve it for the Jews to dwell in: Wherefore because the Jews repented, and renewed their Covenant by *Isaiab's* Ministry, *Isaiab* is said to establish the Earth, that is, the Land of Judah.

*The Earth,*] By the Earth is meant the Land of Judah, which was but part of the whole Earth, per *Synecdochen Generis*.

*To cause to inherit the desolate heritages.*] i. e. That thou mayst cause the people of the Jews (which are carried away captive into Babylon, and who have left their heritages, which they had in the Land of Judah, desolate) to return into their own Land, and inherit their desolate heritages again.

He speaks as if the Jews were captives even then when he spoke.

As *Isaiab* was said to establish the Earth; so is he here said to cause to inherit the desolate heritages.

9. *That thou mayst say to the prisoners, Go forth;*] *Supple,* Out of prison; that is, That thou mayst bring the Jews, which are captive in Babylon, out of the Land of their captivity.

By the prisoners he meaneth the Jews which were captives; for captives are often resembled to prisoners, and the Land of their captivity to a prison. See cap. 42. vers. 7.

*To them that sit in darkness,*] i. e. To the Jews, which are in sorrow by reason of their captivity: or to the Jews which are in dark places, such as prisons are.

They which are overwhelmed with sorrow, do love to get into dark places, where they may neither see, nor be seen, there to weep: (See cap. 47. 5.) Hence they that are in darkness may be put here for them which are in great sorrow: And yet (as I said) the Prophet by darkness may mean Prisons, per *Metonymiam adjuncti*: For prisons are usually dark; and this darkness the Jews made no choyce of, but were forced to.

*Shew yourselves,*] i. e. Come out of the

dark places, in which you have hid yourselves, and shew yourselves in the light.

They which get into dark places by reason of sorrow, come not out thence into the light, until they have shook off their sorrow: When therefore he saith, *Shew yourselves,* it is as if he should say, You have no longer cause to be sad, be ye therefore joyful. Yet if we take darkness for prisons, the meaning of these words are, Come ye out of prison, out of the prison which was dark, and wherein no man could see you, into the light where ye may be seen.

*They shall seed in the ways,* &c.] Between this, and that which went immediately before, we must understand these or the like words; For the Jews, which are prisoners in Babylon, shall come forth out of their prisons; and they which are there in darkness shall shew themselves, and shall return into their own Land to inherit the desolate heritages thereof; and as they go, they shall seed in the ways home-ward, &c.

The Prophet sheweth here how plentifully the Lord will provide for the Jews in their return out of captivity into their own Land. See the like, cap. 48. 21.

*They shall seed,*] i. e. They shall have abundance of food whereon to feed.

He alludeth here to the feeding of sheep or cattel, but speaks of the Jews themselves.

*They shall seed in the ways,*] And if God provideth food for them in the ways, they need not go out of their way, nor slack their journey for want of food.

*And their pastures shall be in all high places.*] q. d. And though they travel over Hills and Mountains, which are usually dry and barren, yet shall all the Hills and the Mountains, over which they travel, yield them pastures in abundance.

He alludeth still to the feeding of sheep or cattel.

10. *They shall not hunger and thirst,*] *Supple,* By the way which they go, though their way be through the deserts. See cap. 48. 21.

*Neither shall the heat nor the Sun smite them,*] q. d. Though they are to travel through an hot scorching Wilderness, as they travel from Babylon to the Land of Judah, yet shall not the heat nor the Sun hurt them, or offend them.

*Neither the heat, nor the Sun,*] i. e. Neither

ther the heat of the Sun: *עַד אֶל שֶׁשֶׁשׁ.*

For he that hath mercy on them shall lead them,] i. e. For the Lord, who hath mercy on them, shall lead them, *Supple*, as a careful and skilful shepherd leadeth his flock.

The Lord speaks here of himself in the *third person*, and alludes to a shepherd leading his sheep: for shepherds were wont not only to follow their sheep, and drive them, but also to go before them, and lead them. See *Psal. 80. 1.*

Even by the springs of waters shall he guide them.] He persists still in the Metaphor of a shepherd.

Where springs of waters are, there are waters enough to quench and keep from thirst; there are pastures for food adjoyn- ing to the springs, by reason of the moy- sture; and there are vapors arising from the springs, to allay the extremity of heat with their coolness; and Willows grow- ing thereby, to shadow from the scorching beams of the Sun.

11. And I will make all my mountains a way,] i. e. And I will pull down all my mountains by which they are to go, and make them low, that I may make a way over them, yea, an easie way for the Jews to pass. See *cap. 40. 4.*

The meaning of this phrase is, That the Jews shall find nothing to hinder them in their way home-ward, no not in the *mountainous* Wilderness.

The Lord speaks here of himself in his own person, though he spoke of himself in the *third person* in the Verse be- fore.

He speaks also of himself as of a way- maker, which maketh a way for a King and his Court, or for a General and his Army: whereas he spoke of himself be- fore, as of a shepherd.

And my high-ways shall be exalted:] And my high-ways, or Causey-ways, *Supple*, which lie through the valleys, shall be exalted; that the mountains being pulled down, and the high-ways or causey-ways of the valleys exalted, the whole way from *Babylon* to *Judea* may be plain and even, without Hill or Dale.

In valleys, because the grounds are for the most part *moorish* and rotten, they use to make a way of stones, and the like, higher then the surface of the ground, which therefore he calls an *High-way*,

and we usually a *Causey*.

Behold these shall come from far,] *q. d.* And moreover, behold these Jews, which are now in the East, shall come from the East to their own Land.

By these he meaneth the Jews which were in the East, after the Land of *Judah* was wasted by the *Babylonians*; whom he nameth not, because he doth as it were point at them with his finger.

From far,] i. e. From the East; for so doth the Context require that we should interpret it. The Prophet therefore useth a *Synecdoche generis*, and putteth a far place in general, for the East in special.

And lo these from the North,] i. e. And lo these Jews which are now in the North, shall come from the North to their own Land.

And from the West,] i. e. And these which are in the West, shall come from the West, &c.

And these from the Land of *Sinim*,] i. e. And these which are in the South, shall come from the South, &c.

The Land of *Sinim*,] *Sinim* is the name of a people, which are also called *Sinites*, *Gen. 10. 17.* These dwelt in the South of *Judea*, about the Wilderness of *Sin*: Wherefore their Land in particular, is put here for any Southern Land in general.

Though when the *Babylonians* invaded *Judea*, they carried away most of them which escaped the sword captives into *Babylon*, yet many escaped into all the quar- ters of the Earth, where they lived as Ex- iles, until they heard of the delivery of their Countrymen out of *Babylon*, and of *Cyrus's* favor to them; at the hearing of which, they also returned to their own home again.

13. Sing O Heaven, and be joyful O Earth,] He speaks to the material Heaven, and the material Earth, as though they had sense and reason, by a *Prosopopæia*, as he doth *cap. 1. 2.*

The Prophet speaketh here in his own person: and having shewed his authority from God, and Gods respect to him in or- der to his Ministry, in the former part of this Chapter; he doth here begin to tell the message which God gave him in charge to tell, and which was part of his Mini- stry.

For God hath comforted his people,] i. e. For God will comfort his people the Jews, which

which have suffered much misery, and sorrow by reason of the *Babylonians*.

He puts here a *Preterperfect* for a *Future tense*.

*Upon his afflicted*] i. e. upon his afflicted people the *Jewes*.

The comfort and mercy which is here promised, consisted in bringing the afflicted *Jewes* home to their own Land, yea even to *Hierusalem*, after the *Babylonish* captivity.

14. *But Sion*] i. e. *But Hierusalem*.

*Hierusalem* was the mother of the *Jewes*, as *St. Paul* intimates, *Gal. 4. 25*.

By *Sion* is meant *Hierusalem*: and the materiall City of *Hierusalem* is brought here in the person of a woman; yea, of a mother speaking and complaining &c. by a *Prosopopæia*, as *Cap. 40. 9*. And under the feigned person of *Sion* is shewed, the State and condition of the *Jewes* at the time here spoken of.

*But Zion said, the Lord hath forsaken me, &c.*] In the former verse it was said, that God would comfort his people, and would have mercy upon his afflicted; but *Zion* when she heard of it, did hardly believe it, but saith she here, *surely that is not so, for the Lord hath forsaken me, and my Lord hath forgotten me*: And this she saith in a kind of despaire, having been sorely oppressed by the *Babylonians*.

But it may be asked, what it concerned *Zion* to heare, that God would comfort his people, and shew mercy upon his afflicted, and what she should be the better for it; that she should say (when she heard of it) in despaire, *Surely it will not be so, for the Lord hath forsaken me, and my Lord hath forgotten me*?

*Ans.* The comfort and mercy which is here spoken of, was the bringing in of the afflicted *Jewes* into their own Land again, and to *Sion* the holy City. And if they were once brought into their own Land again, and to *Sion* the holy City, then should *Sion* have joy in their prosperity, as a mother in the prosperity of her children: and then should her walls, and her houses which the *Babylonian*, had broken down, be builded up again. And then should her inhabitants be to her again as the ornament of a bride. *V. 18*.

*But Zion said, &c.*] *But Zion* hath said heretofore, and saith still, &c.

This word [*said*] denoteth a continu-

all saying, and signifies not onely the time past, but also the present time, by a *Syllepsis*.

*The Lord hath forsaken me, and my Lord hath forgotten me*] i. e. The Lord hath cast me off, and will take no more care of me, nor any way pity me. How then can he comfort his people, and have mercy upon his afflicted; for their comfort is my comfort, and their joy is my joy?

When the Lord hath cast any one off, so that he will take no more care of him, or shew him any pity, he is said in the Scripture-phraze, to have forsaken him, and forgot him.

15. *Can a woman forget her sucking childe*] The Prophet speaketh this in the person of God, and answereth to the complaint of *Sion*, and sheweth that the Lord hath not forgotten her.

*Or the Sonne of her wombe*] i. e. Or her Sucking child, which is a Sonne, and a Sonne of her owne wombe?

*Yea they may forget*] q. d. Verily (though it be unlikely, yet) women may forget their Sucking children, and the Sonnes of their wombe.

Note here the *Enallage* of the number, how he passeth from a *Singular* to a *Plural* number.

16. *I have graven thee upon the palmes of my hands*] i. e. I have writ *Sion*, upon the palm of my hands, that it may be to me as a memoriall of thee, and so often as I see or read it, I may remember thee.

By this he would shew that he is alwayes mindfull of *Sion*. And he alludeth to those who that they may remember some one thing or business, which they would not forget, put some signe, or memoriall thereof upon their hands, which some doe by tying a thred about their fingers: Others by writing the thing, or name of the thing, which they would remember upon some part of the hand either backe or palme, &c. See *Exod. 13. 9*.

*I have graven &c.*] That is, I have written thy name upon the palmes of my hand, so that it cannot be blotted out.

He useth a *Metaphor* from a Graver in Stone, or Brasse, or the like, whose engravings are not easily blotted out or defaced.

*Thee*] i. e. Thy name, viz. *Sion*.

*Thy walls are continually before me*] i. e. Thy ruined walls are continually in my thoughts, yea in my sight, and it pit-



tieth me to see them in the dust.

17. *Thy children shall make hast*] *q. d.* Therefore thy children (which shall build up thy walls againe) shall make hast to come unto thee.

By the children of *Sion*, are meant the *Jewes* which were in Captivity in *Babylon*, or else where in exile.

*Thy destroyers and they that made thee waste shall goe forth of thee*] *i. e.* The *Babylonians* which destroyed thee and laid thee waste shall goe forth of thee, and give place to thy children.

Note that when the *Jewes* were carried away Captive into *Babylon*, many *Babylonians* inhabited their Cities, either of their own private voluntary minde, or by the publike authority of their King, who when he conquered a Countrey, and carried away the Inhabitants thereof, sent other of his own Subjects to Inhabit there: And these, saith the Lord to *Sion*, shall goe forth of thee.

18. *Cast up thine eyes round about*] *i. e.* Looke towards the East, and towards the West, towards the North, and towards the South.

He speakes still to *Sion*.

*And behold*] He speakes as though the *Jewes* which were scattered abroad by the comming of the *Babylonians* into *Judea*, were even then gathering themselves together, to returne into *Judea* againe in kenne of eye.

*All these gather themselves together, and come to thee*] *q. d.* All these whom thou seest are *Jewes*, which gather themselves together to come to thee.

He speakes as though he pointed at them with his finger.

In the former verse he said to *Sion* that her children should make hast to come to her, here he saith that they are comming already.

*Thou shalt surely cloth thy selfe with them all as with an ornament*] *q. d.* They shall all come, and when they are all come, they shall be as great an Ornament and a glory to thee by reason of their multitude, as the Robe is to a King or Queene.

He alludeth to a glorious Robe; where-with a King or Queene is clothed, when he saith, *Thou shalt cloth thy selfe with them all as with an Ornament*.

When he saith *Thou shalt surely cloth thy selfe with them all as with an Ornament*, He

speaketh not so much of their quality, as of their number, as may appeare by the content; For the glory of a City, consisteth also in the number and multitude of the Inhabitants.

*And binde them on thee as a Bride doth*] *Supple*, Her Jewells, or Bracelets, or her head attire, *q. d.* And they shall be as great an Ornament to thee, by reason of their number, as the Jewells, or Bracelets, or Head attire, which shee bindes on her, are to a Bride.

These are the same for sense with the former words, only the Metaphor or Allusion is different.

19. *For thy waste and thy desolate places, and the Land of thy destruction shall even now be too narrow by reason of the Inhabitants*] *q. d.* For they which shall come and inhabit thee, shall be so many in number, and their multitude shall be so great, as that thy waste and thy desolate places, and the Land of thy destruction shall even now be too narrow to containe the Inhabitants thereof: because of their number and multitude.

*Thy waste and desolate places*] *i. e.* Those places which lay waste and desolate in thee for want of Inhabitants.

*The Land of thy destruction*] *i. e.* Thy Land which is destroyed by the *Babylonians*.

He saith the Land of thy destruction, for, thy Land which is destroyed, putting a Substantive of the Genitive Case for an Adjective or a Participle after the Hebrew manner.

*Even now*] *i. e.* So soon as ever they (to wit, thy children which gather themselves together to come to thee) shall be come to thee.

*And they that swallowed thee up*] *i. e.* And the *Babylonians* which destroyed thee, and now dwell in thee, &c. See verse 17.

He saith *swallowed thee up*, for, destroyed thee, by a Metaphor from a Lion or Beare, or some such ravenous Beast or other, which is wont to swallow downe his prey.

*And they that swallowed thee up shall be farre away*] Read these words as with a Parenthesis.

20. *Thy children which thou shalt have*] *i. e.* These words have their immediate connexion with the formost words of verse 19. viz. with those, *Thy waste and thy desolate places, and the Land of thy destruction shall*

shall even now be too narrow by reason of the Inhabitants; And are for sense the same with them.

*The children which thou shalt have*] *Supple*, Even now.

He speaks as though the *Jewes* which were in Captivity in *Babylon* and dispersed elsewhere, were even now coming to *Sion* or *Hierusalem* their mother.

*After thou hast lost the other*] *Supple*, Which thou hadst before the *Babylonians* besieged thee, who slew some, and carried others of thy children away Captive, and made others to flye into forraigne Lands.

*Shall say againe in thine eares*] *i. e.* Shall say againe to thee, or, in thine hearing.

*Again*] This relates to such time or times, before the *Babylonish* Captivity, in which *Hierusalem* was very populous, so that many of the people thereof, were faine to dwell in other Cities and Villages of *Judah*; For they which did so, did in effect say; *The place is too straight for mee.*

*The place is too straight for me*] *i. e.* The place wherein we dwell, is too little for us, we must seeke us a dwelling elsewhere.

*For me*] *i. e.* For us: For here is an *Enallage* of the number; The *Singular* being put, for the *Plurall*.

*Give place to me that I may dwell*] *q. d.* Give me a place elsewhere, that I may have a place to dwell in.

21. *Then shalt thou say in thine heart*] *i. e.* Then when thy children shall come to thee, and they shall be straightned for want of roome to dwell in thee, thou shalt wonder to see that they are so many, and shalt say within thy selfe

*Who hath begotten me these?*] *i. e.* By whom have I these so many children?

*Seeing I have lost my children*] *Supple*, Which I had.

Shee lost her children when the *Babylonians* slew many of them, made many to flye away for feare of their lives, and carried the rest away Captive into *Babylon*.

*And am desolate*] *i. e.* And am without an husband.

The Lord was her husband, and had married her, but had put her away *Cap. 50. 1.* So that shee was at this time *desolate* and *without an husband*.

*A Captive and removing to and fro*] And shee which is a captive removing to and

fro, hath but little propension to the procreation of children.

*A Captive*] *Supple* to the *Babylonians*.

*Removing to and fro*] Conquerours use to hurry their Captives, from place to place, and City to City, at their pleasures, and seldome suffer them to abide long in one place.

*Ob.* It may be here objected, that *Sion* being a City, could not remove from place to place to and fro. *Ans.* What is said in this Chapter of *Sion*, and attributed to her, is spoken of her and attributed to her by a *Prosopopoeia*, by which figure shee may be made aswell to remove from place to place, to and fro, as to speake.

But what is spoken of *Sion* in this Chapter, and attributed to her; is spoken of her and attributed to her, to set forth the condition of the *Jewes*, as it was at that time, (as I said before.)

*And who hath brought up these?*] And who hath nourished and brought up all these?

*Behold I was left alone*] *Supple*, without children, and none of them all were with me; therefore I could not nourish them, and bring them up.

*These where they had been?*] *q. d.* Where have all these been? wheresoever they have been, they have not been with me, so that I could not bring them up.

22. *Thus saith the Lord God, behold I wil lift up mine hand to the Gentiles*] *q. d.* Moreover thus saith the Lord God, Behold &c.

In the 18, 19, 20, verses the Lord assured *Sion* that her children should come to her, to comfort her. Here, that he may yet further comfort her, and shew her how mindfull he was of her, she sheweth the manner how they shall come to her, and how happy she shall be, when she hath received them.

*I will lift up mine hand to the Gentiles*] *i. e.* I will call the Gentiles to me.

He alludeth to one man beckning to another with his hand to come to him.

*And set up my Standard to the people*] *i. e.* And I will gather the people or Nations together.

For what end he will call the *Gentiles* to him, and gather the *Nations* together, he sheweth in the next following words.

This phrase is the same for sense with that which went immediately before: but he alludes herein, to a Captaine, which sets up his Standard for his souldiers to

come together and to be in a readinesse for what march or service he shall appoint them.

*And they shall bring thy sonnes in their armes]* i. e. and they shall bring thy sonnes to thee in their armies, as nurses use to carry their little ones.

*And thy daughters shall be carried upon their shoulders]* i. e. And they shall carry thy daughters to thee upon their shoulders. Supple, on soft beds or pallate, as they which are weak were wont to be carried. Mark 2.3.

The meaning is, that the Gentiles shall carefully provide and accommodate the Jewes with all things necessary and convenient for their return from Babylon, and other parts of the world to their own Land.

How this was fulfilled in part, read Ezra 1.

23. *And Kings shall be thy nursing fathers, and Queens thy nursing mothers]* i. e. And after thy sonnes and daughters are brought to thee, Kings and Queens shall be as carefull to provide and shew kindnesse to thee, as nursing fathers, and nursing mothers are to their Foster-children.

*Kings shall be their nursing fathers.]* This was fulfilled in Cyrus, Darius, Artaxerxes, (whose good deeds to the Jewes are mentioned in the book of Ezra and Nehemiah, and Asuerus, of whom we read Esther 8. 7, &c. And Alexander the Great, and his successors, and especially Demetrius, whom Josephus writeth of: All which were exceeding good to the Jewes, and to Hierusalem, and to the Temple, and gave them many gifts and priviledges.

*And their Queens thy nursing mothers]* This was fulfilled in the Queenes of some of those forementioned Kings, and particularly in Ester, as may be seen in the book which beareth her name.

*They shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.]* This (as some think) is not to be understood of the same Kings and Queens, which were nursing fathers, and nursing mothers to Sion. But of others, as of the Kings of Edom, and of Moab, whom the Jewes subdued, after their return out of the Babylonish captivity: for to bow down so low as to the earth, and to lick the dust of the feet, is not the gesture, say they, of Kings which are friends and bene-

factors, but of enemies which are subdued, and of such as worship rather out of feare and flattery, than of love, as will appeare, Psal. 72. 9. Isaiah 60. 14. Exod. 11. 8.

The sense therefore is, say they, q. d. And those Kings and Queens which will not be as nursing fathers, and nursing mothers to thee, shall bow down to thee with their face to the earth, and shall lick the dust of thy feet, for thou shalt subdue them, and bring them under thee.

When therefore he saith, *They shall bow down to thee*, He doth as it were point at those which would not be nursing fathers, and nursing mothers to Sion; but would rather envy her, and hate her.

But though these phrases taken in their prime and proper sense, signifie as they aforementioned say; yet by an Hyperbolicall Synecdoche, putting one species of respect, for any respect in generall, they may signifie such respect as Kings which are friends and benefactors shew even to their inferiours: And then the same Kings which are nursing fathers to Sion, and the same Queens which are nursing mothers, may be said to bow down to her with their faces towards the earth, and lick up the dust of her feet, because of that civil respect which they they gave unto her.

*They shall bow down with their face towards the earth.]* This sheweth respect and reverence to him to whom we bow, but a submissive respect and reverence in the prime and proper sense of the words.

*And lick up the dust of thy feet]* Many to shew their extream submission, and reverence and respect to others, have kissed the very footsteps where they have trod, and licked up the dust which clove to their feet.

*And thou shalt know that I am the Lord]* i. e. And thou shalt know by those things, which I will doe for thee, that I am the onely God: for I will doe such things for thee, as none but the true God can doe.

*For they shall not be ashamed which wait for mee]* i. e. For they which wait with patience upon me, in expectation and hope of salvation from my hand, shall not be disappointed of their hope and expectation.

They which hope and look for great matters, if they faile of their hope and expectation, they are ashamed. Hence he may be



be said *not to be ashamed*, which obtaineth what he hopeth for.

24. *Shall the prey be taken from the mighty?*] *q. d.* The Babylonians are mighty in power, and I and my children are their prey: They have taken us by the sword, and kept us captive; and hath any one so great strength as to deliver us out of their hands?

This is spoken in the person of *Sion*, who doubts of the Lords sayings (concerning the coming of her children to her again) of her own happiness after their coming to her) because of the great power which the Babylonians had; and therefore doth she object thus against the Lord, *Shall the prey be taken from the mighty?*

That which made *Sion* doubt of the delivery of her children, *v. 14.* was the distrust which she had of the love of God: That which makes her doubt here, was the conceit which she had of the great power of the Babylonians, which she thought invincible.

*Or the lawful captive delivered?*] *Supple.* From the terrible.

This is but a repetition of the former words.

*The lawful captive*] That is called a *lawful captive* here, which is taken in a *lawful war*; and that is called a *lawful war*, which is denounced between people and people, according to the *Law of Arms*, before it be begun; though otherwise that same War may be very unjust and injurious, in respect of the *Law of God*, and of the *Moral Law*. Now a *Captive* which is taken in such a war, as is denounced before it be begun, sheweth the power of the Conqueror more, then that *Captive* doth, which is taken in a war which was not denounced. For in a war which is denounced before it is begun, he that begins the war, relieth upon the greatness of his own strength, and believeth that he can master the Enemy by meer force, and therefore is more terrible in power: But he that waggeth a war, and denounceth it not, hath more confidence in the *unpreparedness* of his Enemy, and such like advantages, then in his own power, and therefore is not so much to be feared for his strength, as the other is.

25. *But thus saith the Lord, even the captives, &c.*] This is the Lords Answer to *Sions* Objection.

*Even the captives of the mighty shall be taken away,*] *i. e.* Thou and thy children, though ye be lawful captives of the mighty Babylonians, yet shall ye be taken away out of their hands.

*And the prey of the terrible shall be delivered;*] *q. d.* And though ye be the prey of the Babylonians, which are a terrible Nation, yet shall ye be delivered from them.

*For I will contend with him that contendeth with thee.*] *i. e.* For I the Lord, who am Almighty, and can do whatsoever I please, will fight against the Babylonians which fight against thee.

Concerning this phrase, see *cap. 41. 12.* and *cap. 54. 17.*

26. *I will feed them which oppress thee with their own flesh; they shall be drunken with their own blood, as with sweet wine.*] *i. e.* I will set the Babylonians, which oppress thee with hard captivity, one against another, and they shall fight one with another, and slay one another in great number.

The phrases here used are *metaphorical*, taken from wilde beasts, which fight with, and kill one the other; and when they have killed one the other, eat the flesh, and suck the blood, one of the other.

*Their own flesh—Their own blood.*] This is not to be understood of the flesh and blood of their own natural and individual bodies, but of the flesh and blood of their Kinsmen and Country-men: For these (especially Kinsmen) are said to be of the same flesh, and of the same blood, because they came out of the loyns of the same forefathers.

That which is here spoken, might be fulfilled, not onely by the Civil Wars of the Babylonians (if any such were, (for we have not Records extant of all things memorable,) but also when many Babylonians served under Cyrus against other the Babylonians.

*The mighty One of Jacob.*] *i. e.* The mighty One, whom Jacob serveth, and who protecteth Jacob.

By Jacob he meaneth the Jews, the children of Jacob.

The Lord, though he calleth himself most usually, *the holy One of Israel*, and *the holy One of Jacob*, as *cap. 29. 23.* yet here he calleth himself, *the mighty One of Jacob*, to shew his power, and that in opposition to the Babylonians, whom *Sion* in her Objection called *The Mighty*.

## I S A I A H,

## CHAP. L.



**L**hus saith the Lord, *Where is the bill of your mothers divorcement, whom I have put away?* This (as I conceive) must be continued with the former Chapter, and be part of that Sermon: For whereas the Lord speaketh there of what great things he would do for *Sion* and her children, and that he would deliver them from the terrible, and take them away from the mighty *Babylonians*, who possessed them as captives, and as their prey: The *Jews*, the children of *Sion*, were ready to say, If the Lord will do such great things for us, and will now at length deliver us from the terrible, and take us away from the mighty; Why did he forsake us at the first, when we deserved it not? For why did he sell us which were his children, when he had no reason to do it? And why did he put away our mother (to whom he was married) as though she had been defiled and unclean, whereas there was nothing to be blamed in her? This Objection therefore of theirs the Lord prevents, saying, *Where is the bill of your mothers divorcement, whom I have put away?* Or, *which of my Creditors is it to whom I have sold you?* &c.

*Where is the bill of your mothers divorcement, whom I have put away?* This is spoken in the person of the Lord, to the *Jews* which were in captivity in *Babylon*.

But who is meant here by the Mother of these *Jews*?

*Ans.* *Sion* or *Jerusalem*, whom *Paul* also intimateth to be the Mother of the *Jews*, *Galat. 4. 25.* And of this *Sion* or *Jerusalem*, even the material City, doth the Prophet speak, as of a woman, yea of a mother, by a *Prosopopæia*, in *chap. 3. vers. 26.* and in *chap. 49.* and so also doth he here in this place.

*Where is the bill of your mothers divorcement, whom I have put away?* When any

one did put away his wife, he was by the old Law to give her a bill of divorcement, to shew that she was divorced from her Husband, *Deut. 24. 1.* And in this bill were the reasons oftentimes set down, why the man did put away his wife: The Lord therefore, who had been married to *Sion*, and put her away again (in allusion to this Law, and in allusion to such a Bill, in which the causes of divorce were set down) calls to the *Jews* for the Bill of their Mothers divorcement, that he might clear himself thereby, and shew that he put her away not without cause (as they surmized,) but for her uncleanness, as the Bill would testify.

*Or, which of my Creditors is it to whom I have sold you?* It was a Law (or Custom at least) among the ancient *Hebrews*, that Parents, if they grew poor, and could not tell how to pay their debts, might sell their children to their Creditors, thereby to satisfy them; as appeareth *Exod. 21. 7.* To this Law or Custom doth the Lord here allude: And to clear himself of that which the *Jews*, which were captive in *Babylon*, were ready to say, to wit, That he had sold them; he bids them name the Creditor to which he had sold them, that it might appear that he sold them not.

*For your iniquities have you sold yourselves,* Supply, Into the hands of the *Babylonians*.

When the Lord had bid these *Jews* to name the Creditor to which he had sold them, they named the *Babylonian*. But when they had named the *Babylonian*, the Lord shewed them, that it was not he that sold them, but that it was they who had sold themselves, and that for their iniquities: so that the Lord doth not only clear himself of what they objected to him, but layeth the fault of all wholly upon them themselves.

*Quest.* But it may be asked, how the *Jews*

*Jews* could be said to sell themselves to the *Babylonians* to be their captives for their iniquities?

*Ans.* The Lord among other punishments threatened his people, that if they sinned and did commit iniquity, they should be carried away captive into their enemies Land, and should there pine away in their iniquity, *Levit. 26. v. 33, 38, 39.* Yea, he threatened the *Jews* by his Prophets, that they should be carried away by the *Babylonians* in particular, if they sinned: Now therefore if they would buy sin, and the pleasure of it, they knew the price; they must sell their peace and liberty for it; they must become captive to the *Babylonians*, if they would have it. Well, sin they would, because it was pleasant; therefore having had sin, they must pay for it; they must go into the hands of the *Babylonians*, for this was the price of their sins: For, as (according to *Pauls* saying) the wages of sin is death, *Rom. 6. 23.* so is death and captivity, and all other miseries, the price of sin also.

*And for your transgressions is your mother put away.*] *Supple.* From me, who was her Husband: so that I put her not away without a lawful cause.

But a *Jew* might here say, What justice or equity is in this, that a Mother should be put away from her Husband for the transgressions of her Children?

*Ans.* To put away a Mother for the transgressions of her Children, if she be not thereby defiled and made unclean, is against justice and equity: but if she be defiled and made unclean by her Childrens transgressions, it is not against justice or equity to put her away: for a Husband might put away his Wife, if he found any uncleanness in her, *Deut. 24. 1.* Now the case of *Sion* or *Jerusalem* was so, that if the Children within her did transgress, she her self was also defiled and polluted, and became unclean by their transgressions. For if the Land was defiled by the sins of them which dwelt therein (as it was *Isai. 24. 5. Jerem. 2. 7. and 3. 9. and 16. 18. and Numb. 35. 33, 34. Levit. 18. 28.*) and if the Sanctuary of God was also defiled by the sins of the people which dwelt about it (as it was *Levit. 16. 16.*) then surely was *Sion* and *Jerusalem* also defiled, and made unclean by the transgressions of her Children, that is, by the transgressions of

them which dwelt in her; and therefore might *Sion* be justly put away for the transgressions of her children.

*And for your transgressions is your mother put away.*] Note, that these words relate to those, *Where is the bill of your mothers divorcement, whom I have put away?* And are grounded upon that, That the bill was produced and read, and that it was contained in the bill, that *Sion* was put away for the uncleanness which she had contracted by the transgressions of her children; for upon that doth the Lord conclude against them here, saying, *Behold I have not put away your mother without a cause (as ye say,) but for your transgressions is your mother put away.*

2. *Wherefore when I came was there no man,*] *Supple.* To receive me.

*When I called, was there none to answer:*] i. e. And wherefore when I called to you, was there none to answer me? q. d. Wherefore did no man receive me, when I came to you? And when I called to you, wherefore did no man answer me?

The Prophet seemeth to allude to one mans coming to another mans house, where there was no body at home to entertain him, or to answer, when he called and knocked.

The Lord sent his servants the Prophets to the *Jews*, so soon as they were carried away captive, to exhort them and stir them up to repentance, that he might have mercy upon them, and deliver them from that captivity and misery, upon their repentance, into which they had brought themselves by their sins. But when the Prophets came to them in the Lords Name for this purpose, they would not receive them, nor would they answer or harken, when they called upon them to hear the Word of the Lord.

Note here, that that which was done to the Prophets of the Lord, the Lord takes as done to himself; and what they did in his Name, he interprets as done by himself; according to that of our Saviour to his Disciples, *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me, Matth. 10. 40.* This for the explication of these words: Now for the connexion; Note, that these words are spoken in answer to a tacite Objection of the *Jews* which were in captivity: for whereas the Lord had said, that he would deliver



deliver them, though they were *captives* and a *prey*, out of the hands of the terrible and mighty, Cap. 49. 25. and in answer to a former Objection of theirs, had told them, That they had sold themselves for their sins, and that their mother was put away for their transgressions, vers. 1. They might object and say, Be it so, that we had sold our selves for our sins, and that our mother was put away for our transgressions; yet being thou sayst, that thou wilt deliver us out of the hands of the mighty and the terrible which oppresses us, thou wouldst have delivered us long ago, if thou hadst been able to deliver us: For what else was the reason why thou didst not deliver us long since?

To this he answers, That the reason why he did not deliver them long since, was, because he came unto them, and none of them would receive him; and he called to them, and none would answer him. And until they had received him, and answered him, and repented, and amended their lives, he would not deliver them: The reason was not, because he wanted power and ability to deliver them; for he had power and ability to deliver them, as he sheweth in the next words.

Note, that the Lord answers this their Objection in an interrogatory manner, to make it more tart for their obstinate and perversicacious spirits.

*Is my hand shortened at all, that I cannot redeem?* ] q. d. Is my power less then it hath been, that you should think that I cannot redeem you, and that you should say, that this is the reason why I did not deliver you before this, to wit, because I was not able?

*My hand* ] i. e. My power, or my strength.

The hand is put here, per Metonymiam signi or subjecti, for power and strength, because the power and strength of a man is known by his hand and arm.

The connexion of these words with the former is apparent by what I have already said upon this Verse; and it is this: q. d. The reason why I redeemed you not long ago, was, because ye received me not when I came unto you, and ye answered me not when I called you: It was not because I was not able (as ye furnize) to deliver you; for am I not able to deliver? *Is my hand shortened, that it cannot redeem?* &c.

*Behold at my rebuke I dry up the Sea,* ] q. d. Behold at my rebuke I can dry up the Sea: i. e. Behold, if I do but chide the Sea, the Sea will be dried up.

Note, that he puts here an Indicative for a Potential mood, for the Hebrews have no Potential.

The Prophet alludeth to that which is written Psal. 106. v. 9. He rebuked the red Sea also, and it was dried up: Where the Psalmist speaketh of that which the Lord did to the red Sea, when he brought the children of Israel out of Egypt, Exod. 14. 16, &c.

This, and what followeth, are Arguments by which the Lord proveth the greatness of his power.

*I make the Rivers a Wilderness,* ] i. e. I can make the Rivers as dry as a Wilderness.

He alludeth here to the Lords making a way through the River Jordan, Josh. 3. vers. 13.

*Their fish stinketh, because there is no water, and dyeth for thirst.* ] i. e. So that the fish of Rivers shall dye with thirst, for want of water; and stink, being dead.

Here is an *Interpretation* in these words.

3. *I clothe the Heavens with blackness,* ] q. d. I can cover the face of the Heavens with black clouds, and make great darkness upon the Earth.

*And I will make sackcloth their covering.* ] i. e. I can cover them with clouds, as it were with sackcloth.

Sackcloth was wont to be made of hair, Rev. 6. 12. yea, of black hair, as this and the like expressions prove.

This is a repetition of the former phrase; and in them the Prophet alludeth to the great darkness which the Lord caused in Egypt, Exod. 10. 21.

4. *The Lord God hath given me the tongue of the learned,* ] The Prophet speaketh this of himself; and he might truly speak it, for his language is most pure and eloquent, and his expressions admirable upon every occasion.

I take this to be the beginning of a new Sermon.

*That I should know how to speak a word in season to him that is weary:* ] i. e. To him that is weary, *Supple*, with afflictions: For afflictions are as a burden, and will in time weary the stoutest man.

A word of Comfort handfomly delivered,

vered, is seasonable to him which is weary with afflictions.

*He wakeneth morning by morning; he wakeneth mine ear to hear,] i. e.* And he instructeth me every morning, morning after morning.

*He wakeneth,] i. e.* The Lord wakeneth.

What the Lord wakeneth, the Prophet doth not here tell, but suspendeth it, while he resumeth the word again; but he wakeneth his ear.

*He wakeneth mine ear] i. e.* He wakeneth me.

The ear is but a part, put here for the whole man, by a *Synecdoche*; and therefore the ear, rather than any other part, because the Lord did awaken the Prophet with his voyce, by calling to him; and the voyce is received by the ear, as being the Object of the sense of Hearing.

*To hear] Supple,* His Instructions, and his Will.

*As the learned.] i. e.* As Masters (which are learned) *Supple,* do; *that is,* As Masters that are learned use to waken their Scholars in a morning, that they may rise and come to School, to learn what he intends to teach them.

By this we may understand what frequent Revelations the Prophet had, and that the Lord came to him in the morning to acquaint him with his Will, before he was awake; except we say, that the Prophet doth onely use a *Metaphor* here, a *Metaphor* drawn from a Schoolmasters dealing with his Scholars.

*He wakeneth morning by morning.]* As the Prophet shewed in the former words, that God gave him an eloquent tongue; so he sheweth here, that the Lord did also furnish him with matter for his tongue, lest the Prophet might seem to have words, and nothing else; or words without matter.

*5. The Lord God hath openeth mine ear,] i. e.* Moreover, the Lord God, when he had given me the tongue of the learned, and instructed me with his minde, commanded me to go and declare his minde unto his people.

This is the meaning of these words, as the words immediately following will give us to understand.

*Hath opened mine ear,] i. e.* Hath commanded me to go, &c.

Note, that *to hure the ear opened,* signifieth to *hear*, as *Cap. 48. 8.* And as *to have the ears opened,* signifieth to *hear*; so *to open the ear,* signifieth to *speak to*: For he that speaketh, doth by his voyce pierce into the ears of the Hearer, and so as it were open his ears: *The Lord therefore hath opened mine ear,* is as much as if he should say, *The Lord hath spoken to me*: and (by a *Synecdoche Generis*, putting speaking in general, for commanding in particular) The Lord hath commanded me to do this or that. But *what* he commanded, is to be gathered from the circumstances of the place; and the circumstances of this place tell us, that he commanded him to go and declare his Minde, or his Will, unto his people.

*And I was not rebellious,] i. e.* I was not disobedient to him.

*Neither turned away back.]* This is a repetition of the former sentence, and alludeth to servants, which when they will not do what their Masters would have them to do, turn their back upon their Masters, and are gone.

*6. I gave my back to the smiters,] q. d.* But though I knew I should meet with scourges, and scorn, in the execution of the message about which the Lord sent me; yet did I not refuse to go, but I willingly gave my back to the smiters, and my cheeks to him that plucketh off the hair.

*I gave my back to the smiters,] i. e.* I gave my back to the whippers to whip it.

Thus may we interpret it, if *Isaiah* was thus used, *that is,* whipped upon the back by those which hated him; concerning which notwithstanding we have no relation extant.

But that *Isaiah* was mocked, is certain, from *Cap. 28. 13.* And they which mock, and make a fool of a man (as we use to say) among other scornful doings, do usually clap him on the back: *To give the back therefore to the smiters,* may signifie willingly to be mocked, and made a fool of.

*And my cheeks to them that plucked off the hair:] i. e.* And my cheeks to them that plucked off the hair which grew thereon.

This is the wont of mockers and scoffers, to pull them by the beard whom they mock and scoff, which they do some of them

so hard, as that they pluck off the hairs thereof.

*Isaiah*, as in many other things, so in this, was a Type of *Christ*; and what is here spoken of *Isaiah* in this verse, was more fully fulfilled in *Christ*, according to the letter, then was in him: *Mat.* 26. 67. and 27. 26.

*I hid not my face from shame,*] i. e. I did not hide my self for fear of any reproachful usage.

*From shame,*] *Shame* is put here for reproachful usage, per *Metonymiam Effecti*, because reproachful usage useth to cause shame, (though not in such as *Isaiah* was) yet in other kinde of men.

*And spitting.*] This also they use which contemn and mock a man; they spit at him, yea, even in his face.

7. *For the Lord God will help me,*] i. e. For I said the Lord God will help me, and assist me, while I am about his message.

*Therefore shall I not be confounded,*] i. e. Therefore shall I not be ashamed, though they mock me, and contumeliously use me never so much.

*Therefore have I set my face as a flint.*] i. e. Therefore, to wit, because I said the Lord God will help me, am I resolved not to be ashamed, notwithstanding all the mockings and contumelious usings which I meet with in the execution of my calling.

A face of flint may signifie a face that will not be ashamed or blush, because they which are ashamed and blush, look red; and the reason why they look red, is, because in that passion the blood flyeth to the face, and dyeth the skin, which it could not do if the face were flint.

8. *He is neer that justifieth me, &c.*] This is an answer to a tacite Objection which may be made; For whereas *Isaiah* said, *vers.* 4. That God did waken his ear morning by morning, and that he had opened his ear, *vers.* 5. A Jew might say to *Isaiah*, that he was a counterfeit, and that the Lord God never spoke to him, or sent him; but that he ran, when he was never sent.

To which the Prophet here answereth, that in saying that God wakened his ear, and that God had opened his ear, he had spoken nothing but the truth; and that God, who was neer, would justifie him in what he had said.

*He is neer that justifieth me,*] i. e. God, who will justifie me in my sayings, and maintain that I have spoken nothing but the truth, is neer at hand, ready to justifie me, and to maintain my cause.

*Who will contend with me?*] i. e. Who dares implead me for speaking false?

He alludeth to the usage and courses of the Courts, where the Accuser and the Accused, the Plaintiff and Defendant, do plead their cause one against another; which pleadings one against another, he calls here contentions.

*Let us stand together.*] i. e. If any one will contend with me, let him come, and let us stand together, and contend each with other, or plead one against the other, before the Judge.

He alludeth to the standing together of the Plaintiff and Defendant, or Accuser and Accused, before the Judge, to plead their cause.

*Who is mine adversary?*] This is the same with that, *Who will contend with me?*

*Let him come neer.*] q. d. If any such be, let him come neer, and plead against me.

9. *The Lord God will help me,*] *Supple,* In the maintenance of my cause.

*Who is he that shall condemn me?*] i. e. Who can justly condemn me, either as an adversary, by making it good, that I have spoken otherwise then true; or as a Judge, by giving sentence against me?

*They all shall wax old as a garment,*] i. e.

All mine adversaries, which contend with me, or condemn me, shall be consumed, and waste away as an old garment.

*Shall wax old,*] i. e. Shall be consumed and waste away.

This he speaks in allusion to a garment, which we say waxeth old, not so much in regard of durance of time, as of the decaying, and rotting, and growing thredbare thereof.

*The moth shall eat them up.*] q. d. Some plague or other shall consume them, and eat them up, as the moth eateth up an old garment.

By the moth is meant some such plague or other, as the Lord useth to send upon obstinate and rebellious sinners to consume them, by a Metaphor taken from a moth, which eateth woollen garments.



10. *Who is among you that feareth the Lord?* This Sermon begun, as I said, at the fifth verse, and from that place hitherto the Prophet hath spoken of his own commendation, partly by asserting the truth thereof, partly by answering Objections made against it; and this he did, not out of vain-glory, but to vindicate himself and his authority from contempt, that his Ministry might be the more fruitful: Here he having vindicated himself and his authority from contempt, begins his message; and first he addresseth himself to those which were obedient to Gods Word, saying, *Who is among you which feareth the Lord?*

*That feareth the Lord,* i. e. Which feareth to offend the Lord.

The fear of the Lord is put *Synecdochically*, for all manner of worship and honor due to the Lord.

*That obeyeth the voyce of his servant,* i. e. That obeyeth the Word of the Lord, which he speaketh to him by his servant.

*Of his servants,* By the Lords servant here, may be meant *Isaiah* himself, whom God sent with this message to his people.

*That walketh in darkness,* q. d. Though he doth live in misery, and affliction, and sorrow.

*Darkness* is put often in the Scripture for misery, and affliction, and sorrow.

The Prophet speaketh to these *Jews*, as if they were even now in misery and affliction, by their captivity in *Babylon*.

*And hath no light,* i. e. And hath no joy or comfort at all, or hope of comfort, that he can see.

As *darkness* is often put for misery, and affliction, and sorrow: so *light* is put for prosperity, and comfort, and joy.

*Let him trust in the Name of the Lord,* q. d. Let him trust in the Lord, and he will deliver him, and send him prosperity and joy.

*In the Name of the Lord,* i. e. In the Lord.

*And stay upon his God,* i. e. And rely

upon his God for deliverance, for he will deliver him.

A *Metaphor* from a man leaning or staying himself upon a staff.

11. *But behold all ye that kindle a fire,* q. d. But behold all ye that sin against God.

He makes an *Apostrophe* here, to the sinners and disobedient.

Sin is compared here to a fire, and well it may be, because as fire consumeth the wood in which it is, so doth sin destroy the wicked man. See *cap. 9. 18.*

*That compass your selves about with sparks* This is the same with the former sentence; For sin is like sparks of fire, which compass tow, or some such combustible matter: For as such sparks do quickly set the tow on fire, and consume it; so doth sin speedily consume the sinner whom it doth beset.

*Walk in the light of your fire, and in the sparks which ye have kindled:* q. d. Go on and sport your selves in the pleasure of your sins.

This is an *Ironical* concession, like that of the Preacher, *Eccles. 11. 9. Rejoyce O young man in thy youth, and let thine heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: But know thou, &c.*

As he resembleth sin to fire, so he resembleth the pleasure of sin to the light of the fire, (because all light is pleasant, and cheareth the spirits,) and to the sparks of the fire, because children use to make their pastime and sport with the sparks of fire.

*This shall ye have of mine hand,* i. e. But this shall ye have of me: q. d. But take this from me, or thus much I will tell you.

*Of mine hand,* i. e. Of me. A part put for the whole man, by a *Synecdoche*.

*Ye shall lie down in sorrow,* i. e. Ye shall dye in your sorrowful condition; that is, in the captivity under which ye groan; for ye shall never be delivered out of it.

*Ye shall lie down,* i. e. Ye shall dye. See *cap. 43. 17.*

# ISAIAH

## CHAP. LI.



*Hearken to me ye that follow righteousness,*] This is to be continued with the last part of the foregoing chapter, as part of the Sermon there begun.

He turneth his speech again to the obedient, and those which fear God, to whom he addressed himself at the first, *Cap. 50. 10.*

*Look unto the Rock whence ye are hewn,*] This is a proverbial kinde of speech, the meaning wherof is explained in the second verse. By the *Rock* therefore is meant *Abraham* and *Sarah*, the Father and Mother of the *Jews*; not *Abraham* alone, for he is but a partial cause of children; but *Abraham* and *Sarah* together: For in procreation of children, the man is not without the woman, nor the woman without the man. By those which are hewn out of the *Rock* are meant the *Jews*, which were the children of *Abraham* and *Sarah*, and which are here resembled to the stones which men hew out of a *Rock*.

*And to the hole of the pit whence ye are digged,*] *i. e.* And to the pit, or quarry, from whence ye are digged.

This is a repetition of the former sentence.

*The hole of the pit.*] The hole of the pit is put periphrastically for the pit or quarry it self, which is an hole.

2. *Look unto Abraham your father, and Sarah which bare you,*] This is an explanation of those words which went immediately before.

*For I called him alone,*] *i. e.* For I called him out of *Ur* of the *Caldees*, when he had no children, *Gen. 12. 1.*

The Prophet speaks here in the person of the Lord.

*Him*] *i. e.* *Abraham* your father.

*Alone,*] *i. e.* When he was without children.

*And blessed him,*] He blessed him with

abundance of wealth.

*And encreased him.*] He encreased him by giving him as seed as the Stars of Heaven for multitude.

When God called *Abraham* out of *Ur* of the *Caldees*, *Sarah* went along with him, *Gen. 12. 5.* And when he blessed him and encreased him, he blessed and encreased *Sarah* also. But yet *Sarah* is not mentioned here in any of these particulars, because God appeared onely to *Abraham*, *Gen. 12. 1.* and blessed him, and encreased him principally; and *Sarah* onely for his sake.

3. *For the Lord shall comfort Sion,*] *q. d.* Look, I say, unto the *Rock* from whence you are hewn, &c. Look unto *Abraham* your father, &c. For as the Lord called *Abraham* alone, and blessed him, and encreased him; So will he call *Sion*, though she is now alone, as *cap. 54. 6.* and *49. 21.* and will bless her with abundance of wealth; and will encrease her, by giving her many children, as *cap. 49. 20.*

By *Sion* is meant *Jerusalem*, of which he speaks as of a woman, by a *Prosopopeia*.

Hence you may see to what end the Prophet did bid the righteous to look to the *Rock* from whence they were hewn, &c. and to look to *Abraham* their father, &c. *v. 1, 2.* It was, that they might, by what he saith of *Abraham*, *v. 2.* believe that the Lord was able to do what he saith in this verse, that the Lord would do for *Sion*: for that which he saith here, that the Lord would do for *Sion*, is in a manner the same that he saith the Lord did for *Abraham*, *vers. 2.*

But if that which, he saith, the Lord would do for *Sion* here, be in a manner the same, as that was, which, he saith, the Lord did for *Abraham*, *vers. 2.* why doth he not say, the Lord will call *Sion* alone, and bless her and encrease her, (as he said of *Abraham*, *vers. 2.*) but saith, *The Lord will comfort Sion*?

*Ans.*

*Ans.* Before this call of *Abraham*, *Abraham* had been never called of God; nor had he been blessed with that wealth which he afterwards enjoyed, neither had he had any children at all; so that he was not grieved for the loss of these things, because he never had these things to lose: But *Sion* had been called of God, for she had been the wife of God, but was put away; and had been blessed with much wealth; but was bereft of it; and had had many children, but was deprived of them by the *Babylonians*; by reason of which she was in much sorrow and grief of heart at this time: Therefore doth the Prophet say of *Sion*, *The Lord shall comfort Sion*, rather (then as he did of *Abraham*) the Lord shall call *Sion* alone, and bless her, and encrease her, though her comfort consisted in a manner in the same things.

*He will comfort all her waste places, and he will make her wilderness like Eden, and her Desert like the Garden of the Lord.*] These words are an amplification or declaration of those words which went immediately before, to wit, of those, *The Lord shall comfort Zion*, and tell how the Lord would comfort her.

*He shall comfort all her waste places.*] By the waste places of *Zion* are meant those dwelling places, which the *Babylonians* had either broken down, or made desolate without inhabitant; these places, he saith, the Lord would comfort, by building up those which were broken down, and filling both the one and the other with children of *Zion*, that is, with *Jews*. See cap. 49. 9.

If the Lord would fill the waste places of *Zion* with children of *Zion*, then would God call *Zion* again, though she were alone, that she might have children by him: and then would he encrease *Zion* with children, as he did *Abraham*, ver. 2.

*And he will make her wilderness like Eden.*] i. e. And he will make all the Land of *Judah*, which lieth now untilled and neglected, and fruitless as a wilderness, like unto *Eden* for beauty fruitfulness, by which she shall gather great store of wealth.

*Like Eden.*] *Eden* was the most fruitful and pleasant Country of the East, in which the Lord planted *Paradise*, Gen. 2. 10

*And her Desert like the garden of the Lord.*] q. d. Yea, he will make her Desert like the Garden of the Lord.

By the Garden of the Lord is meant *Paradise*, or that Garden which the Lord planted in *Eden*, Gen. 2. 10.

*Therein.*] i. e. In *Sion*, by reason of the comforts which the Lord will give her.

4. *Harken unto me.*] This is spoken in the person of God to the *Jews*, as if they were now in captivity in *Babylon*.

*For a Law shall proceed from me.*] i. e. For I will give a command concerning your delivery out of *Babylon*.

Note, that the word *Law*, among the *Hebrews*, signifieth not only a *Law* strictly taken, but also any *Word* of God whatsoever. See cap. 1. 10.

*And I will make my judgment to rest*] *Supple*, Upon *Babylon*, which vexeth you, and useth you cruelly in your captivity.

A judgment is said to rest upon a people, when it remaineth long upon them.

*For a light of the people.*] i. e. That the Heathen may know by this my judgment, which I will make to rest upon *Babylon*, that I am the Lord.

That is said to be a *light* to the people, which is any way the cause to them of saving knowledge.

5. *My righteousness is near.*] i. e. My truth and fidelity is come near unto you, to make good that promise which I made to you concerning your delivery out of *Babylon*.

*Righteousness* is taken here for fidelity and truth, of which he speaks as of a person, by a *Prosopopæia*.

*My salvation is gone forth.*] i. e. My saving power is gone forth, to wit, to save you out of the hand of the *Babylonians*.

*Salvation* is put here for Gods saving power (as it is also put sometimes for God himself, as cap. 12. 2.) per *Metonymiam Effecti*: And he speaks of it (as he did of righteousness) as of a person, yea, as of a Champion, by a *Prosopopæia*.

*And mine arm shall judge the people.*] And I will punish and smite the *Babylonians*, and other people that joyn with them to afflict you my servants the *Jews*.

*The Isles shall wait upon me.*] q. d. The Heathen when they shall see my judgment upon the *Babylonians*, and those that joyn with them, shall know, that I am the true God, and shall forsake their Idols, and wait upon me for Salvation in their distress.

*The Isles.*] Concerning the meaning of this word *Isles*, see cap. 49. 1.

And



*And on mine arm shall they trust.] i. e.* And they shall trust in me, by reason of my power and strength.

The arm is put here for the whole man: The arm (I say) which argues a mans power and strength.

This came to pass, when many Heathen, seeing what the Lord did to the *Babylonians* for his people the *Jews* sake, forsook their idolatry, and became *Profelytes*.

6. *My salvation shall be for ever,] i. e.* My saving power shall never fail. See v. 5.

*And my righteousness.] i. e.* And my truth and fidelity, by which I perform whatsoever I have promised.

7. *Harken unto me ye that know righteousness,] He speaks to the righteous among the Jews which feared him.*

*That know righteousness,] i. e.* That love righteousness, and make much of it.

*The people in whose heart is my Law] i. e.* The people which love my Law.

*Fear ye not the reproach of men, neither be afraid of their revilings,] q. d.* Though the *Babylonians*, who hold you in captivity, reproach you, and revile you, and call you by ignominious names; yet being they are but men, fear them not, neither be afraid of them.

8. *For the moth shall eat them up like a garment,] i. e.* For the sword, or some plague or other, shall consume them, as the moth consumeth a garment. See *Cap. 50. vers. 9.*

*And the worm shall eat them like wool;] i. e.* And the sword, or some plague or other, shall consume them, as the worm eateth and consumeth the wool.

*But my righteousness shall be for ever, and my salvation from generation to generation.] i. e.* But my Truth and my saving Power shall never fail; and if they never fail, then shall ye be safe, when they which reproach you shall be consumed.

9. *Awake, awake, put on strength, O arm of the Lord,] The Prophet speaks this to the Lord in his own person: yet it may be understood of the Lords speaking thus to himself, and stirring up himself for this work. See the like, cap. 63. 11.*

Because the Lord had suffered his people to lie in captivity a long time, and did not shew his power in their deliverance, he might seem to be like a man asleep; therefore he saith, *Awake, awake, put on strength, O arm of the Lord; Supple, That*

thou mayst deliver thy people out of *Babylon*, as thou hast promised.

*Put on strength,] He alludeth to a mans putting on his garments when he awaketh, which he did put off, and lay aside, when he went to sleep.*

*O arm of the Lord,] i. e.* O powerful God.

He speaks of God, as of a man, by an *Antiphrasista*, and puts the arm, which is but part, for the whole man, by a *Synecdoche*; as *Verf. 5.*

*As in the ancient days, and in the generations of old,] Supple,* When thou didst bring the children of *Israel* out of the Land of *Egypt*, and out of the house of bondage.

*Art not thou it that hath cut Rahab?] i. e.* Art not thou He which didst cut and hew the *Egyptians* to pieces?

*It] This relateth to that, O thou arm of the Lord; by which, as I said, is meant the Lord himself.*

*Rahab] By Rahab is meant Egypt, and by Egypt the Egyptians; as Psal. 87. v. 4.* And *Egypt* was called *Rahab*, because of her pride; for *Rahab* signifieth one that is proud; and *Egypt* carried her self proudly, at least towards *Israel*, *Exod. 18. 11.*

*And wounded the Dragon?] Supple,* Even to death?

By the *Dragon* he meaneth *Pharaoh* King of *Egypt*, whom the Lord overthrew in the red Sea: For the Prophet calls tyrants by that name. See *cap. 27. 1.*

10. *Art not thou it which hath dried the Sea? &c.] He meaneth, by the Sea, the red Sea, which the Lord divided, and through which he made a dry way for his people of Israel to pass, when he brought them out of Egypt: Exod. 14. 21.*

*The waters of the great deep,] q. d.* Even the waters of the red Sea, which was very deep.

*For the ransomed to pass over?] i. e.* For the *Israelites* which thou didst redeem out of *Egypt*, from the bondage which they suffered there, to pass over.

This is mentioned here, to strengthen the faith of the people in God: For if God had power to do such things heretofore, he hath as much power to do the like now, and to redeem his people out of *Babylon* now, as he had to redeem them out of *Egypt* in times past.

11. *The redeemed of the Lord] i. e.* The Jews,

*Jews*, which are now in captivity in Babylon.

He calleth these *Jews* the redeemed of the Lord, by anticipation; for as yet they were not redeemed, though afterwards they were.

*Shall return,*] *Supple*, Out of Babylon, where they are captive.

*And come with singing unto Sion,*] *i. e.* And come back with a great deal of joy to Jerusalem.

*Everlasting joy shall be upon their heads,*] He resembleth joy to a crown, therefore he saith, that it shall be upon their heads: *q. d.* They shall be crowned with everlasting joy. See *cap. 35. 10.*

*And sorrow and mourning,*] *Supple*, Which they now suffer by reason of their captivity.

*12. I, even I am he that comforteth you,*] This is spoken in the person of the Lord to Zion; who fearing the great power of the *Babylonians*, could not receive that comfort from the promises of God, as she should do.

*I, even I, &c.*] *q. d.* I the Lord, who am the true and Almighty God, even I am he that comforteth you, &c.

*That comforteth you,*] *i. e.* That comforteth you now by my promises of your redemption, and will comfort you hereafter by performing what I promise.

*Who art thou, that thou shouldst be afraid of a man that shall dye?*] *q. d.* What a fearful woman art thou, that thou shouldst be afraid of the *Babylonians*, because they are many, which yet are but men, and shall dye?

This was that which made the Lords promise, of the redemption of the *Jews* out of Babylon, so hardly to be believed, to wit, the strength and abundance of men which the *Babylonians* had; and therefore the Lord would take this Objection or stumbling block away.

*Who art thou?*] This in the Hebrew is of the Feminine gender, and therefore is spoken to Zion, whom he speaks to, as to a woman or a mother, by a *Prosopopæia*; as *cap. 49. 14.*

*And of the son of man which shall be made as grass?*] *i. e.* And of the son of man, which shall be cut down, and wither as the grass.

This is a repetition of the former sentence.

*The son of man*] Every man living, as he is man himself, so is he the son of a man.

*13. And forgettest the Lord thy Maker,*] *i. e.* And art not mindful of the power of the Lord which made thee, who because he made thee, will have mercy upon thee.

*That hath stretched out the Heavens, and layd the foundations of the Earth?*] *Supple*, And therefore is of exceeding great power, power enough to turn the *Babylonians* to nothing.

*Hath stretched out the Heavens,*] *i. e.* Hath made the Heavens. See *Cap. 45. vers. 12.*

*And layd the foundations of the Earth?*] See *cap. 55. 13.*

*And hast feared continually every day,*] *Supple*, Lest thou and thy children should be destroyed by hard usage, and by tamine.

*Because of the fury of the oppressor,*] *i. e.* Because of the fury of the *Babylonian*, which oppresseth thee and thy children.

*As if he were ready to destroy,*] *i. e.* As if he, *i. e.* the *Babylonian*, thy oppressor, would instantly destroy thee and thy children, by hard usage, and by starving.

*And where is the fury of the oppressor?*] *i. e.* And what, I pray you, is become of the fury of the Oppressor?

This is to be pronounced with contempt, to vilifie the power and fury of the *Babylonian*, when Zion feared.

And he speaketh as if the *Babylonians* were already destroyed.

*14. The captive exile hasteneth, that he may be loosed,*] *q. d.* Behold, notwithstanding all the fury of the Oppressor, the captive Exile already hasteneth, that he may be loosed.

*The captive Exile*] *i. e.* The *Jew* which is captive in Babylon, and liveth there as an Exile, or banished man.

*Hasteneth, that he may be loosed,*] *i. e.* Maketh haste already, that he may be loosed, *supple*, out of prison, that is, out of the Land of his captivity, from being a captive any longer.

He likeneth the Land of Babylon, in which the *Jews* were captive, to a prison, and alludeth thereunto; as *cap. 42. 7.*

He speaketh here, as though the captived *Jews* were even then hastening to get out of their captivity.

But how did they hasten, that they might

might be loosed? *Ans.* By sending Zorobabel to Cyrus, to entreat him to let them go free: And this was after Cyrus had subdued Babylon; so that the Lord might well say, as he did *Verf. 13.* *And who is the fury of the Oppressor?*

*And that he should not dye in the pit,] i.e.* And that he should not dye in the dungeon, as many of his Brethren have dyed, through such hardness as he hath there suffered heretofore, and which you are now afraid of.

By the *pit* is meant that part of the prison which is called the *Dungeon*, which is as a pit under ground. But by this also he meaneth *Babylon*, or the *Land of the Jews captivity*, by a *Metaphor*.

*Nor that his bread should fail.] i.e.* And that he might not be starved in captivity for want of bread, as many of his brethren have been, and which you now fear: *Supple, And he shall prevail.*

**15.** *But I am the Lord thy God that divided the Sea, &c.]* The Lord prevents an Objection here which *Sion* might make: For *Sion* might say, But for all this, *I have cause to be afraid, and to fear continually every day; for the Babylonians are men which are maliciously bent against me; and their fury is such, as that it cannot be withstood: To which the Lord here answers, saying, I'll grant that the Babylonians are men maliciously bent against thee; but yet I am the Lord, who am more mighty then all the men of the Earth; thy God, who will have a care of thee and protect thee; whose friendship is more to be esteemed of, then their enmity to be feared; who divided the sea, whose waves roared, and therefore am able to chastise them, be their fury never so great and tumultuous against thee: The Lord of Hosts is my Name, therefore can I give victory to whom I please, and trample under feet whom I will.*

*That divided the sea, whose waves roared;]* He alludes to the division which he made in the red Sea for his people *Israel* to pass through, which he divided notwithstanding the roaring of the waves: *Exod. 14. v. 16, 21.*

*The Lord of Hosts is his Name.] i.e.* The Lord of Hosts is my Name.

He putteth here the third for the first person; for the Lord speaketh here of himself.

This Name, *The Lord of Hosts*, intimateth a great deal of power; and the Lord mentioneth it here, to uphold *Sion* against the conceit which she had of the great power of the *Babylonians*, her Enemies or Oppressors.

**16.** *And I have put my words in thy mouth, &c.]* And that it may be known, that I have not onely power to redeem thee *O Zion*, and thy children the *Jews*, but will also to restore all prosperity and joy to you, (and where power and will meet together, the effect must needs follow,) I have put my words in thy mouth *O Isaiah.*

The Lord maketh a sudden *Apostrophe* to *Isaiah*.

*And have covered thee with the shadow of mine hand,]* See *cap. 49. 2.*

*That I may plant the Heavens, and lay the foundations of the Earth,]* *q. d.* That I may plant the Heavens, and lay the foundations of the Earth, *Supple,* As I have determined to plant, and lay them, upon the *Jews* repentance; *i.e.* That I may make new Heavens, and a new Earth, according to what I have decreed, when the *Jews* have repented.

That these words are not *literally* to be understood, but onely *Metaphorically*, is plain and manifest, and denied by none.

*Quest.* But what is it which is meant by them?

*Ans.* The meaning is, as if he should say, that I may put a new face on things, and make the Heavens to give their light, and the Earth to flourish and be verdant, as when they were at first created; that is, That I may bring back all joy and gladness into the Land of *Judah*, where there is now sorrow and grief, &c.

For the understanding of which sense, note, that the Scripture saith of the *Heavens* in times of great calamity that they are darkened, and that the Stars of Heaven give not their light, neither doth the Sun and the Moon cause their light to shine; as *cap. 50. 30. cap. 13. 10.* And on the contrary, in times of great prosperity it saith of the Heavens, that they give their light, and that the light of the Moon is as the light of the Sun, and the light of the Sun is seven-fold, as *cap. 30. v. 26.* Therefore to make new Heavens, is to make the Heavens to give their light as brightly and as clearly,



y, as when they were at first created, and that signifieth to give or reduce great prosperity and great joy.

And as for the *Earth*, during the time of the *Babylonish* captivity, the Land of *Judah* was accounted as a *Wilderness*, and as a *Desart*, because of the barrenness and squalidity thereof, *vers. 3.* When therefore the Lord saith, that he will lay the foundations of the *Earth*, his meaning is, that he will make the *Earth* to flourish, and be as verdant as when it was at first created; and that signifieth, that he will take away that barrenness and squalidity under which the Land of *Judah* lay during the captivity, and make it as *Eden*, yea, even as the Garden of the Lord, as it was at the first Creation, (as is said, *vers. 3.*)

Where note, that by the *Heavens* are particularly here meant the *Heavens*, which were over the Land of *Judah*, as *cap. 5. 30.* And by the *Earth* is particularly meant the Land of *Judah*, as *cap. 24. 17, &c.* and that by a *Synecdoche*.

By this therefore that the Lord saith, That he will plant the *Heavens*, and lay the foundations of the *Earth*, is meant, that he will make the Land of *Judah* a joyful and a fruitful Land.

But it may be here asked, How it is to be understood that the Lord here saith, that he put his words into *Isaiab's* mouth, &c. that he the Lord might plant the *Heavens*, and lay the foundations of the *Earth*; that is, That he the Lord might give great prosperity and joy to the Land of *Judah*, and make the Land of *Judah* a joyful and a fruitful Land?

*Ans.* As the Lord took away all prosperity and joy out of the Land of *Judah*, and made it a barren and a doleful Land, because of the sins of the *Jews* which dwelt therein; so he was determined to reduce all joy and prosperity into it, and to make it a fruitful and a flourishing Land again, if the *Jews* would repent them of their sins. That therefore they might be induced to repent, he put his words into *Isaiab's* mouth, and covered him with the shadow of his hand, that upon his words they might repent, and upon their repentance he the Lord might bring back all joy and fruitfulness into the Land of *Judah*. And thus is the Lord said to put his words into *Isaiab's* mouth, that he the Lord might plant the *Heavens*,

and lay the foundations of the *Earth*.

That I may plant the *Heavens*,] Here is a Metaphor taken from a Gardiners planting Trees or Herbs.

And lay the foundations of the *Earth*,] Here is a Metaphor from a Builder.

And say unto *Sion*, thou art my people.] This might the Lord say, when he had brought back the *Jews* out of *Babylon* to *Sion*, and clothed *Sion* with them as with an ornament, as *cap. 49. 18.* which he did when they turned to the Lord.

Thou art my people.] *Supple*, Whom I will protect, as a King his Subjects, from all thine Enemies.

Because of the sins of the *Jews* the Lord denied them his protection, and gave them over into their Enemies hands, to wit, the *Babylonians*, for a while: but upon their repentance he received them into his favor and protection again.

17. *Awake, awake*,] *q. d.* Thou O *Jerusalem*, which art drunken with the cup of Gods fury, and fallen into a deep sleep through thy drunkenness, Awake, awake.

Stand up,] *q. d.* Arise, and stand upon thy legs.

He alludeth here to drunken men, who can neither keep open their eyes, nor stand upon their feet, so long as the wine is within them; but when they have slept that out, they both awake, and get upon their legs.

The calamity and affliction with which God afflicted *Jerusalem* at this time, is here compared to a cup of wine, or rather some poysoned drink, with which, so long as *Jerusalem* was drunk, *Jerusalem* is to be understood to have been under affliction; but so soon as she had digested it, it is to be conceived that her affliction was at an end.

O *Jerusalem*,] He speaks to the City of *Jerusalem*, as to a woman, yea a mother, by *Prosopopæia*; and by this puts her in comfort, that her calamity is come to an end.

Which hast drunk at the hand of the Lord the cup of his fury,] *i. e.* Which hast drunk that cup which the Lord mingled in his fury, and gave thee with his own hands to drink.

Thou hast drunken the dregs of the cup of trembling,] *i. e.* Thou hast drunk off that cup, which the Lord gave thee to drink, to the very bottom.

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The cup which the Lord gave *Jerusalem* to drink, is here called *the cup of trembling*, *ab effectu*, because it caused trembling in those which drunk it.

*The dregs*] In a cup which is mingled with poyson, or any bitter stuff, the poyson, or the bitter stuff, sinketh to the bottom, and lieth there as dregs: The dregs therefore, as they are the lowest in a bitter potion, or potion of poyson; so they are the bitterest and strongest of all the potion. To shew therefore the grievousness of *Jerusalem's* affliction, the Prophet saith, that she drunk up the very dregs of the cup of trembling. See *Psa.* 75. 8.

*And wrung them out.*] *q. d.* Thou hast not left a drop behinde.

A *Metaphor* from those which wring such clothes which have lien in water, till they have wrung out thereof every drop of the water.

Note here, that the Prophet preventeth a tacite Objection: For because he said to *Jerusalem*, *Awake, awake, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury*, by which he intimateth that *Jerusalem's* misery was drawing to an end; It might be objected, that *Jerusalem's* case was so miserable, and she so comfortless and voyd of friends, as that she was never likely to recover her former state, or see any happy days. That therefore the Prophet might prevent this, he acknowledgeth the state of *Jerusalem* to be exceeding miserable, and that *Jerusalem* had no friends to comfort her; and this he doth from these words, *Thou hast drunken the dregs of the cup of trembling*, to vers. 21. But he saith, that notwithstanding this her miserable and comfortless condition, the Lord would comfort her, and redeem her out of her misery: And this he doth from Vers. 21. to the end of the Chapter.

18. *There is none to guide her among all the sons which she hath brought forth,*] He alludeth here to one that is drunk, and can scarce stand upon his legs, who hath need of some body to hold him up, and to guide him to his house, or his bed, there to sleep while he is sober; and so persists in the *Metaphor* which he used in the former Verse.

By the *sons of Jerusalem* are meant the *Jews*, which had been inhabitants of *Jerusalem*, but now put out by the *Babylonians*.

The Prophet sheweth here the miserable condition of *Jerusalem*, which she was in when the *Babylonians* did afflict her, and keep her captive, and speaks of it, as if she even then suffered it.

Note here the *Enallage* of the person, how he passeth from the second to the third; for he speaketh of *Jerusalem* in the third, to whom he spoke in the second person just before.

*Neither is there any that taketh her by the hand, of all the sons which she hath brought up.*] This is a repetition of the former sentence.

*That taketh her by the hand,*] *Supple,* To stay her up, or uphold her, or guide her, &c.

This must add to the misery of *Jerusalem*, That all her children should be taken away from her, or else brought to as bad a condition as her self, so that none could help her, or afford her any comfort.

19. *These two things are come unto thee, &c.*] Here in this Verse he sheweth what was meant by the cup of trembling, and the cup of the Lords fury, mentioned Vers. 17.

Note here the *Enallage* of change of person again, how he returns again from the third to the second person.

*Who shall be sorry for thee?*] *i. e.* Who shall pity thy case? *q. d.* And there is none to pity thee.

Pity is a grief or sorrow, conceived at another mans misery.

*Desolation and destruction, and the famine and the sword:*] *q. d.* Desolation and destruction, that is, the famine and the sword.

Note, that that middle Particle, *And*, is a Note of declaration or explication, and signifieth as much as, *that is*. For the two things which he saith are come unto *Jerusalem*, are the Famine and the Sword; but he nameth them twice: for *desolation* and *famine* are the same, and *destruction* and the *sword* are the same.

*Desolation*] By *desolation* is meant *famine* here, *per Metonymiam Effectus*, because *famine* causeth a *desolation* in Cities.

*Destruction*] By *Destruction* is meant the *Sword*, *per Metonymiam Effectus*, because the *Sword* worketh *destruction*, and destroyeth whithersoever it cometh.

Note, that because it could not well be understood what he meant by *desolation* and

and destruction in this place, therefore he adds the famine and the sword, to explain his meaning.

By whom shall I comfort thee? ] q. d. And yet there is no man to comfort thee: For as for the Babylonians, they reproach thee, and revile thee, vers. 7. and use all cruelty to thee, cap. 47. 6. And as for thine own children, they are in as sad condition as thy self, and are not able to afford thee any comfort; for they have fainted, &c.

It is some ease to one in misery to have some body to pity him, and to think that he hath some friends left to comfort him: but to know that there is none to pity, nor a friend left to comfort, this breaks the very heart.

20. Thy sons have fainted, ] i. e. Thy sons have fainted, or are faint, for want of bread and food to strengthen them.

They lie at the head of all the streets, ] i. e. They lie some dead, some ready to dye, through famine and the sword, at the entrance of every street.

Quest. What streets of what City are here meant?

Ans. The streets of the City of Jerusalem may be here meant: But then understand this of that which happened presently after the taking of Jerusalem, for not long after the Jews were carried from thence captive to Babylon. Or the streets of the City of Babylon may be here meant, where no doubt but many Jews dyed in the streets, in the time of their captivity, for want of food, and by reason of that cruelty which was used to them.

As a wilde Bull in a net, ] Understand here, they are; q. d. They are as a wilde Bull in a net: i. e. Some of thy sons have fainted, others be dead, or ready to dye, at the head of every street. And if any be in health and strength of body, yet being he is in chains, and in prison and captivity, he is but as a wilde Bull in a net, or toyl, whose strength can avail him nothing, so that none of thy sons are able to comfort thee.

Note, that these words, Thy sons have fainted, they lie at the head of the streets, they are as a wilde Bull in a net, are not to be understood collective, but disjunctive, or distributive, as I have expounded them.

They are full of the fury of the Lord, ] i. e. They are full of the calamities and misfe-

ries, which the Lord in his fury hath poured out upon them.

The fury of the Lord is put here, by a Metonymy, for calamities and miseries proceeding from the Lords fury.

The rebuke of thy God. ] This is a repetition of the former sentence.

Rebuke signifieth properly a chiding; but as Gods blessing is not meer verbal, so is not his rebuke and his cursing; but whom he rebuketh, or curseth, he afflicteth.

Therefore hear now this, &c. ] q. d. Though thy misery be thus great, and thou hast none to comfort thee, no not of all thy sons, neither King, nor Prince, nor Priest, &c. yet notwithstanding I will comfort thee.

Therefore is put here for yet notwithstanding.

Thou afflicted, ] i. e. Thou Jerusalem which art afflicted.

And drunken, but not with wine. ] i. e. And drunken, but not with wine and strong drink, which are pleasant to the palate, and with which most men are drunk; but with a bitter potion, a potion of poyson, a potion which I the Lord mingled for thee to drink in my fury.

22. That pleadeth the cause of his people, ] Supple, Against their Enemies; And will now plead thy cause against the Babylonians, which afflict thee and oppress thee.

He which pleads a mans cause for him in a Court of Justice, is said to defend him, and to contend for him: and from hence to plead a mans cause, is taken for to defend a man in any kinde whatsoever, and to fight for him, and be his friend.

Behold I will take out of thine hand the cup of trembling, ] Supple, Which I gave thee to drink, vers. 17.

By this is meant, that he would afflict Jerusalem no longer.

Even the dregs of the cup of my fury, ] This is put, by an Hypallage, for Even the cup of the dregs of my fury. For Jerusalem had left no dregs in the cup, she had drunk them up clean, as all Expositors expound the seventeenth Verse.

By the cup of the dregs of his fury, is meant the cup in which were those dregs of his fury which Jerusalem drunk up, and wrung out.

Thou shalt no more drink it again. ] q. d. Thou shalt not be thus afflicted any more.

Note, that these words, no more, do not always



always signifie Eternity, but sometimes a long space of time onely, as suppose time within the memory of man.

23. *But I will put it into the hand of them that afflict thee,]* But I will fill it up again, and put it into the hands of the Babylonians which afflict thee, for them to drink.

The meaning is, that he would deliver Jerusalem out of the hands of the Babylonians which afflicted her; and would give the Babylonians into the hands of the Persians to be afflicted by them.

*Which have said to thy Soul,]* i. e. Which have said to thee.

Here is a synecdoche; For the Soul, which is but part, is put for the whole woman: for he spoke of Jerusalem as of a Mother.

*Bow down, that we may go over,]* Supple, Thee: i. e. Lie down flat on the ground, that we may trample upon thee.

*And thou hast layd thy body as the ground, and as the street to them that went over,]* Supple, Thee: q. d. And thou hast been fain to lay thy body flat on the ground to them, and they have trampled upon thee, as upon the ground whereon they walk.

The Eastern Conquerors were wont to tread upon them whom they had conquered: So Joshua and the men of Israel did put their feet upon the neck of the Kings whom they had conquered, Josh. 10. 24. And in allusion to this it is said, Psal. 110. 1. *The Lord said to my Lord, Sit thou at my right hand, until I make thine Enemies thy footstool.* And some did this with more pride and insulting then others did. But whether our Prophet doth allude to this custom or no, I cannot say; onely I say, that by those expressions he would shew the proud carriage, and the cruelty of the Babylonians towards Jerusalem and the Jews.



# ISAIAH.

## CHAP. LII.



*Wake, awake,]* This may be joynd with the foregoing Chapter.

He speaks here to Jerusalem, as he did cap. 50. vers. 17. and bids her, awake out of her drunken sleep, which was caused by the cup which she drank of, cap. 51. 17. intimating thereby, that the end of her miseries was at hand.

*Put on strength,]* This strength is opposed to the trembling which the cup of the Lords fury wrought, cap. 50. 17.

He speaks of strength here Metaphorically, as of a garment: and when he hath called to Jerusalem to awake, he bids her put on her strength, in allusion to a man, which when he awakes in a morning, puts on his garments.

*O Zion,]* i. e. O Jerusalem.

The Prophet speaks here in his own person.

*Put on thy beautiful garments,]* i. e. Put on thy best apparel, such as thou usest to wear at festival times, and times of joy.

He alludeth to the manner of women, who have one garment for times of mourning, others for times of joy: and intimates, that a time of joy was approaching to Jerusalem, by her redemption, and the redemption of her children out of captivity, when he bids her, put on her beautiful garments.

*O Jerusalem, the holy City;]* Why Jerusalem is called the holy City, see Cap. 48. vers. 2.

He speaks to Jerusalem, as to a woman, yea a mother, by a *Prosopopæia*, as before.

*From henceforth there shall come no more into thee the uncircumcised, and the unclean.]* i. e. The Babylonians shall no more come into thee, who have of late come into thee,

thee, and trod thee down.

By the *uncircumcised* and *unclean* are generally meant the *Heathen*: see *cap. 35. v. 8.* but here, by a *Synecdoche generis*, the *Babylonians*.

2. *Shake thy self from the dust,*] *q. d.* Arise from off the ground on which thou fittest, and shake off the dust which is upon thee: *that is*, as if he should say, *Leave off thy mourning.*

He alludeth to the manner of Mourners in old time, which were wont in their heaviness to sit on the ground in the dust. See *cap. 3. 26.* and *cap. 47. 1.*

*Arise*] From off the ground.

*And sit down,*] *Supple,* On thy wonted Throne. See *cap. 47. 1.*

*Loose thy self from the bands of thy neck,*] *i. e.* Loose the iron bands from off thy neck. An *Hypallage*.

He speaks of such iron bands as Captives were wont to wear about their necks: which bands they wore either in token of their captivity, or that they might be either linked thereby one to another, or to some posts, that they ran not away.

*O captive Daughter of Zion,*] *i. e.* *O Jerusalem* which art now a captive to the *Babylonians*.

*Daughter of Zion,*] *i. e.* The Daughter of *Zion* is put here for *Zion*, that is, *Jerusalem*. See *cap. 1. 8.*

3. *Ye have sold your selves*] *i. e.* Thou and thy Children the *Jews* have sold your selves.

How the *Jews* sold themselves into the hands of the *Babylonians*, see *cap. 50. vers. 1.*

*For nought,*] *i. e.* Without money; for the *Babylonians* gave them no money to serve them as they did.

*And ye shall be redeemed without money.*] *i. e.* And ye shall be freed, yet ye shall not give money to the *Babylonians* to set you free: for ye shall be redeemed by force out of their hands.

4. *My people went down aforetime into Egypt to sojourn there,*] *Supple,* And when they were there, the *Egyptians* did grievously afflict them, but I delivered them out of their afflictions.

All this is here to be understood.

Of the *Israelites* going down into *Egypt*, read *Gen. 46. 6.* Of their affliction in *Egypt*, read *Exod. 1. 8,* &c. Of their deli-

very, read *Exod. cap. 12, 13, 14.*

*And the Assyrian oppressed them without cause.*] *i. e.* And after that, *Sennacherib* the King of *Assyria* did oppress my people, having no just cause (on his part) so to do: *Supple,* But I did redeem them out of his hands.

All this is here to be understood also.

Concerning *Sennacherib's* oppressing the *Jews*, and their delivery from his oppression, see *Cap. 36, 37,* of this Book.

5. *Now therefore*] *Supple,* That I delivered my people first out of the hand of the *Egyptians*, and then out of the hand of the *Assyrian*; and the *Babylonian* hath now carryed my people the *Jews* into captivity, and doth there use them with all cruelty.

*What have I here?*] *i. e.* What do I see in the *Babylonian*, *Supple,* which I saw not in the *Egyptian* and *Assyrian*?

*That my people is taken away for nought:*] *Supple,* By the *Babylonian*; and I should not take them out of the hand of the *Babylonian*, as well as I did take them out of the hand of the *Egyptian* and *Assyrian*.

All this is here to be understood: so that there is a great *Brachylogy* or curtness of speech in these two, *viz.* the fourth and fifth Verses.

*For nought:*] *i. e.* Without cause, as *vers. 4.* Or without money, as *vers. 3.*

*They that rule over them,*] *i. e.* The *Babylonians* which rule over my people.

*Make them to howl,*] *i. e.* Make them to cry and make pitiful lamentation, by reason of the cruelty with which they use them.

The Lord giveth reasons here, why he should deliver his people out of the hands of the *Babylonians*, as well as he did out of the hands of the *Egyptians* and *Assyrians*; yea, why he should rather do it: For the *Babylonians* used his people more cruelly, then either the *Egyptians* or the *Assyrians* did.

*And my Name continually every day is blasphemed.*] *Supple,* By the *Babylonians*, who say that I am not able to deliver my people out of their hands.

This *Blasphemy* of the *Babylonians* was occasioned, partly by the *Jews* themselves which were in captivity, because they staggered at the power of God, and doubted whether he were able to deliver them out of the hands of the *Babylonians* or no.

See

See cap. 49. v. 24. cap. 50. v. 2, &c. and Rom. 3. 24.

My Name] i. e. I.

6. Therefore my people shall know my Name,] i. e. Therefore my people shall know me; so wit, How powerful I am, and how faithful in my words to them: and they shall know me to be such, by my delivery of them out of Babylon.

They shall know in that day, that I am he that doth speak,] i. e. They shall know in that day in which I shall deliver them, that I, who now speak unto them, am the Lord God: For in that day I will do that, which none but the Lord God can do.

In that day,] Supple, In which I shall deliver them out of their captivity in Babylon.

Here is a Relative without an Antecedent.

I am he] i. e. By He is meant He *אני* *ani*, so wit, the Lord God.

I am he that doth speak,] Here is an Hypallage, or transposition of words: For, I am he that doth speak, is put for I that do speak am he.

7. How beautiful upon the mountains are the feet of him that bringeth good tidings,] The good tidings here spoken of, are the good tidings of the Jews deliverance out of the hands of the Babylonians. And the Prophet here, to shew the certainty of this, that the Jews should be delivered out of the hands of the Babylonians, speaks as though the Jews were already delivered, and that a Messenger were in sight, which brought news from Babylon to Jerusalem of their deliverance: And therefore he saith of the Messenger to them which stood by, as though they saw him coming, Behold, how beautiful upon the mountains are the feet of him that bringeth good tidings! &c.

How beautiful—are the feet of him, &c.] i. e. How welcome is he, and how doth the sight of him rejoyce our hearts!

The feet, which are but part, are put here for the whole man, by a Synecdoche.

They are said of the Hebrews, to have beautiful feet, which come with joyful news, because men willingly behold their coming (which is performed by the feet) and are rejoyced at it.

Upon the mountains,] Jerusalem was compassed about with mountains: Therefore, as though this Messenger were coming

over the mountains towards Jerusalem, he saith, How beautiful upon the mountains are the feet, &c.

That publisheth peace,] i. e. That tells abroad, that prosperity and happiness is befallen the Jews in Babylon, by their delivery by Cyrus.

That bringeth good tidings of good,] Supple, Which is befallen the Jews in Babylon.

That publisheth Salvation,] i. e. That tells abroad, that Salvation is come to the Jews in Babylon.

Salvation,] By salvation is meant the delivery of the Jews out of captivity.

That saith unto Sion,] By Sion is here meant Jerusalem, the holy City, which he speaks of as a woman or mother, by a *Prosopopæia*.

Thy God reigneth,] God is said to reign in general, when he doth shew, by any act worthy his greatness, that he is King; and in particular here he is said to reign, because he shewed his Kingly Power in the delivery of his people out of the hands of their Enemies the Babylonians.

That which Isaiah speaketh here of a Messenger bringing good news of peace and salvation, befallen the Jews in Babylon, Saint Paul speaks of the Apostles and Ministers of Christ preaching peace and salvation by Christ: and this may both do; Isaiah in the first, Saint Paul in the second and sublime sense: For (as I have often said) as the temporal miseries of the Jews under their Enemies were a type of our spiritual miseries under Sin and Satan, that grand Enemy of mankind: so were the Deliverances of the Jews out of those miseries, types of our deliveries by Christ, and of that Salvation which we have by him. And the Holy Ghost doth often so order the words of the Prophets, that they shall signify as well one, as the other, word by word in particular.

8. Thy watchmen shall lift up the voice,] i. e. Thy watchmen, which shall stand upon thy towers, shall lift up their voice, and cry, and shout aloud for joy, O Sion.

He alludeth to the Watchmen which use to stand upon the Towers of great Cities, to give notice of any danger, or any great company approaching to the City. See cap. 21. 5.

Why these Watchmen shall lift up their voice



voice, he tells a little after, *viz.* because they shall see when the Lord bringeth again Zion.

But why doth he mention the Watchmen here, rather than any other?

*Ans.* Because they shall see, when the Lord bringeth *Sion* again, before any other, as being placed in the high Towers, and set purposely to watch what companies approach to the City.

*With the voice together shall they sing,*] *i. e.* They shall sing with a loud voice.

*Together*] This word signifieth *All*.

*For they shall see*] *Supple*, From the Towers whereon they stand.

*They shall see eye to eye,*] *i. e.* They shall see very plainly and evidently, and not be deceived in their sight.

*When the Lord shall bring again Sion.*] The Preposition *To* is here to be understood, as also it is left to be understood in the Hebrew Text, cap. 35. 10. and cap. 51. 11. though it is there expressed in our Translation, and not here: The fence therefore of this place is this; *When the Lord shall bring again to Sion*: that is, *When the Lord shall bring his people back again out of Babylon*, the place of their captivity, to *Sion* their own City.

Here is such an *Emendat*, as in those words, cap. 49. 8. *To cause to inherit the desolate heritages*. Yet by *Sion* may be here meant the *Jews*, the children and inhabitants of *Sion*; either as the same *Jews* are called *Jacob*, because they are the children of *Jacob*, cap. 41. 14. Or as *Kir* is taken for the Citizens and Inhabitants of *Kir*, cap. 22. 6.

9. *Ye waste places of Jerusalem,*] See cap. 51. 3.

*The Lord hath comforted his people,*] *Supple*, Which were in captivity in *Babylon*, by setting them free again.

*He hath redeemed Jerusalem,*] *Supple*, Out of her captivity: For she also was a captive, *vers.* 2. and cap. 49. 21.

He speaks of the City of *Jerusalem* as of a captive.

He speaketh also, as if the Lord had comforted his people, and redeemed *Jerusalem* already at this time. And so do the Prophets often speak, before the thing they speak of is come to pass, to signify, that it shall as surely come to pass, as if it were already come.

10. *The Lord hath made bare his holy*

*arm,*] *i. e.* The Lord hath shewed his peerless power, *viz.* in overthrowing the *Babylonians* (whose power was thought invincible,) and in delivering and bringing back again his people out of captivity.

Note here, that *the arm of the Lord* is put for the power of the Lord; and therefore is it put for the power of the Lord, because the Prophet speaks here of the Lord as of a man, by an *Ἀνθρωποποιία*: and the strength and power of a man is seen in his arm.

Again, because that a man, when he would shew his arm, must strip up the sleeve of the arm, and make it bare, he puts *the making bare of the Lords arm*, for *the shewing of his power*.

*His holy arm,*] *i. e.* His matchless arm, his peerless power: For the word *holy* signifieth that which is separated from other things by way of excellency. See Notes, cap. 6. 3.

*And all the ends of the Earth*] *i. e.* All they which dwell at the ends of the Earth, that is, All the Heathen.

*Shall see the salvation of our God.*] *i. e.* Shall see the Salvation which our God hath wrought for his people, which were captive to the *Babylonians*, by *Cyrus*.

11. *Depart ye, depart ye,*] This is spoken in particular to the *Levites* which were in *Babylon*, intimating that they might go freely thence out of captivity: and it is spoken, as if *Cyrus* had already subdued *Babylon*, and vanquished the *Babylonians*, and given the *Jews* leave to depart thence to their own Land.

*Go ye out from thence,*] *i. e.* Go ye out from *Babylon*.

Here is a *Relative* put without an *Antecedent*, *ἡκεῖθεν*.

*Touch no unclean thing,*] *q. d.* Touch no unclean thing, thereby to defile your selves, and make your selves unclean.

The *unclean things* here mentioned, were such as caused *legal uncleanness* in those that touched them, or such as those were which we read of, *Levit.* 11. 24, 25, 26, &c. and *Lev.* 22. 4, &c. which *uncleanness* was not to be upon the *Levites*, when they did any way minister about the vessels of the Lord, that is, about the vessels of the Temple or Sanctuary, because they were holy things.

*Go out of the midst of her,*] *i. e.* Go out of her, that is, out of *Babylon*.

Be

*Be ye clean,*] *i. e.* If ye are clean, keep your selves clean: If ye are not clean, but are defiled by touching some unclean thing, be ye cleansed and purified, that ye may be clean.

*That bear the vessels of the Lord.*] *i. e.* O ye Levites.

By the vessels of the Lord are here meant the vessels of the Sanctuary, or of the Temple, which were consecrated to the service of the Lord; which kinde of vessels the Levites were appointed to carry, Numb. 1. 50. and 2. 8, &c. By these therefore which bore the vessels of the Lord are meant the Levites, which were appointed to carry those vessels. See Ezra 8. 30.

Note here, that when the Babylonians had taken Jerusalem, Nebuzaradan, one of the Captains of Nebuchadnezzar King of Babylon, carried the vessels of the Temple away into Babylon, 2 King. 25. vers. 14, 15, &c. These vessels there continued during all the time of the Jews captivity; and when Cyrus delivered the Jews out of captivity, he gave them also these vessels of the house of the Lord, which were brought from Jerusalem, to carry to Jerusalem back again, Ezra 1. vers. 7, 8, &c. And being that the Levites were by their Office to carry them, he saith to the Levites, *Touch no unclean thing, be ye clean, ye which bear the vessels of the Lord.*

12. *For ye shall not go with haste, nor go with flight,*] *i. e.* The Prophet prevents an Objection here: For whereas he bids the Levites which were unclean, to purifie themselves, they might object and say, It may be we shall not have time to purifie our selves: for we may go out of Babylon in haste, and by flight; and they which go in haste, and by flight, cannot finde so much time and leasure, as to purifie themselves. To prevent this Objection therefore, the Prophet saith, *Ye shall not go out with haste, nor go with flight.*

*For the Lord will go before you, and the God of Israel will be your reerward.*] He giveth a reason here, to prove, that they should not need to go out with haste, nor go with flight: And the reason consists in this, that they that go out of any place in haste, or go with flight, they haste and fly because they are in fear: But they which shall go out of Babylon need not to be in fear of any thing; for they need not to fear any thing, who have the Lord to go

before them, and the Lord to come after them, Psal. 23. 4. But they which shall go out of Babylon shall have the Lord to go before them, and the God of Israel to be their reerward: Therefore they need not go in haste, or go with flight.

*For the Lord will go before you,*] *Supple,* as a Captain, and will secure you against all that shall go about to oppose you, or set upon you in the front.

*And the God of Israel will be your reerward.*] *q. d.* And the God of Israel will march in your Reer, and come behinde you, and defend you, so that none shall fall upon your backs.

13. *Behold my servant shall deal prudently,*] This is the beginning of a new Sermon, wherefore many make it the beginning also of a new Chapter.

That this and the next Chapter is meant of Christ, at least in the second and more sublime sence, no Christian ever denied, and many Jews have confessed it: For indeed no Scripture of the Old Testament hath so many plain characters of Christ together, as this hath; which are so plain, as that they might seem rather to have been written after Christs time, then to have been foretold of Christ so many ages before.

But yet (I doubt not) but that as it is understood of Christ in the second and more sublime sence; so it is to be understood of some other in a first and meaner sence. But of whom it is so understood is a question, yet I take it to be understood of the Prophet Jeremy, as being, by reason of his many sufferings, a most expresse type of Christ; and to him it will very well agree.

*Behold my servant shall deal prudently,*] *q. d.* Behold my servant Jeremy shall behave himself wisely, in the execution of that Propheticall Office, into which I shall put him.

He speaks here in the person of God.

*He shall be exalted, and extolled, and be very high,*] Jeremy was in great esteem and account with the Chaldeans in his life time, Jer. 39. vers. 11, &c. and cap. 40. And his memory was precious with Alexander the great, and others, after his death.

14. *As many were astonished at thee (his visage was so marred, more then any man, and his form more then the sons of men.)* *q. d.*

As

As many shall wonder to see or hear that he should be so despitefully used, and cast into prison, yea into a dirty dungeon, and there pine with hunger and stink, and noysomness, &c.

Note here *first*, that a *preterperfect* tense is put for a *future*. Note *secondly*, that *to thee* is put for *to him*, a *second* for a *third* person; and that the *second* and the *third* person are used here promiscuously of one and the same man, to wit, *Jeremy*. Note *thirdly*, that *Jeremy* is here said to have his *visage marred more then any man, and his form more then the sons of men*, because *Jeremy* was much changed in his countenance because of his hard usage and cruel imprisonment, which is able to alter the countenance of any man, and to make the most beautiful face to look ill-favored.

Concerning *Jeremy's* hard usage and imprisonment, see *Jerem. 37. v. 15. cap. 38. v. 6, 28, &c.*

15. *So shall he sprinkle many Nations,]* *Supple*, With astonishment and admiration: *that is*, So shall he make many Nations to admire at him, even to astonishment, &c.

Understand this especially of the *Babylonians*, and the Nations which were under them.

As they admired at *Jeremy*, to see or hear of his pitiful looks, which he had by hard usage, *vers. 14.* So here they shall admire at him for his gift of Prophecy, and other virtue, which they shall see and understand to be in him.

*Shall he sprinkle]* This word is used here *Metaphorically*.

So *Pindarus*, *Pyth. Od. 8.*

Ἀλκυμῶνα στεφανοῖσι βάλαν  
παῖσι δ' ἔδωκεν ὕμνον.

I adorn *Alcmaon* with Crowns,  
And I besprinkle him with an Hymn.

*The Kings shall shut their mouths at him,]*

*The Kings shall admire at him, even to silence.*

Understand this especially of the King of *Babylon*, and the Kings which served him.

*Silence*, as it is a sign of other things, so it is sometimes a sign of wonder and admiration.

*For that which had not been told them, shall they see,]* *i. e.* And they shall see; *that is*, And they shall believe that which he had foretold, and which they never heard before from any of their Wizzards.

*For* is put here for *And*.

*That which had not been told them,]* *Supple*, By any of their Wizzards or Southsayers, but was told them by him.

*Shall they see,]* Shall many Nations and their Kings believe.

*To see* is sometimes taken for *to believe*. See Notes, *cap. 6. 10.*

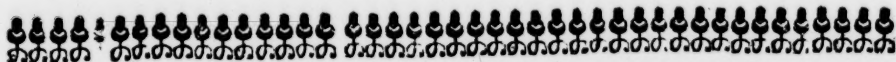
*And that which they had not heard]* *i. e.* And that which they had not heard from any of their Wizzards or Southsayers, but they heard from him.

*Shall they consider,]* *i. e.* Shall they think upon, as they which seriously think upon that which they believe shall surely come to pass.

The Nations and their Kings, which saw many things exactly fulfilled in their days which *Jeremy* had foretold, were thereby induced to believe many other things which *Jeremy* had foretold, though they were not at that time as yet fulfilled.

That which *Jeremy* foretold, and the Kings and Nations believed; and that which they heard from him, and considered, may be meant especially (and is meant, as I conceive) of that which *Jeremy* prophesied of the *Jews* being in captivity, and serving the *Babylonians* seventy years; of which see *Jerem. 25. 11.*





## ISAIAH,

## CHAP. LIII.



*Ho hath believed our report?*]

This must be continued with the end of the former Chapter: for the better Connexion whereof, some understand the Adversative Conjunction *But*: q. d. *But who hath believed our report?* i. e. But who, *supple*, among you, O ye men of *Judah* and *Jerusalem*, have believed what I *Isaiah*, and other the servants of the Lord, have reported to you, *supple*, concerning your delivery out of the *Babylonish* Captivity?

The Prophet here foreseeing that the Nations and Kings would reverence *Jeremy*, and believe what he prophecyed to them concerning their happy success, takes occasion, from their readiness to believe what *Jeremy* prophecyed to them of their good success, to complain of the *Jews* slowness to believe what he and other servants of the Lord prophecyed to them concerning the happy event of their captivity out of *Babylon*: q. d. The *Gentiles* will believe *Jeremy* prophecying to them of their good success; but ye *Jews* will not believe me, nor any other servant of the Lord, prophecying to you of your deliverance out of *Babylon*.

*And to whom is the arm of the Lord revealed?* i. e. And who (among you, O ye men of *Judah* and *Jerusalem*) hath believed, that the power of the Lord is such, as I and other the Lords servants have delivered to you? *that is*, That it is such, as that he is able thereby to deliver you out of the hand of the *Babylonians*, be the strength of the *Babylonians* never so great.

*To whom?* *Supple*, Of you, O ye men of *Judah* and *Jerusalem*.

*The arm of the Lord* i. e. The power of the Lord.

*The arm of the Lord* is put here for the

power of the Lord, by a Metonymy, as cap. 52. 10.

That which made the *Jews* to despair, and not to believe what the Prophets prophecyed concerning their delivery out of *Babylon*, was, the great strength of the *Babylonians*, and that world of men which were under them, and ready to serve them: wherefore, to remove this obstacle out of their mindes, the Prophets often alledged the power of God, and put them in minde of that, though they did not listen to it with that ear as they should have done, nor believe it.

*Revealed* i. e. Revealed with effect; *that is*, with that effect which was intended, which was, that they should believe what was revealed.

Thus much of the first or meaner sense of this Prophecy, as it concerned *Jeremy*: I return now to the second or sublime sense, as it concerneth *Christ*.

CHAP. 52. Vers. 13.

*Behold my servant*] These are the words of God the Father, concerning his Son *Jesus Christ*.

*Christ Jesus*, though he were the Son of God, yet might God call him *his servant*, in respect of that work which he gave him to do, *Joh. 4. 34. & 9. 4.* and in that, that *Christ* took upon him the form of a servant, *Philip. 2. 7.*

*Shall deal prudently,* *Supple*, In the managing of that work which I shall give him to manage.

*He shall be exalted, and extolled, and be very high.*] These words signifie all one and the same thing, viz. That *Christ* should be exalted both in Heaven and Earth, for the wise managing of his Fathers work.

14. *As many were astonished at thee,* i. e. As many shall wonder at him.

He puts a *preterperfect* tense for a future, and *thee* for *him*, by an *Enallage* of the person.

*His*

*His visage was so marred more then any man,]* This was fulfilled in *Christ*, when he was buffeted, spit upon, scourged, crowned with thorns, &c. *Matth. 27.* For the sufferings of *Christ* after this manner could not but mar his visage, though it were in it self very comely.

*And his form more then the sons of men.]* This is a repetition of the former sentence.

15. *So shall he sprinkle many Nations,]* *Supple,* With admiration.

*The Kings shall shut their mouths at him,]* *q. d.* The Kings of the *Gentiles* shall be even silent, and not able to speak for wondering at him.

*For that which had not been told them, shall they see,]* *i. e.* And that which had not been told them by any other then by *Christ* and his Apostles and Servants (which shall be inspired by him) shall they see and believe.

*Shall they see,]* *i. e.* Shall they believe. See *cap. 6. v. 10.*

That which he saith here, that the *Gentiles* and their Kings should believe, was, the Gospel of *Christ*, which was preached unto them in its due time, and which they believed being preached unto them. See *Rom. 15. 21.*

*And that which they have not heard]* *Supple,* From any other, then from *Christ*, and his Apostles and Servants.

*Shall they consider.]* *Supple,* With faithful and believing hearts.

This last is a repetition of the foregoing sentence.

Note here, that the Holy Ghost hath so ordered the words of the Prophet, as that they do not only signify what *Jeremy* prophecyed of in the first and meaner sense, and what the *Babylonians* believed; but they signify also what *Christ* and his Apostles preached to the *Gentiles*, and they received.

Note again, that the prosperous success of the *Babylonians* over the *Jews* (which was here especially meant in the first sense) seems to have been a type of that happy and prosperous estate, which the *Gentiles* should enjoy, and do enjoy, by *Christ*, over their spiritual Enemies, which is here meant in the second and sublime sense: For probable it is, that the temporal happiness which the Nations enjoyed, and the success which they had in

their worldly affairs, was sometimes a type of the spiritual happiness which the *Gentiles* were to have by *Christ*.

CHAP. 53.

1. *Who hath believed our report?* *]* *q. d.* But who among you, O ye *Jews*, hath believed our report? *That is, q. d.* But though the *Gentiles* have believed the Gospel, and will believe it, yet who among you, O ye *Jews*, hath believed the Gospel which we have preached unto you?

We understand *To* But here, as many Interpreters also do.

This is spoken in the person of *Christ* and his Apostles to the *Jews*, and hereby the unbelief of the *Jews* is foretold and prophecyed of, *Joh. 12. vers. 38. Rom. 10. vers. 16.*

*And to whom is the arm of the Lord revealed?* *]* *i. e.* And to which of you (O ye *Jews*) is the Gospel so revealed by us, as that he doth believe it.

This is a repetition of the former sentence; and by the arm of the Lord is meant the Gospel of *Christ*.

But how cometh the arm of the Lord to signify the Gospel of *Christ*?

*Ans.* The arm of the Lord signifieth the power of the Lord, (as was said in the first Exposition of this place:) And therefore, because the Gospel is called the power of God unto salvation, *Rom. 1. 16.* may the arm of the Lord be put to signify the Gospel, which is the power of God, by a Metonymical Metaphor.

Note, that *Isaiah* and other Prophets of the Lord, preaching to the *Jews* of their delivery out of the *Babylonish* captivity, and the *Jews* of that time not giving credit to what *Isaiah* and the other Prophets preached, were a type of *Christ*, and of his Apostles and Disciples, preaching to the *Jews* the Gospel (in the time of the Gospel,) and of the infidelity of the *Jews* then living, in not believing the Gospel which was preached to them. And that which *Isaiah* and other Prophets of the Lord preached to the *Jews*, concerning their delivery out of the *Babylonish* captivity, might well be a type of the Gospel preached to the *Jews* in after-days: for the delivery of the *Jews* out of their temporal and bodily afflictions, was a type of the spiritual and eternal Salvation which they had by *Christ*, which Salvation is contained in the Gospel.

2. *For he shall grow up before him as a tender plant, and as a root out of a dry ground.*] Having explained the Text from the thirteenth Verse of the foregoing Chapter hitherto, according to the second and sublime sense thereof, I return now to the first and meaner sense of what followeth.

*For he shall grow up*] i. e. Now *Jeremy shall grow up*.

Note, that the Particle *For* is not a Conjunction causal here, but signifieth as much as *Now*: as where it is said, *Now* the Birth of *Jesus Christ* was on this wise, *Mat. 1. 18*. And now all this was done, that it might be fulfilled, &c. *Mat. 1. 22*.

The Prophet doth here describe that servant of the Lord, which he spoke of, *Cap. 52. 11*. even *Jeremy*, and foretells what manner of man he should be, and what should befall him in his life time, and in his death.

*Before him*] i. e. Before the Lord, *Supple*, As a Servant before his Master: For this phrase intimateth the relation of a Servant to his Master. See *1 King. 10. 8*.

*As a tender plant, and as root out of a dry ground.*] Note, that these words [*out of a dry ground*] relate as well to those [*a tender plant*] as to those [*a root*]. Now a tender plant, or a root, which springeth out of a dry ground, doth not thrive so well, as that which groweth in a fertile soyl, neither is it so luxuriant, but small, and slender, and skragged.

The Question therefore will be, Why *Jeremy* is here compared to a tender plant, or root, growing up out of a dry ground?

*Ans.* Some say, to signifie, that he should be a man of a meagre and spare body: Others, to shew, that he should be a man but of small fortunes, and of little wealth and worldly estate.

*As a root*] By a root understand here a sprout sprouting out of a root, by a Metonymy, as *cap. 11. 10*.

The Prophet, by likening *Jeremy* here to a tender plant and root, seemeth to intimate, that *Jeremy* should serve the Lord in his tender years; and so he did, for the Lord called him while he was a *childe*, *Jer. 1. vers. 6*.

*He hath no form or comeliness.*] i. e. He shall not be a man of any amiable face or lovely countenance.

He puts a preterperfect tense for a future.

*When we shall see him*] i. e. When he shall be born, and shall live among us.

*There is no beauty that we shall desire him.*] i. e. We shall see no loveliness in his visage.

*Jeremy* is thought to have been a man of a sad, wan, and meagre countenance.

3. *He is despised and rejected of men,*] i. e. He shall be despised and disrespected of men.

He putteth here a present or a preterperfect tense for a future, as before.

*A man of sorrows,*] i. e. A man full of sorrows, and as it were composed thereof.

*And acquainted with griefs.*] i. e. And a man which feelth griefs thoroughly.

This speech is metaphorical, and seemeth to be taken from such, who not onely know one another by sight, or by hear-say, but are familiarly conversant and thoroughly acquainted one with another, by conversing long together.

*We hid as it were our faces from him.*] To wit, As though we scorned to look upon him, or as though we abhorred him.

4. *Surely he hath born our griefs, and carried our sorrows,*] q. d. Whereas *Jeremy* hath been a man of sorrows, and acquainted with griefs, truly we were they which did put him to these griefs, and to these sorrows, by those afflictions which we layd upon him.

The griefs and sorrows which *Jeremy* did bear, they call their griefs and their sorrows, because they proceeded from them, and they were the cause and authors of them, by that hard usage with which they used him.

This is spoken in the person of those good and godly *Jews*, which lived after the taking of *Ierusalem* by the *Babylonians*, who by a *Korrosia* reckon themselves among those wicked *Jews* which persecuted and tormented *Jeremy*.

*Yet we esteem him stricken, smitten of God, and afflicted.*] q. d. Yet we esteemed him as stricken of God, and smitten and afflicted by his just judgment; As though he had had been a most notorious sinner, and that God would not suffer him to escape, but would stir up the people to take vengeance of him for his sins, and particularly for his prophecy against *Ierusalem*, and



and against the Temple, Jerem. 26. 9.

Note, that we must understand those words, *Of God*, as well after *stricken* and *afflicted*, as after *smitten*.

5. But he was wounded for our transgressions,] *q. d.* But he was not stricken of God, and smitten and afflicted by him, in way of vengeance; but he was wounded of us, through our hardness of heart, and hatred, and malice against him.

For our transgressions,] *i. e.* Through our transgressions; to wit, Because we were wicked.

Note, that the Hebrew Prefix, *Mem*, signifieth *Through*, as well as *For*, and denoteth the *efficient cause*, and whatsoever is reducible thereto, as well as the *final*: and therefore the Preposition *From* must either be taken here in the same latitude as the Hebrew Prefix *Mem* is; or else (while we interpret the Text according to the first and meaner sense) we must render *Mem*, *Through*, or *By reason of*.

Note secondly, that by the *transgressions* here spoken of, are meant the *Jews hardness of heart*, by which they would not believe what *Jeremy* prophecyed; and their *hatred* and *malice* which they conceived against him, because he prophecyed not unto them pleasing things, but such things as they could not endure to hear of: For because he reprehended them for their sins, and prophecyed of their overthrow, and the overthrow of the City and of the Temple, and of their captivity by the *Babylonians*, they conceived such *hatred* and *malice* against him, as that they thought no affliction or punishment too much for him, no though they killed him.

He was bruised for our iniquities:] This is a repetition of the former sentence.

The chastisement of our peace was upon him, and with his stripes we are healed.] *q. d.* Yet we said, (*Supple*, when we wounded and bruised him, that) the chastisement of our peace was upon him, &c.

Understand here those words, *Yet we said*; for those and the like words are often left to be understood, as *cap. 33. 14. Iob. 7. v. 28. Acts 1. v. 4.* Understand also those, *When we wounded and bruised him*; which are easie to be understood, from the foregoing words.

The chastisement of our peace was upon him,] *i. e.* That chastisement was upon him, which would appease the wrath

of God, and procure our peace.

As *Ahab* thought of *Elijah*, that he was he which troubled *Israel*, 1 *King. 18. 17.* So did the *Jews* think at this time of *Jeremy*. And as our Saviour said to his Disciples, that the time cometh, that *whoever killeth you, will think that he doth God service*, *Job. 16. 2.* So did the *Jews* think even now concerning *Jeremy*, that they did God good service in persecuting and afflicting him; yea, they thought it a meritorious work, and that God, though he had threatened them with the sword, yet he would give them peace for afflicting and persecuting him.

And with his stripes we are healed.] *i. e.* And by the stripes which we lay upon him, shall we be healed; that is, shall we be delivered from the grief and fear which we conceive from that calamity which is threatened against us.

This is, for sense, the same with the foregoing words: and as for the phrase and metaphor of healing, we have the like, *Jerem. 6. 14.*

6. All we like sheep have gone astray,] *i. e.* All we have erred from the Commandments of the Lord, and have sinned against him.

The Law of the Lord is often likened to a way, and the transgression thereof to a going astray, and erring from that way.

We have turned every one to his own way,] *i. e.* Every one hath followed his own lusts, and what liketh him best.

And the Lord hath layd on him the iniquity of us all.] *i. e.* And yet the Lord hath suffered us all to afflict him and smite him, as though he were the onely sinner, and we were all innocent.

And is put here for Yet.

The Lord hath layd on him] *i. e.* The Lord hath suffered us to lay on him.

Note, that Verbs Active do often carry with them the signification of permitting or suffering among the Hebrews.

The iniquity] Iniquity is taken here for punishment and affliction proceeding from their iniquity; that is, proceeding from their hatred and malice, as the cause thereof, and lighting upon *Jeremy*, per Metonymiam causæ.

7. He was oppressed,] The Prophet speaks here again in his own person, and he speaks of things to come as of things present or past, after a Prophetique manner.

Yet

*Yet he opened not his mouth :]* To wit, through impatience, but bare all patiently.

*He is brought as a Lamb to the slaughter,]* i. e. He was brought to his sufferings as a Lamb is brought to the slaughter: for as a Lamb goeth quietly to the slaughter, so did he to his sufferings, shewing all meekness and gentleness of spirit therein.

Note here the confusion of tenses, how the *preterperfect* and the *present* tense are confounded together, and used as if they were the same tense.

*As a sheep before the shearers is dumb,]* Sheep, though they are under the hands of the shearer, are dumb, and cry not, though the shearers cut off their fleeces, and take them away.

*So he openeth not his mouth.]* Viz. Through anger and impatience, though his Enemies delt never so ill with him.

8. *He was taken from prison, and from judgment.]* Jeremy was put into prison (to which he was condemned, under a shew and pretence of justice) by Zedekiah King of Judah, Jerem. 32. 2. and he was delivered thence by Nebuchadnezzar King of Babylon, Jer. 39. 11, 12, 13, 14.

*From judgment,]* i. e. From Imprisonment, which he calls judgment, because he was condemned to it (as we said) under a shew or colour of justice.

*And who shall declare his generation ?]* i. e. Yet who can declare the men of his generation? that is, the men of his age, amongst whom he lived, to wit, how wicked and malicious they were?

*And is put here for Yet, or But yet :* And by his generation is meant the men of his age amongst whom he lived, as Matth. 11. 16. Acts 13. 36. And *who shall declare,* is put here for *who can declare;* the Future tense of the Indicative mood for a Potential.

*For he was cut off from the land of the living]* q. d. For though the Babylonians did deliver him out of prison, yet at length the Jews (amongst whom he lived) took him and put him to death in Egypt.

It is likely that the Jews which fled into Egypt, and lived there, had leave from the King of Egypt to exercise Authority and Jurisdiction among themselves, and that by this Authority and Jurisdiction they did put Jeremy to death.

*For the transgression of my people was he stricken.]* i. e. He was slain through the

wickedness of my Brethren and Countrymen the Jews.

For is put here for *Through.* See Vers. 5.

9. *And he made his grave with the wicked, and with the rich in his death;]* i. e. And when he was dead, he was buried among the wicked, and among the rich.

Jeremy being condemned and put to death in Taphnes, a City of Egypt, as a Malefactor, by the Jews, who had leave from the King of Egypt to exercise Authority and Jurisdiction among themselves while they were in Egypt, was no doubt buried by the Jews, as a Malefactor, among the Malefactors; and so did he make his grave with the wicked. But afterwards his body was removed and buried among the Kings of Egypt, because of the high esteem which the Egyptians had of him, by reason of his sanctity of life, and of the gift of Prophecy, which was in him. Yea, Alexander the great removed his bones from Taphnes to Alexandria, and there adorned them with a rich monument; And so did Jeremy make his grave with the Rich in his death.

*Because he had done no violence, neither was any deceit in his mouth :]* i. e. Because he had not offended either in deed, or in word: For there was no violence in his actions, nor fraud in his speech.

Note, that these words relate to those which went immediately before, to wit, to those, with the rich in his death, as containing a reason why he was so honorably interred, which was, because he was a righteous and an holy man.

10. *Yet it pleased the Lord to bruise him,]* q. d. Though he had not offended either in deed or in word, yet it pleased the Lord to suffer them to bruise him.

*To bruise him,]* i. e. To suffer them, to wit, the Jews, among whom he lived, to bruise him. See vers. 6.

*He hath put him to grief,]* i. e. He hath suffered them to put him to grief.

*When thou shalt make his Soul an offering for sin,]* q. d. Yet when thou shalt bruise him, and put him to grief; i. e. Yet when thou shalt suffer the Jews to bruise him, and put him to grief.

The Prophet maketh an *Apostrophe* here to the Lord.

*His Soul]* i. e. Him.

Here is *Synecdoche partis;* for a part is put

put for the whole man.

*An offering for sin,*] Note here, that the word in the Original, which is here rendered *an offering for sin*, is *ASCHAM*, which signifieth properly and primarily *sin*; but by a *Metonymy* it may signifie sometimes *an offering for sin*, sometimes *a punishment for sin*, and sometimes *him which is afflicted or punished for sin*; yea, by a *Catachrestical Metonymy*, it may not onely signifie *a punishment for sin*, and *him that is punished for sin*; but *a punishment or affliction in general*, which is inflicted upon a man, not for sin, but with a pretence onely of sin, and for a subject of affliction and punishment; that is, For any one which is afflicted and punished, if he be afflicted or punished as if he were guilty, though he be not guilty: As the word *CHETE*, which signifieth sin as *ASCHAM* doth, signifieth sometime, by a *Metonymy*, *a punishment unjustly inflicted*, because it is inflicted, not upon one that is guilty, but upon one that is only thought to be guilty: as will appear *Genel. 31. 39.* And sometimes again it signifies him that is so punished.

That therefore which is here rendered *an offering for sin*, must be rendered *a punishment*, or *a subject of punishment and affliction*; or else we must interpret *an offering for sin*, *a punishment*, or *subject of punishment and affliction*, making *To an offering for sin* of equal latitude with the Hebrew word *ASCHAM*; for which we may have a warrant even from the Apostle: For the Apostle doth sometimes make a word of another language to be of equal latitude with an Hebrew word, though in its own nature it is too narrow for it: So doth he make the Greek word *Ἀληθείαν*, which signifieth to *speake the truth*, to be of equal signification with the Hebrew word *AMAN*, which signifieth not onely to *speake truth*, but also to *be firm and constant*, *Eph. 4. 15.* But more of this in the Preface.

Note, that whereas many passages of this book have a twofold fence, one relating to some History before *Christ*, another to something more neerly concerning *Christ*; and this Prophecy relateth both to *Jeremy* as the *Type*, and to *Christ* as the *Antitype*: And whereas the words in the Hebrew Text are so ordered and chosen, as that they do signifie both these fences, which cannot so well be expressed in any

other language as in that: The Translators of our Bible aymed more at that fence which immediately concerned *Christ* (as being more sublime, and as it were the kernel, whereas the other is but as it were the shell) then at the other. Wherefore they not having words to signifie both fences, so fit as they are signified in the Hebrew, chose words which signified what is immediately prophecyed of *Christ* the Antitype; rather then what is prophecyed of the *Type*.

The Lord is said here to make *Jeremy* *a punishment*, or *a subject of punishment and affliction*, because he suffered the *Jews* to punish him and afflict him; who though he spoke nothing to them, but the Word of the Lord, yet did they punish him and afflict him as a Malefactor; as for other reasons, so because he prophecyed against *Jerusalem*, and against the Temple, *Jer. 26.*

*He shall see his seed,*] *q. d.* He shall even then beget children.

By *seed* he meaneth *children*, but not natural children, but spiritual, begotten not by the seed of the flesh, but by the seed of the Word. Thus doth Saint *Paul* call himself a *father*, and saith, that he beget the *Corinthians* through the Gospel, *1 Cor. 4. v. 15.* See the like, *1 Pet. 1. 23.* In a word, Those whom *Jeremy* won to God by his Ministry, are here called his *seed*, or his *children*.

It is a greater wonder for *Jeremy* to beget spiritual children in his afflictions, then if he had been never afflicted: for afflictions occasion offences, and are as stumbling blocks in the way of those which would come to God.

*He shall prolong his days,*] *c. d.* And though thou dost bruise him, and put him to grief, yet he shall prolong his days.

*Jeremy* lived a long time, considering his afflictions and persecutions; yea, he lived a good while after he was carried away into *Egypt*.

*And the pleasure of the Lord shall prosper in his hands.*] *i. e.* And he shall convert many, and bring them into the right way which have erred; which is a work which is well pleasing to the Lord, and which it was the Lord will and pleasure to commit to him.

*11. He shall see of the travel of his Soul,*] *i. e.* He shall see the fruits of his pains and



and travel which he shall take, in converting and turning many to God.

*The travel of his Soul,*] i. e. His travel.

The Soul, which is but a part, is put here for the whole man.

*And shall be satisfied :*] i. e. And shall take content and delight therein.

These words contain a *Metaphor*, and a *Metonymy*; the *Metaphor* is taken from a man which hath hungered and thirsted, and now is *satisfied* with meat and drink: The *Metonymy* consisteth in that, that such fulness or satisfaction bringeth content and a kinde of delight with it. Now as a man, which hath been pinched with hunger and thirst, taketh delight and content in his fulness, when he is *satisfied*; so did *Jeremy*, who hungered and thirsted after the Conversion of the *Jews*, take delight and content in their conversion, whom he had converted.

*By his knowledge shall my righteous servant justify many,*] i. e. My servant *Jeremy* (who notwithstanding the calumny of the *Jews*) is a righteous man, and performeth my work uprightly, shall, by the knowledge which he hath of my Will and of my Law, bring many who have sinned to repentance, whereby they shall be *justified* from their sins.

*For he shall bear their iniquities.*] i. e. For he shall take away their sins.

He speaketh of *sins* or *iniquities* here, as of *dirt* or *filth* (by a *Metaphor*,) which he that takes away, that he might cleanse the place which is defiled herewith, *taketh* up upon his shoulders in a *Basket*, and so carryeth or beareth away.

*Jeremy* took away the sins of many, by preaching to them the Word of God, and by reclaiming them by his holy conversation.

If *Paul* may be said to *save* some by his preaching and conversation, *Rom. 10. 14.* and he which converteth a sinner from the error of his way, may be said to *save* a Soul, *Jam. 5. 20.* Then may *Jeremy* also be said to *justify* many, and to *bear* or take away their iniquities, by his preaching and holy living.

12. *Therefore will I divide him a portion with the great, and he shall divide the spoyl with the strong,*&c.] This is spoken of *Jeremy* in the person of God, and that which the Lord saith here of *Jeremy*, was per-

formed when the *Babylonians* took *Judah* and *Jerusalem*: For when the *Babylonians* had took *Jerusalem*, and had conquered *Judah* with the sword, *Nebuzaradan*, Captain of the Guard of King *Nebuchadnezzar*, did so much respect *Jeremy*, as that he gave him victuals and a reward, and gave him the choyce of his dwelling, to dwell where he himself would: *Jer. 40. 5.* See also *Jer. 15. 11.*

*Therefore I will divide him a portion,*&c.] This Relative word *Therefore*, relates not so much to what went before (though it may also relate to that) as to what followeth after in this Verse, to wit, to that, *Because he hath poured out his Soul unto death,*&c. q. d. *Because he hath poured out his Soul unto death,*&c. *Therefore I will divide him a portion,*&c.

*I will divide him a portion with the great,*] i. e. I will divide him a portion with the *Babylonians*, which are great in power: For when the *Babylonians* have overcome *Judah* and *Jerusalem*, and taken the spoyle thereof, they shall give *Jeremy* a portion of the spoyle, and of the Land which they have taken.

*And he shall divide the spoyl with the strong,*] This is a repetition of the former sentence.

*Because he hath poured out his Soul unto death :*] i. e. *Because* he did not fear death, but did willingly hazard his life in preaching the Word which I gave him to preach, and in performing the work in which I employed him. See *Jerem. 26. vers. 13, 14, 15.*

*And he was numbered with the transgressors,*] i. e. And because he was accounted as a Malefactor for doing my work, and preaching my Word, and was imprisoned and used as a Malefactor.

*And he bare the sin of many,*] And because he bore the sin of many.

*Jeremy* may be said to bear the sin of many, either because he brought them to repentance, and so bore, that is, took away their sin, of which see *vers. 11.* Or because he suffered many grievous things at the hands of the *Jews*, through their hatred and malice towards him; of which see *vers. 5.* And in this last sence, the sin of many, is taken for the hard usage and punishment which they did inflict upon *Jeremy* through their sin, that is, through their hatred and malice which they bore against

against him, by a *Metonymie* : And this last Sense seemeth most agreeable to this place.

*And made intercession for the transgressors*] i. e. And because he made intercession and prayed to God to have mercy upon them, who did persecute and imprison him.

VERSE 2.

*For he shall grow up before him*] Having interpreted this Chapter from the second verse hitherto in the first & meaner sense, I returne to the Second verse to interpret this Chapter from thence to the end, in the second and more sublime sense.

*For he shall grow up*] i. e. Now the Messiah (called the *Servant of the Lord*, *Cap. 52. 13.*) shall grow up.

*Before him*] i. e. In his Service.

*As a tender Plant, and as a root out of a dry ground*] i. e. As a tender Plant and as a root which springeth out of dry ground ; For as a plant or root which springeth out of a dry ground doth not thrive so well as that which groweth out of a fertile soile, neither is so luxuriant, but is small and slender and skragged : So Christ shall not be (in regard of worldly riches) any great man ; neither shall he abound with worldly wealth.

So farre was Christ from having any abundance of worldly riches, as that he had not of his own *where to lay his head*, *Matth. 8. 20.*

By saying that he shall grow up as a tender plant, he intimateth that the Messiah should be employed in the *Lords worke* in his tender yeares, and so he was, *Luke 2. 46.*

*He hath no forme and comeliness, and when we shall see him, there is no beauty that we should desire him*] This some would have to be understood of Christ all the time of his mortality : And they which do so, do and must apply it to the outward condition and estate of Christ in respect of wealth and honour and worldly pompe ; For they cannot apply it to the feature and form and beauty of his body : For it is generally received that Christ was a man of a goodly countenance and frame of body, and to him do many apply that of the *Psalmist* according to the letter : *Thou art fairer than the Children of men, grace is poured into thy lips &c. Psal. 45. 2.*

Others would have this to be understood of Christ only in his latter dayes, and dayes

of his suffering, in which dayes though Christ was naturally beautiful, & of a lively countenance, his beauty was much marred, and his countenance deformed by the spittings, buffetings, wounds, and griefs which he sustained.

3. *He is despised and rejected of men*] i. e. He shall be despised and rejected of men.

He useth a *Praterperfect* Tense for a *Future* after a Prophetique manner, to shew the certainty of what he speaks of.

Christ was sufficiently despised when they said of him in contempt, *This fellow*, *Mat. 12. 24.* and *26. 61.* And when they called him *Glutton*, *Wine-bilber*, *A friend of Publicanes*, and *Siners* : *Matth. 11. 19.* And when they said he was a *Samaritane* and had a *Divell*, *Iohn 8. 48.* And when they put a Crowne of Thornes upon his head, and a robe upon his back, and a Reed in his hand, and bowed the knee before him, and mockt him, saying ; *Haile King of the Jewes*, *Matth. 27. 29. &c.*

*And rejected of men*] To omit how often Christ preached unto the people, and was not heard, and how often he would have gathered *Jerusalem* as a Hen gathereth her Chickens under her wings, but she would not. *Matth. 23. 37.* Then was he rejected to the full, when they asked *Barabbas*, and refused *Jesus*, *Matth. 27. v. 17. 20.*

*A man of sorrowes and acquainted with griefes*] Then was Christ truly a man of sorrowes and acquainted with griefe, when he was wounded with Thornes, buffeted and spit upon, and forced to carry his own Crosse, and at last was crucified as a Malefactor, *Matth. Cap. 26. 27.*

*And we hid as it were our faces from him*] Supple, Out of our hard hearts as not affording him any pitty : Or out of disdain, as not vouchsafing to give him a kinde look.

This is spoken in the person of those Jewes and others, whose heart God had touched with the sight and hearing of Christs sufferings, and which did afterwards believe in him : See *Luke 23. v. 47. 48.*

4. *Surely he hath borne our griefes and carried our sorrowes*] q. d. He hath borne many griefes, and carried many sorrowes, especially on the Crosse ; But surely those griefes and these sorrowes which he hath borne, and which he hath carried, are our griefes and our sorrowes, that is, are griefes

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and sorrowes which he sustained for us and for our sins. See 1 Pet. 2.24.

By Griefes and Sorrowes are meant Metonymice the Torments and punishments which Christ suffered, which torments and punishments caused griefes and sorrows, and those torments and punishments they call theirs, because Christ suffered them for their sins.

St. Matthew applyeth this passage of the Prophet, to Christs delivering those which were vexed with Divells, and healing all those which were sick, Matth. 8. v. 16, 17. As though the Prophet had foretold these things of Christ in these wordes: But how can St. Matthew say that these words are to be understood of Christs casting out Divells and healing those which were sicke, when as they are to be understood of Christs sufferings?

Ans. What Christ suffered, he suffered for this end, that he might take away our sinnes and all the miseries which are come upon us by reason of our sins, such as is the power of the Devill over us, sickness, diseases, death, &c. The Prophet therefore prophesying that Christ should beare sorrowes, and carry griefes, did by consequence prophesie that he should take away our sicknesses and diseases, and all other miseries which befell us by reason of our sins. And our Saviour Christ that he might assure us that it was He which should take away all our miseries, and sicknesses, and distresses, and sinne, which was the cause of all according to this Prophecie of Isaiah, would give us as it were a pledge thereof in this; That he healed many which were sick, and cast out devils while he yet lived upon the earth. And hence it is that St. Matthew used this prophecie as he did, Mat. 8. 16, 17.

But Note here that though St. Matthew had alleadged this Prophecie sufficiently to his purpose, if he had taken them in the same generall Sense as the Prophet spake them: yet because the words also which the Prophet useth will in a particular manner serve his purpose, he useth them in a particular manner for that end, and makes this the particular sense of them: *Himselfe took our griefes and carried our sorrowes, Or Himselfe took our infirmities, and bore our sicknesses.* As if he said, *Himselfe took away the infirmities and sicknesses with which we were vexed;* contracting the generall Sense of the words, to a particular contained in the Generall.

We observed a passage not much unlike to this. Cap. 9. 1.

*To take infirmities and to beare sicknesses,* signifieth in St. Matthews sense to take away infirmities and sicknesses, and that by a Metaphor taken from a man which when he taketh away any filth or sweepings of a House or Stable, puts them in a basket, and takes the basket and setteth it upon his shoulders, and so beareth it away.

*Yet we did esteeme him stricken, smitten of God and afflicted* Supple, For his own sins, as though he had been some transcendent sinner, whom Gods vengeance would not suffer to goe unpunished.

3. *But he was wounded for our transgressions* q. d. But he was not smitten and afflicted for his own sins, but he was wounded for our transgressions: for if we had not sinned, he had not been wounded.

*He was bruised for our iniquities.* This is a Repetition of the former Sentence.

*The chastisement of our peace was upon him* q. d. He was chastised, That is, He was wounded and bruised, that he might purchase our peace, and make peace between God and us, which were at enmity before; See Ephes. 2. v. 16, 17.

*And with his stripes are we healed* Supple, Of our sins which are the wounds and diseases of our soule. See 1 Pet. 2. 24.

6. *And the Lord hath laid on him the iniquity of us all* i. e. And the Lord hath laid on him the punishment which was due to us all for our iniquities.

Iniquity is put here Per Metonymiam Efficientis, for punishment which is the effect of iniquity.

The Lord is said to have laid on Christ the iniquity, That is, the punishment due to us all for our iniquities, though he was crucified by the hands of men, because they which crucified Christ and tormented him, did no more then God had determined that they should do, Acts 4. v. 27, 28.

7. *He was oppressed and he was afflicted, yet he opened not his mouth* This speaks the great meeknesse and patience which Christ should shew in the midst of all his sufferings; Read 1 Pet. 2. 23.

8. *He was taken from prison and from judgement* i. e. He was taken from the Prison, That is, from the Judgement seat, Supple, and was carried to Golgotha the place of execution. See John 19. v. 13, 14, 15.

We read not that Christ was any other-wise



wife in Prison, then that he was in the custody of Souldiers, sometimes in one place and sometimes in another; the last in which he was thus Prisoner, was at the *Judgement seat*, *Iohn 19. 15. &c.* Wherefore I take the Conjunction, *And*, here for a note of declaration, and *Judgement* for the *Judgement seat or place where men accused were wont to be judged*, as *Cap. 3. v. 14.* And that by saying (*And from Judgement*) He declareth what he meaneth by saying *from prison*.

*For who shall declare his generation* ] i. e. And who can tell of the men of that age in which he lived, *To wit*, how wicked they were and maliciously bent against him.

*For he was cut out of the Land of the living* ] q. d. For though the Judge had pronounced him innocent *Iohn 18. 38.* And he had done no violence, neither was any deceit found in his mouth, yet did they put him to death.

*For the transgression of my people was he stricken* ] i. e. Through the transgression and wickednesse of my people was he slain, for because they were maliciously bent against him, therefore did they slay him. See *Acts 2. 23.*

Note that the *Fathers* doe for the most part understand those words (*And who shall declare his Generation*) of the eternall and divine Generation of Christ: And it will agree very well with the Context, if we take *And*, for, *Yet*, and the *For* following for *And. q. d.* Yet who can declare his eternall Generation? That is, Yet for all this, was he God eternally begotten of the Father by a divine and eternall Generation, which no tongue is able to declare: *And he was cut out of the Land of the living, &c.*

When a man heareth such things as these are concerning Christ, except he be deeply rooted in the faith of *Christs divinity*, he will be ready to stagger at the beliefe of *Christs Godhead*; Therefore it may be very opportune here, to mention his eternall Generation, and to say in the sense of the *Fathers*; *Yet who can declare his Generation?*

9. *And he made his Grave with the wicked, and with the rich in his death* ] i. e. And when he was dead, he was buried in the Vale, which lay at the Foot of *Golgotha* where the Malefactours which were publicly put to death were wont to be buried or cast out. And he was buried in the Se-

pulcher of *Ioseph of Arimathea*, who was a rich man, *Matth. 27. 57. Matth. 27. 70.* whose Sepulcher was hewen out of a rock, in a part of that Vale, though remote from that particular part of that Vale, where the Malefactours were either cast out or buried.

*Adri. homius* in his description of *Hierusalem* and the places adjacent, maketh *Golgotha*, where Christ suffered, a Mount. And in one part of the Valley which lieth at the foot of that Mount; He saith, The Malefactours which were put to death on *Golgotha* (the place of publike execution) were either cast out or buried; And in another part thereof he placeth the Sepulcher in which our Saviour was buried. So that Christ may be said to be buried with the wicked, in that he was buried in the same Vale in which the Malefactours were buried (though he was not buried just in that place of the Valley in which they were buried;) And he may be said to be buried with the rich, because he was buried in the Sepulcher of *Ioseph of Arimathea*, who was a Rich man.

Againe, certaine it is that our Saviour Christ suffered upon *Golgotha*, which was the publike place of execution, where all Malefactours, which were condemned to death, suffered. And being that *Golgotha* was the place where Malefactours which were condemned to death suffered; it is not to be doubted but the Malefactours which were put to death, were buried either there, or nigh thereunto: For such is the custome of all places even at this day to bury those which are put to death, either in or nigh to the place of their suffering, except some friend beg their bodies of the Magistrates to dispose of them elsewhere. As therefore the place in which the Malefactours were buried, was in or nigh to the place of their suffering; So was the Sepulcher in which Christ was buried nigh to *Golgotha* where he suffered, *Iohn 19. v. 41, 42.* So that Christ (though he were not buried in the place where Malefactours were buried) he was buried nigh unto it. And therefore we may interpret this place thus, viz. (*He was buried nigh to the wicked, yet with the rich when he was dead*) taking the first *Præposition* and *with*, for *nigh to*: And the conjunction, *And*, for, *Yet*.

*Because he had done no violence, neither was there deceit in his mouth* ] i. e. Because

he had done no evil, either in word or deed.

Refferre this Clause to the words immediately going before, namely to those (*with the rich in his death*) For the cause why Pilate granted the body of Jesus so speedily to Joseph of Arimathea, was certainly because he took Jesus to have been a just man and a man without fault, *John 19. 6.* And for the same reason also did Joseph desire the body of Jesus, and lay it decently in his own Sepulcher.

10. Yet it pleased the Lord to bruise him, he hath put him to griefe ] *q. d.* But though he had done no violence, neither was any deceit in his mouth, yet hath it pleased the Lord to suffer him to be bruised and put to griefe.

When thou shalt make his soul an offering for sinne ] *i. e.* Yet when thou hast made him a Sacrifice for the sinne of thy people, *q. d.* yet when thou hast delivered him up to death for us, as *Rom. 18. 32.*

He either confoundes Tenses, Or, puts a Future for a Præterperfect Tense by an Enallage.

His Soule ] His soule is put by a Synecdoche for him: And the Prophet maketh here his Apostrophe to God.

He shall see his seed ] *i. e.* He shall have many children borne to him, and shall see them and enjoy them.

By Seed he meaneth Children and those spirituall children, such as they are which are faithfull and believe; for such are called his Children, *Hebr. 2. 13.*

If I be lifted up from the earth (saith our Saviour of himselfe) I will draw all men unto me, *Iohn 12. 32.* Our Saviour therefore had more which believed in him after his death, then he had while he lived among men, and this is that which the Prophet here foretells.

He shall prolong his dayes ] *i. e.* After he hath been made an Offering for sinne; that is, After he hath been delivered over to death, he shall rise againe and live for ever to make intercession for his Seed, See *Hebr. 7. 25.*

And the pleasure of the Lord shall prosper in his hands ] This is the will of him which hath sent me (saith our Saviour) that every one which seeth the Son and believeth on him, may have everlasting life, *Iohn 6. 40.* And he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to

make intercession for them saith the Apostle *Heb. 7. 25.* The will therefore, and pleasure of the Lord must needs prosper in his hands.

Note here the Enallage of the Person; how he passeth from the second to the third person.

11. He shall see of the travaile of his soul ] He shall see the fruit of all his travaile, and paines, and griefe which he hath sustained.

His soule ] The soul which is but part, is put here for the whole man.

His travaile ] *i. e.* The fruit or effect of his travaile. A Metonymie.

And shall be satisfied ] *i. e.* And shall take full content and delight in seeing the fruit of his travaile.

A Metaphor of which before.

By his knowledge shall my righteous servant justify many ] The knowledge here spoken of, is a knowledge joyned with power; Such a knowledge as St. Peter speakes of, *2 Pet. 2. 9.* When he saith the Lord knoweth how to deliver the godly out of temptation. Or particularly, the knowledge here spoken of is that knowledge whereby Christ knew how to obey, and was obedient even unto death, the death of the Crosse, *Phil. 2. 8.* for the Apostle teacheth us that Christ learned obedience by the things which he suffered: *Hebr. 5. 8.* As therefore a Physician is said to heale a sick man by his skill, because he knoweth what is good to take away his disease, and knoweth how to temper and apply it, and doth temper it, and apply it accordingly: So may Christ be said to justify many by his knowledge, because he knew that by his patient suffering man might be justified (for by his stripes are we healed *v. 5.*) And knew how to suffer obediently and patiently.

Note that this is spoken in the person of God, of Christ, his Sonne, and Servant.

Shall my righteous servant ] *i. e.* Shall Christ my Sonne and Servant, who is just and righteous in all his wayes.

Justify many ] *viz.* As many as shall believe in his name.

For he shall beare their iniquities ] *i. e.* For he shall take away their iniquities.

This thus expounded relates to that word (Justify) as shewing what that meanes.

Or thus, (He shall beare their iniquities) *i. e.* He shall beare the punishments which are

are due unto them for their iniquities, *Supple.* By which meanes he knowes that he shall free them from their sinnes.

This last way *Iniquities* are put for the punishments due to iniquities. By a *Metonymie*.

12. *Therefore will I divide him a portion with the great* ] i. e. And therefore will I divide him a portion, &c. Understand (*And*) here.

And I will divide him a portion with the great ] How these words may be applyed to *Jeremy* I shewed before, but how they can be applyed to *Christ*. *ἵνα ἡμεῖς ἔσταιμεν ὡς αὐτός*.

That is, word for word, I know not, For who are those great ones with whom he should have a portion divided? I therefore take it, that these words as they are here read, are not to be interpreted of *Christ*. *ἵνα ἡμεῖς ἔσταιμεν ὡς αὐτός*, i. e. word by word, but onely in *grosse*: And though they shewed of *Jeremy* particularly how God did honour and reward him, yet they shew onely in *Generall* and in *Grosse* of *Christ* that God would honour and reward him without mentioning any particular or speciall manner how he would do it: So that speaking of *Christ*, these words (*I will divide him a portion with the great*) signifie no more than this, *I will highly honour him and reward him*. But if you would know, what particular honour and reward the Lord gave his Sonne and Servant *Christ Iesus*; read among other places, *Ephes. 1. v. 20, 21, 22, 23.* and *Phil. 12. v. 1. 81, 91, 101. 11.*

But for the understanding of this, That these words (*I will divide him a portion with the great*) signifie no more than this (*I will highly honour him and reward him*): know this, that those places of Scripture which carry two senses in them, are *Historicall* (as I may call it) and a *Mysticall*; though they carry the *Historicall* sense word for word, yet they carry the *Mysticall* sense for the most part but in *Grosse*,

though here and there, there be sometimes such sentences interferred as appertaine according to the words themselves, 'not onely to the *Historicall*, but also to the *Mysticall* sense, of which I spake more at large in the Preface.

And he shall divide the spoile with the strong ] This is the same for sense with former words.

Because he hath poured out his soul unto death ] i. e. Because he hath not spared his life, but parted with it to the uttermost.

By His soule is here meant His life by a *Metonymie*: for Life is nothing else but the Union of the soule with the body, which Union is maintained by the apt dispositions of the body to retaine it.

When he saith he hath poured out his soule, he useth a *Metaphor* taken from the powring out of water out of Buckets.

He saith; He hath poured out his soule unto death, in pursuance of that *Metaphor*, Of powring out of water out of a Bucket, where the water is so poured out to the last drop as that there is not a drop thereof remaining.

And he was numbred with the transgressours ] i. e. And because he was accounted as a *Transgressour* (though he were innocent) and was put to death amongst *Transgressours*.

This was fulfilled when he was crucified between two Thieves *Mark 15. v. 27, 28.*

And he bare the sinne of many ] i. e. And he bare what the malice of the Jewes and the Gentiles under *Pontius Pilate* could lay upon him: See *Acts Cap. 4. 27.*

By Sinne understand here the Torments and Afflictions, which were the effect of the sinne, That is, of the malice and envy of the Jewes, &c. By a *Metonymie*.

And made intercession for the transgressours ] i. e. And because he made intercession for these, who (through envy and malice) did put him to death.





# ISAIAH.

## CHAP. LIV.



*S*ing O barren, thou that didst not bear,] i. e. Sing for joy, O Sion, or O Jerusalem, thou which hast been like a barren woman, and bore no children.

He prophesyeth here of the joyful deliverance of the *Jews* out of the *Babylonish* captivity, as he did *cap.* 49. 51, 52. and elsewhere: And he speaks to the material City of *Sion*, or *Jerusalem*, as to a woman, by a *Prolepse*, whom he calleth barren, and one that did not bear, because all the time of the *Babylonish* captivity she was empty of *Jews* (which were to her as children) for they were all carryed away into *Babylon*, and there was none left in her to encrease the Nation. See *cap.* 49. 21.

Cry aloud,] Supple, For joy.

Thou that didst not travel with childe;] This is a repetition of those words, Thou that didst not bear.

For more are the children of the desolate,] i. e. For more shall thy children be, O thou which wast desolate, and as a widow, and as one forsaken of her Husband, during the *Babylonish* captivity, &c.

He changeth the person here, and speaks of *Sion* or *Jerusalem* in the third person, to whom he spoke in the foregoing words in the second; and he useth a present for a future tense.

*Sion* or *Jerusalem* was called desolate, and as one forsaken of her Husband, because God (who was her Husband, *vers.* 5. and *cap.* 62. 5.) had forsaken her, *cap.* 50. 1. And therefore, as a woman which is desolate and forsaken of her Husband beareth not children; so was *Jerusalem* barren, and without children, while God had forsaken her; who might be called her Husband, as in other regards, so in this, that while he had a favor to her, he did encrease her children within her, as a woman multi-

plyeth her children by her Husband.

Then the children of the married wife.] i. e. Then thy children were, when thou hadst an Husband, any time heretofore, and wast a married Wife.

The meaning is, that *Jerusalem*, though she had been afflicted, and brought into captivity by the *Babylonians*, and had her Children or Citizens carryed away from her; yet now she should be more populous then ever she was at any time before that her captivity.

Note, that when he saith, More are the children of the desolate, then the children of the married woman, he speaks as though he spoke of two several persons; but he speaks but of two several states or conditions of the same person. So we say of a man that is changed from what he was, that he is another man, though not his substance, but his condition onely is changed.

This which I have given, is the first sence of this place: But *Sion* here (as she became fruitful after her widowhood) was a Type of the Church of Christ: So that, in the second and sublime sence, this place is to be understood of the Church of Christ, as will appear *Gal.* 4. 27. For as *Sion*, while God had put her away from being his Wife; and had given her over to be spoyled by the hands of the *Babylonians*, was barren, and brought forth no children; but when he took her to him to Wife again, she encreased in children as the Stars of Heaven for multitude: So the Church of Christ, while she was a stranger to the bed of Christ, and was without the seed of his Word, (that is, while all Nations were suffered to walk in their own ways, *Acts.* 14. 16. and were given over to the god of this World to be blinded by him, *Acts.* 17. 30.) brought forth no children unto God: But when Christ took her to his bed, *Ioh.* 3. 29. and redeemed her out of

of the hand of Satan, and gave her the seed of his Word, she so encreased in children, as that all the ends of the Earth were full of her issue: So that she far exceeded the *Synagogue of the Jews*, when it was most populous.

Note here, that *Sion*, as she was considered before the *Babylonish* captivity, was a Type of the *Synagogue of the Jews*: but, as she was considered after the *Babylonish* captivity, was a Type of the *Church of Christ*: As therefore *Sion* was more populous after the *Babylonish* captivity, then ever she was before; so was the *Church of Christ* more populous, then ever the *Synagogue of the Jews* was.

Wonder not that I make *Sion* a Type of the *Synagogue*, and the same *Sion* a Type of the *Church*, upon divers considerations; For Saint Paul makes her a Type of the *Synagogue*, Gal. 4. 25. and a Type of the *Church*, Rom. 9. 33.

It may be objected here, That the *Church of Christ* was not the *Church of Christ* before *Christ* married her; therefore the *Church of Christ* was never barren.

Ans. We call all Nations the *Church of Christ*, out of which *Christ* took his *Church*: For all Nations were the *Church of Christ* materially, and in *potentia*, before he actually married them. Again, by a *Prolepsis* or *Anticipation*, That may be said to be, which is not yet, but only shall be: The *Church of Christ* therefore might be called the *Church of Christ*, before she was actually married to *Christ*.

2. Enlarge the place of thy Tent,] i. e. Enlarge the place wherein thou standest, and make thy self bigger.

He compareth *Jerusalem* here to a *Tent*, and the manner of speech is, as if we should say, *London*, enlarge thy City; that is, *London*, enlarge thy self.

Why he would have *Jerusalem* to enlarge her self, he tells in the next Verse.

And let them stretch forth the curtains of thine habitations,] i. e. And let the curtains of thine habitations be stretched forth, that they may compass and take in the more ground.

These words, Let them stretch forth, may be taken here impersonally.

Note, that by the curtains of her habitations are here meant the curtains of her Tent; for a Tent is made of several Cur-

tains, as that was *Exod.* 26. 1. And the curtains of a Tent may be said to be stretched forth, either when they are made larger by addition of more cloth, or when they are strained; by either of which means the Tent takes up the larger compass of ground to stand upon.

He calls it the curtains of her habitations, because a Tent is made for men to dwell under.

Lengthen thy cords,] He speaks of those cords which keep up the Tent upright and tight, which must be lengthened, if the Tent or the Curtains be enlarged: For as a Tent is bigger or lesser, and takes up more or less room; so are the cords thereof to be longer or shorter.

Strengthen thy stakes,] He speaks of those stakes, to which the cords were fastened, which keep the Tent tight or upright.

The larger a Tent is, and the longer the cords, the stronger had the stakes need to be, and the deeper driven into the ground: Therefore when he bids *Jerusalem*, stretch forth her curtains, and lengthen her cords, he bids her also to strengthen her stakes.

3. For thou shalt break forth on the right hand, and on the left,] i. e. For so many shall thy children be, as that thou shalt not be able to contain them; but thou shalt break out on the right hand, and on the left, with the abundance of thy children which shall be within thee.

The meaning is, that the multitude of the *Jews* which should come out of the *Babylonish* captivity, &c. should be so great, and so encrease, as that (when she had stretched out her Curtains, and done all) she should not be able to afford them room enough to dwell in, but they should be fain to go, some one way and some another, to finde them dwellings. See cap. 49. 20.

On the right hand, and on the left,] i. e. As some say, Southward and Northward; as others, Eastward and Westward: but, by a *Synecdoche*, by these two sides understand all sides; q. d. On every side.

Thy seed shall inherit the Gentiles,] i. e. Thy children shall inherit those places which the *Gentiles* do inhabit, and have inhabited since their captivity.

And make the desolate places to be inhabited,] i. e. And make the places which lay desolate without inhabitants (through the desolation which the *Babylonians* made)

made) to be inhabited again.

4. *Fear not, for thou shalt not be ashamed*] The *Jews* (whose dispositions the Prophet doth here personate in *Sion* or *Jerusalem*) when they were in captivity, did fear the power of the *Babylonians*, so as that they did not think that they could be delivered out of their hands, though the Lord promised them deliverance by his Prophets. To prevent therefore this fear of theirs, and to stir them up to believe and hope for what he had told here in this Chapter, he bids *Jerusalem* not to fear, for she should not be ashamed.

*Thou shalt not be ashamed*,] i. e. If thou dost hope, and look for what I have told thee, thou shalt not fail in thy hope and expectation.

Because they which look for great matters, and fail of their expectation, are usually ashamed, (for they are by that exposed to the derision of men,) Therefore, to signify that *Jerusalem* shall not fail of her hope and expectation, he saith, she shall not be ashamed.

*Neither be thou confounded*,] i. e. Neither be thou confounded or troubled with fear.

This is the same, for fence, with those words, *Fear not*.

As other passions, so fear, among the rest, doth oftentimes so confound and trouble a mans reason, as that he cannot see what is best for himself: therefore he saith, *Be not confounded*, *Supple*, with fear.

*For thou shalt not be put to shame*,] This is a repetition of those words, *Thou shalt not be ashamed*.

*For thou shalt forget the shame of thy youth*,] q. d. For as I tell thee, and as thou hopest, so shall it come to pass; It shall come to pass, that thou shalt have so many children, as that they shall be a greater ornament and a greater glory to thee (*cap. 49. 18.*) then the shame which thou hast sustained: so that thou shalt be so far from being put to a new shame, as that thy old shame shall be taken away.

*Thou shalt forget the shame of thy youth*,] i. e. So great shall thy glory be, (*Supple*, through the multitude of thy children which thou shalt have,) as that this thy glory shall make thee forget the shame of thy youth.

The excess of one contrary makes us

forget that ever we were under the other: So the great prosperity which *Joseph* was in, in *Egypt*, made him forget all his former troubles and miseries, *Genes. 45. 51.* To shew therefore the great glory that *Sion* should be in, he tells her, that by reason of that, she shall forget all her former shame.

*The shame of thy youth*,] i. e. The shame which thou hast sustained in thy youth.

The shame here especially meant, consisted in her barrenness, in allusion to that, that barrenness was a shame and a reproach under the Law, as appeareth, *Gen. 30. 23. Luk. 1. 25.*

As barrenness was a shame and reproach to women in general, so must it have been a greater shame and reproach to a woman to have been barren in her youth, and in the flower of her days, then to have been so in her old and decaying age.

The question will here be, What time was the time of *Sion's youth* here mentioned? I take it to have been the time between the building of the Temple by *Solomon*, and the end of the *Babylonish Captivity*; For *Zion* and her people the *Jews* were never in a more flourishing estate then in that time: And if we divide the time of the State and Commonwealth of the *Jews* into three parts (as the age and life of man is usually divided) we shall finde, that that time which was between the building of the Temple, and the deliverance out of the *Babylonish Captivity*, was the middle time, (which is the most flourishing time of life:) For from the deliverance of *Israel* out of *Egypt*, (which time was, as I may so call it, the time of *Israel's birth*; for while *Israel* was in *Egypt*, he was but as it were an embryo in the womb; but when the Lord brought him out of *Egypt*, he made him a People and Commonwealth of himself:) I say, from the deliverance of *Israel* out of *Egypt* to the building of the Temple by *Solomon* were 480 years; from the building of the Temple by *Solomon* to the end of the *Babylonish captivity* were 452 years; from the end of the *Babylonish captivity* to the Incarnation of *Christ*, 525 years. So that that shame, which he calls the shame of her youth here, I take to be the same with the reproach of her widowhood, mentioned in the next sentence; for our Prophet is frequent in such repetitions: And it is called the



the shame of her youth, because it happened to her in her youth.

And shall not remember the reproach of thy Widdow-hood] This is a repetition of the former sentence; And what he calls the shame of her youth there, he calls the shame of her Widdow-hood here; Because this shame and reproach befell her, when God had put her away from him from being his wife: Cap. 50. 1. which was all the time of the Babylonish captivity.

5. For thy maker is thy Husband] And therefore will doe the office of an Husband to thee, in protecting thee, and delivering thee, and in giving thee children, by which thy shame and reproach shall be taken away.

Ob. If the Lord were Sions Husband, how could Sion be a Widdow?

Anf. The Lord had married Sion and afterwards put her away, and then tooke her to wife againe; So that betwene the Lords putting her away and taking her againe, Sion was a Widdow.

Ob. But a man when he had put away his wife, and she became another mans, could not take her for his wife againe, Deut.

24. 4.

Anf. What man could not doe, which was under the Law, God might do, which was above the Law. Therefore thus we read Jer. 3. 1. They say; If a man put away his wife, and she goe from him, and become another mans, shall he returne to her againe? shall not that land be greatly polluted? But, thou hast played the Harlot, yet return again to me saith the Lord.

The Lord of Hosts is his name] The Lord of Hosts is He; And therefore he is able to subdue the Babylonians, which cause thy feare and thy shame.

Thy Redeemer the Holy one of Israel] i. e. And the holy One of Israel is thy Redeemer, who as he is able, so also is willing to Redeeme thee out of the hands of the Babylonians, and to take away thy reproach, because he is the Holy One, That is, because he is the God of Israel.

The God of the whole earth shall he be called] To wit, because he will make it manifest by his power (which he will shew in your Redemption) that he is Lord of all the earth, and that he can doe therein, whatsoever he pleaseth.

6. For the Lord hath called thee] i. e. For the Lord hath called thee, Supple,

to his Bed, or to be his wife againe.

These words relate to those words, thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy Widdow-hood any more, vers. 4. As a prooffe thereof, as the fifth verse was.

As a woman forsaken] i. e. Who wast, or when thou wast as a woman forsaken of all her friends.

How Sion was forsaken, See Lament. 1. 2.

Note that this Particle, As, is not to be taken here as a note of Similitude, but of Identity as it is often taken. For Sion was not onely as a woman forsaken, but a woman forsaken indeed.

And grieved in spirit] i. e. And who wast, or when thou wast as a woman grieved in spirit and mourning because she was afflicted, and had none to comfort her.

And a wife of youth] i. e. Yea who wast, or when thou wast as a wife which had plaid the Harlot in her youth.

The Prophet may call her a wife of youth which is naught and played the Harlot in in her youth by the like Metonymie, as he calleth the waters which drowned the world in the dayes of Noah, the waters of Noah: v. 4.

A wife which is naught and playeth the Harlot in her youth, proveth the most notorious strumpet of all; For lust reigneth in her more than it doth in the aged, and her affections are hotter and more unbridled.

When thou wast refused] i. e. When the Lord had refused thee and cast thee off from being his wife: and therefore thou couldst not expect to be taken to be his wife againe.

That the Lord should call Sion, when she was as a woman forsaken and grieved in spirit, speakes the great goodnesse and loving kindnesse of the Lord to her; for such a woman seldome findeth friends: But that he should call her again, and make her his wife when she had played the Harlot in her youth, and he had put her away for her whoredomes, speakes yet his greater goodnesse and loving kindnesse. And as to say, that the Lord called her as a woman forsaken and grieved in spirit: And a woman of youth when she was refused, speakes the loving kindnesse and goodnesse of the Lord to Sion: So may it cheere Sion and make her more confident of the goodnesse and loving

ving kindnesse of the Lord. For otherwise she had good cause to doubt whether the Lord would look upon her, and call her to his bed, when she was as a woman forsaken and grieved in spirit: And when she had played the Harlot in the dayes of her youth, and had bene divorced for her whoredomes.

7. For a small moment have I forsaken thee] It was seventy yeares that the Lord forsook *Sion*: *Jer.* 25.11. Yet this is but a small time, and but as a very little moment in regard of that time, in which he had or would have had mercy upon her, if she had kept his Covenant, v.10.

Have I forsaken thee] Supple, And given thee over to be afflicted by the *Babylonians*.

But in great mercy will I gather thee] This is spoken in relation to the *Jewes* the children of *Sion*, which as they were scattered here and there in many Countreies in the time of their Captivity; so did the Lord gather them together out of those Countreies when he brought them back to *Sion*: See *Cap.* 44.18.

Note here that he speakes of the *Jewes* as of *Sion* her selfe; And of *Sion* her selfe as of the *Jewes*, when he saith, *I will gather thee*. And that because of the great relation and love which was between *Sion* and her children: So *Christ* saith, *Saul, Saul, Why persecutest thou me?* *Acts* 9.4. when he persecuted onely those that believed in *Christ*, because of the great affection and love which was between *Christ* and those believers.

8. I hid my face from thee] i.e. I was angry with thee.

A Metaphor taken from men, who will not look upon those with whom they are very angry.

This verse is a repetition of the former; And this repetition is for the more vehement Affeeration of what is spoken.

With everlasting kindnesse] i.e. With kindnesse which shall endure a long time, or many Generations.

9. For this is as the waters of Noah] i.e. For this, ~~that~~ I have been wrath with thee, shall be as the waters of Noah.

In what his anger shall be like the waters of Noah, he sheweth in the ensuing words.

The waters of Noah] by the waters of Noah he meaneth The waters which over-

whelmed the earth, and drowned all living Creatures in the dayes of Noah.

I have sworn that the waters of Noah should no more goe over the earth] He alludeth to *Gen.* 9.11. where the Lord saith, *I will establish my Covenant with you, neither shall all flesh be cut off any more by the waters of a Flood, neither shall there any more be a Flood to destroy the earth*.

Obj. You may say that in that place of *Genesis* God doth not Swear or make mention of any Oath: How therefore is it said here; *I have sworn that the waters of Noah should no more goe over the earth?*

Ans. In that place of *Genesis*, there is no explicite mention made of any Oath, but yet it is implicite involved, that God did sweare at that time, for God saith there, that he will establish a Covenant: Now solemne Covenants were wont to be confirmed with an Oath. Hence I have made a Covenant with my chosen, I have sworn to David my servant saith the Lord *Pf.* 89.3.

Nor rebuke thee] i.e. Nor chide thee: But where God chideth, he punisheth too, even by his chiding, for his words are operative.

10. For the Mountaines shall depart, and the Hills be removed] i.e. For the Mountaines may depart and be removed out of their place.

Neither shall the Covenant of my peace be removed] Neither shall the Covenant which I have made with thee; In which Covenant I for my part, have bound my selfe to give thee my peace.

Note here that the word peace, signifieth all manner of good things, and all prosperity in the *Hebrew* Dialect: And all good things and all prosperity are from God; So that God may well call peace his peace.

Yet the Covenant of my peace may be put for my covenant of peace: but which way soever we take it the Sense is the same.

Note that the peace and mercy which God promised to the *Jewes* was by covenant: Now in a covenant there be two parties, and each party hath his condition and part of the covenant to performe; wherefore if the *Jewes* performed not their part in the covenant, and observed not the condition to which they were bound, God was not bound on his part to performe what hee promised, because his

his promise was conditionall.

Note that when he saith, *Neither shall the covenant of my peace be removed*, he speaks of his covenant as of a corporall thing, and alludeth to the removing of the Hills, which he speaks of a little before in this verse.

**11.** *Thou afflicted, tossed with tempest, &c.* This is an *Apostrophe* to the Temple of Hierusalem which the Babylonians burned downe, and was built againe after the Babylonish captivity: To which Temple he speaks (as he did to Sion) as to a woman, and a woman afflicted and tossed to and fro, By a *Prosopopoeia*.

As Sion; so the Temple is her: a Type of Christs Church which is called the House of God: *Hebr. 10. 21. 1 Tim. 3. 15. and 1 Pet. 4. 17.*

Note that the Prophet speaks this to the Temple, in the person of God.

*Afflicted*] To wit, by the Babylonians.

*Tossed with tempest*] This is a Metaphor taken from a ship, which is tossed and driven to and fro in the Sea, by tempestuous winds and weather.

*And not comforted, behold; &c.*] i.e. And which hath no man to comfort thee, behold, *Supple*, I the Lord will comfort thee.

*I will lay thy stones with faire colours*] *Iosephus* writes that the very out-side of the Temple which he saw was curiously wrought with stones of divers colours: And what stones were provided for the Temple which *Solomon* built, See *1 Chron. 29. 2.* And the same stones did they use in building and adorning the Second Temple (as farre as they were able to procure them) as were used in building and adorning the First,

*And lay the foundations with Saphir*] A *Saphir* is a pretious stone (worne now in Rings) of a sky colour.

**12.** *And I will make thy windowes of Agates*] An *Agate* is the name of a pretious stone, which is sometimes of one, sometimes of another colour.

*And thy Gates of Carbuncles*] A *Carbuncle* is a pretious stone, red and sparkling, so called *ab igniti carbonis colore*, i. e. From the colour of a live fire-coale.

*And all thy Borders*] i. e. And all the Borders of thy Building.

**13.** *All thy children shall be taught of the Lord*] i. e. The Lord shall teach all thy children: For he shall send his servants the

Prophets, as namely *Haggai*, *Zachary*, and *Malachy* to thy children, that they may teach them and instruct them in his wayes.

*Thy children*] By her children are meant the Jewes who were wont to goe up and worship in the Temple.

*All thy children shall be taught of the Lord*] These words as they are meant of the children of the Temple in the first sense, so in the second and more subline sense, they are meant of the children of the Church even the Church of Christ whom the Father will teach whatsoever they are to learne or believe, *Iohn. 6. 45.* The children of the Temple being herein, a Type of the children of the Church.

*And great shall be the peace of thy children*] i. e. And thy children shall enjoy great prosperity.

**14.** *In righteousness shalt thou be established*] i. e. Thou shalt be established in peace and prosperity, as I have said, or according to my word.

By righteousness understand the truth and fidelity of God in performing what he saith or promisseth.

Or thus: *In righteousness thou shalt be established*: i. e. Thou shalt be established in peace and prosperity by thy righteousness; i. e. By walking uprightly before me; where *In* is put for *By*.

*Thou shalt be farre from oppression*] i. e. Thou shalt be farre from being oppressed by any as thou hast been of late, and art still oppressed by the Babylonians.

*Oppression* is taken here passively.

*For thou shalt not feare*] i. e. For thou shalt not have cause so much as to feare any oppressour.

*And from terrour*] i. e. Thou shalt be farre from the dread or terrour of oppression.

**15.** *They shall surely be gathered together*] i. e. Behold they which wish thee evill, and which are maliciously bent against thee, shall gather themselves together to hinder thy building and thy peace.

Here is the Relative, *They*, put without an Antecedent, But by *They*, are meant, *They which did wish evill and were maliciously bent against the Temple and Nation of the Jewes.*

What is here spoken, we may read fulfilled in *Sanballat* and others, *Ezra 4. and Nehem. 6.*



*But not with me*] i. e. But not with my commission or order, and therefore they shall not prevaile against thee.

*Shall fall*] i. e. Shall perish.

*For thy sake*] i. e. Because of the love which I beare to thee.

16. Behold I have created the Smith that bloweth the Coales in the fire, and that bringeth forth an Instrument for his worke; And I have created the water to destroy] q. d. I have created both the Smith which maketh the Armes and weapons which are used in Battle, and the Souldier which useth these Armes and weapons. *Supple*, And therefore being that I have created them, they are in my hands and under my power: And I can make the Smith either to make me Armes and weapons at all, or onely such Armes and weapons as shall doe those which use them no service: And I can make the Souldier either to be quiet and fit still, and not to fight against thee, or else to take the foile and fall himself by the Sword.

This is brought as an argument to confirme and shew, that the Lord was able to doe what he said before.

*That bloweth the Coales in the fire*] To wit, to make the fire the hotter, and more fervent, that he may therein heat his Iron and his Steel of which he maketh his work, and so soften them.

*And that bringeth forth an Instrument for his worke*] i. e. And that bringeth out his hammer and other tools that he useth about his work, for to make and finish the work which he hath to doe.

*That bringeth forth an Instrument*] *Supple*, Out of the place in which he useth to lay them.

*An Instrument*] i. e. His Instruments or Toolles.

A Singular is put here *collective*, for a *Plurall* number.

*For his worke*] i. e. For to worke his worke, v. g. A Sword or a Spheare, or the like.

*The Waster*] By the Waster understand the Souldier, whose employment is Warre which is the mother of desolation.

*The Waster to destroy*] q. d. The Souldier which is made to destroy.

17. No weapon that is formed against thee shall prosper] q. d. Therefore the Smith (which I have made, and which is under my power) shall not make any weapon

which shall be able to prosper or doe any service against thee, or hurt thee.

*And every tongue that shall rise against thee in Judgement thou shalt condemne*] q. d. And every Waster or Souldier which shall rise against thee to destroy thee, shall fall and be destroyed himselfe.

This is the sense of these words; And thus should the Prophet have spoken, if he had continued that kinde of speech with which he begun, to the end: But he changeth his speech to an *Allegory* before he hath done, yet the sense is the same, for the sense is, that every enemy that shall rise up against her, shall fall before her.

He begun this speech with the *Souldier*, but before he hath finished it he changed it unto a *Metaphor* of an *Accuser* or *Adversary* accusing or pleading against a man in a Court of Justice. See the like change *Chap. 3. v. 6, 7. &c.*

*Every tongue that shall rise against thee*] i. e. Every one that shall rise up, and accuse thee, or plead against thee.

He puts the *Tongue* here which is but a part for the whole man by a *Synecdoche*, and the *Tongue* rather than any other part, because with that he accuseth and pleadeth.

*That shall rise*] He seemeth to allude to the manner of those which use to pleade, who if they sit before, rise up and stand when they begin to plead.

*In Judgement*] Judgement may be taken here for the Court of Judgement or Justice, as *Cap. 3. 14.*

*Thou shalt condemne*] q. d. Thou shalt not onely quit thy selfe of him, but shalt convince him of fallshood, and cause him to be punished for his false accusation.

To *condemne* is taken here for to convince and shew him worthy of condemnation by arguing; For to *condemne* by *Sentence* is the office onely of the Judge.

*This is the heritage of the servants of the Lord*] q. d. That which I have said, is the priviledge and the blessing of those which serve the Lord uprightly.

*This is the heritage*] He seemeth in this word to allude to the division of the Land of Canaan by Lot, where every Tribe had his peculiar *Inheritance* allotted to it. *Ish. 11. 23.*

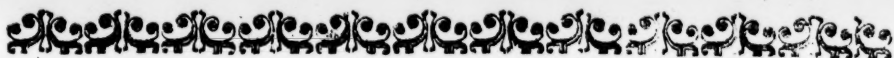
*And their Righteousnesse is of me*] q. d. For the reward of their righteousness, and of their upright service, is of me; I am he that

that rewards them for it, and I will reward them after this manner.

And is put here for For : And Righteous-

nesse is put by a Metonymie for the reward of righteousness.

Saith the Lord] Supple which is able to do what he saith.



# ISAIAH,

## CHAP. LV.



O every one that thirsteth come &c] i.e. Ho every one which desireth true knowledge come, &c.

This is spoken in the person of God.

This Particel, Ho: is a note of calling

to, and is used when we call to any one to hearken to what we say.

Thirst is a desire of that which is moist and cold, and is often put for desire in generall.

This speech is directed to the Gentiles and particularly to those Gentiles among whom the Jewes lived in the time of their captivity. And those Gentiles are hereby invited to come to the knowledge of the true God, even the God of Israel, and to joyne themselves with his people the Jewes in his service, and so to become Profelytes.

Note here, that in the time of the Law, many Gentiles did forsake their Idols and their Idolatry, and joyne themselves to the Lord God of Israel, and became his servants, which kinde of Gentiles so forsaking their Idolatry, and joyning themselves to the Lord and serving him, the Jewes called Profelytes : Of which they made two kinds, one kind was of them, that worshipped the true God, the God of Israel, but were not circumcised, nor did they conforme themselves to the Mosaicall rites and ceremonies, but were onely tied to the observation of those precepts which the Hebrew Doctors therefore call the Precepts of the sonnes of Noah, because all the Sonnes of Noah were bound to observe them: Which Precepts were in number Seven.

1. To renounce Idols and all Idolatrous worship.

2. To worship the true God, the maker of heaven and earth.

3. To abstaine from blood-shedding.

4. Not to uncover ones nakednesse, that is to abstaine from all unlawfull conjunction.

5. To abstaine from robbery.

6. To administer justice.

7. To abstaine from eating the flesh with the blood, which they call the eating of any member of a beast taken from it alive. These kinde of Profelytes they called The Profelytes of the Gate ; because they were suffered to dwell among the Jewes within their Gates or Cities, though they did not conforme themselves to all the Ordinances of Moses as the Jewes themselves did ; which they would not have been suffered to doe if they had not observed so much as they did. And from these Profelytes were they also which observed as much as they did, called Profelytes of the Gate, though they lived not among the Jewes, but lived elsewhere ; because they were under the same condition ; such was Naaman the Syrian, the Eunuch, Cornelius, &c.

The other kinde of Profelytes were such as were circumcised and tooke upon them the observation of the whole Law of Moses, and these were called Profelites of the Covenant, and were accounted almost (for priviledges and observances) as Jewes, such were Uriah the Hittite, Achior in the booke of Judith, &c.

Note here againe, that though in the first sense these Gentiles afore mentioned are here invited to joyne themselves to the Lord and worship him as Profelytes : yet in the second and more sublime sense. This

is a Prophecy of the calling of the *Gentiles* to the Church of *Christ*, where the *Jews* and *Gentiles* are made both one, *Ephef. 2. vers. 14.*

*Come ye to the waters,]* i. e. Come ye to that knowledge which will satisfie your desires, as waters satisfie the thirst of him which is thirsty.

By *waters* he meaneth *metaphorically* the true knowledge of the true God; in which knowledge there is that true content to be had, which no other knowledge can afford, and will satisfie a mans desire, as waters will quench his thirst.

*And he that hath no mony,]* q. d. Yea, let him come that is poor, and hath no mony.

This he saith in opposition to those which desired to learn humane Arts and Sciences, which he that desired to learn, had need to have been rich, because the Masters of those Arts and Sciences would not teach them without great rewards: But they which would learn the knowledge of the Lord need not to have been rich; the poor might learn it as well as the wealthy; he that had no mony as well as he that had: for the Lords servants taught the knowledge of the Lord freely.

*Come ye, buy and eat, yea, come, buy wine and milk, &c.]* The Prophet is not content to call the knowledge of God, *waters*; but he calls it also *wine* and *milk*; because it did not onely satisfie the desire, as *waters* satisfie and quench the thirst; but it doth also feed the Soul, as *wine* and *milk* do feed and nourish the body; yea, it is as the chiefest *delicates* to the Soul: For by these two, to wit, *wine* and *milk*, the Scripture doth not onely signifie food necessary for the sustenance of life, but *dainties* and *delicates* too, as *Gen. 49. 12.*

*Without mony, and without price.]* This is said in opposition to those who gave great sums of mony to their Masters to learn humane Arts and Sciences: q. d. Ye need not take care for mony, or agree for a price, for learning the knowledge of God, as you use to take care for mony, and agree for a price with your Masters of humane Arts and Sciences; but this knowledge shall be taught you freely.

*2. Wherefore do ye spend your mony for that which is not bread?]* q. d. Wherefore do you give so much mony to the Masters of the Arts, to learn of them those Arts

which bring no fruit or profit at all with them?

He persists still in his *Metaphor*, whereby he likened the knowledge of God to *meat* and *drink*, which nourish and refresh the body, because this knowledge is the onely food of the Soul: q. d. Wherefore do ye spend mony for that which is not so much as *bread*, which is the necessary sustenance of mans life? much less is it *wine* or *milk* which are the *dainties* and *delicates* thereof.

*Which satisfieth not,]* *Supple,* Your hunger.

This is a repetition of those words, *Which is not bread.*

*Eat ye that which is good,]* q. d. Eat ye not that which is not fit to nourish you, but eat ye that which is good, not onely to nourish you, but to make you fat.

He persists still in his *Metaphor*, and compares the knowledge of God to that which is good to nourish, yea, to fatten the body; and humane science, to that which is but *bran* or *hulks*, and hath not any nourishment in it.

*And let your Soul delight it self in fatness.]* i. e. And delight your selves in that which will not onely feed you, and nourish you, but make you fat.

*The Soul* is put here for the whole man, by a *Synecdoche*.

*Fatness* is put here for food which will fatten, per *Metonymiam Effecti*.

*3. Encline your ears,]* He alludes here to the manner of men, which bow their heads toward him which speaketh, when they desire to hear distinctly what he saith.

*Come unto me;]* He that cometh to the Servants and Prophets of the Lord, cometh to the Lord. See *Luk. 10. 16.*

*Hear,]* i. e. Hear my words, and keep them, and obey them.

*And your soul shall live:]* i. e. And ye shall live: q. d. And your lives shall be preserved, yea, ye shall live happily and plentifully.

He still alludeth to *bread* and *wholesom food*, which preserve the life, and keep men fat and in good liking, which *bran* and *hulks* cannot do.

*I will make an everlasting Covenant with you,]* That is oftentimes called *Everlasting* which lasteth onely a long time, as the *Priesthood* of *Aaron* was called *everlasting*, although



although it was to last but during the Law, and was to be abolished by the death of Christ: *Exod. 40. 15.*

*Even the sure mercies of David.* ] *q. d.* And I will even give you (by that Covenant) the sure mercies of David.

That these words, *I will give you*, are here to be understood, we may learn from *Acts 13. 64.*

But what are those which are here called the mercies of David?

The mercies which are here called the mercies of David, are those mercies and blessings which David so often speaks of in the *Psalms*, and which are there promised, in the Name of God, to all which serve and fear him, and lead a godly life, whether they be *Jews* or *Gentiles*; as *Psa. 34. 15.* and *37. v. 4, 11.* and *84. 11, &c.* where the Promises, being made in general terms to them which fear God, and lead a godly life, are made as well to the *Gentile* as to the *Jew*, as we may gather from St. Pauls arguing from that general word, *Whosoever*, *Rom. 10. 11.*

But why are these called the mercies of David?

*Ans.* Because they are so often repeated in the Book or *Psalms* of David; and because they were made upon the particular occasion of Davids fear and trust in God; and because David had had often experience of them.

But why are they called the sure mercies of David?

*Ans.* Because they shall be certainly performed; for God who hath promised them is faithful in his Word, and will therefore perform them, because he hath said it.

Note here, that the Apostle Paul, preaching of the Resurrection of Christ from the dead, brings this as an argument to prove, that God raised Christ from the dead now no more to return to corruption; to wit, that the Lord said (to the *Gentiles* here in *Isaiah*) *I will give you the sure mercies of David*, *Acts 13. 34.* And a great question it is, how Paul can prove the Resurrection of Christ from the dead, and so as not to dye again, from these words.

*Ans.* These words, *I will give you the sure mercies of David*, as in the first sense they signifie those temporal and corporeal blessings, with which God would reward all that served him, and feared him,

in the time of the Law: So, in the second and sublime sense, they signifie those spiritual and eternal blessings, with which God would reward all them which served him in Jesus Christ, in the time of the Gospel; the former being a type of the latter. Now Saint Paul draweth his Argument from these words, as they are taken in the second and sublime, not as they are taken in the first sense.

But how can he draw such an Argument from these words, though he takes them in the second and sublime sense?

*Ans.* For answer to this, we must know, that God sent his Son Jesus, while he lived on Earth, onely to the *Jews*, as may appear *Matt. 15. 24.* and again, *Mat. 10. 5.* And the Gospel was not so much as to be preached to the *Gentiles*, till after Christs death, as appeareth *Joh. 12. v. 20, 23, 32.* nay, not till after his Resurrection, *Matt. 28. 19.* no, not till after his Ascension; for the Apostles were to tarry at Jerusalem until they were endued with power from on high, that is, until they had received the Holy Ghost, *Luk. 24. 49.* and they could not receive the Holy Ghost till Christ had ascended up to his Father, *Joh. 16. 3, 7.* Which things premised, it is plain, that the Resurrection of Christ may be irrefragably proved from those words of God to the believing *Gentiles*, *I will give you the sure mercies of David*; for the *Gentiles* could not receive those mercies, nor had they any title to them, before they believed; and they could not believe, except they had heard the Gospel; and they could not hear without a Preacher, and none could preach before he was sent, *Rom. 10. 14, 15.* and none could be sent, until Christ were risen from the dead, and was ascended into Heaven.

But though Christs Resurrection from the dead may be proved from these words, how can it be proved from these words, that Christ should never dye again after he was risen?

*Ans.* The temporal Salvation which was promised in the Old Testament, was a type of the eternal Salvation which is promised in the New Testament: And as in the first sense, temporal salvation is one of the mercies which God saith he will here give to the *Gentiles* that would know his Name, in the time of the Law, *Psal. 34. 17, 19, 20, &c.* So, in the second sense, eternal

eternal Salvation is one of the mercies which are here promised to the *Gentiles* which believe, in the time of the Gospel, *Rom. 10. 10.* Now that *Christ* may bring a Believer to eternal Salvation (and God brings none to Salvation but by *Christ*) it is requisite that *Christ* himself should live for ever, *Heb. 7. 25.*

4. Behold I have given him for a witness to the people,] *i. e.* Behold I have given him to be as a witness to the Nations, to testify to them, that I am the only true God, and that therefore I alone am to be worshipped as God.

He speaks to those whom he called and spoke to in the first Verse; and here he sheweth them to whom they should go for knowledge.

By *Him* he meaneth the servant of the Lord, mentioned *cap. 52. 13.* that is, *Jeremy*.

But as in the first sense, *Jeremy* is here meant; so *Christ Jesus* is here meant in the second and sublime sense.

Note, that the Relative, *Him*, is put here without its Antecedent, as the Prophet often putteth it.

A Leader and Commander to the people.] *i. e.* For a President to go before the people, and to teach them by his practice and example, that the God of *Israel* is the true God.

It is the part of a Leader and Commander to march before his Company; hence he useth the Metaphor of a Leader and Commander for a President or Example.

5. Behold thou shalt call] *Supple*, To the knowledge and worship of the Lord.

The Lord maketh an *Apostrophe* here to *Jeremy*, who was in this a Type of *Christ*.

A Nation,] He meaneth not a whole Nation, but many of a Nation, by a *Synecdoche*.

And Nations which knew not thee] *i. e.* And many of many Nations which knew not thee.

Shall run unto thee,] *Supple*, To be instructed in the knowledge and worship of the Lord by thee.

Because of the Lord thy God,] *i. e.* Because the Lord thy God is with thee.

And for the holy One of *Israel*,] This is a repetition of the foregoing words.

For he hath glorified thee.] *i. e.* For he hath endowed thee with many excellent

gifts, and made thee glorious in the sight of the Nations.

He speaks here to *Jeremy* as though he were then present, when as he was not as yet born.

6. Seek ye the Lord] *i. e.* Seek ye the favor of the Lord, and make your peace with him.

He speaks still to the *Gentiles*, or *Heathen*, which he spoke to *vers. 1.* to wit, to them which had not turned to the Lord.

While he may be found,] *i. e.* While he is willing to shew favor to you, lest if you neglect to seek his favor while he offers it, he shut up his favor and loving kindness in displeasure for your neglect and obstinacy.

The speech here used is *Metaphorical*, taken from a man which may be easily found while he is not far from us; but cannot be found, if he go into a far Country which we know not of.

Call ye upon him while he is near.] This is a repetition of the former sentence.

7. Let the wicked forsake his way,] *i. e.* Let those which are wicked among you cease to do wickedly.

A mans actions and conversation is often likened to a way which we walk in, in Scripture.

And let him return unto the Lord,] *i. e.* And let him take a new course of life, such as is well-pleasing to the Lord.

This speech is *Metaphorical* too, taken from a Traveller which hath been out of his right way, and is to return into his right way again.

Pardon,] To wit, His transgressions; as his Idolatry, and other sins which he committed in his Gentilism.

8. For my thoughts are not your thoughts,] *i. e.* For my thoughts are not as your thoughts; for when ye are offended, ye think wholly upon revenge, and cannot freely pardon him in your hearts which hath offended you: But though I am offended, yet can I heartily think upon pardon, and how I may deal well with him that hath done ill to me.

Note, that the note of similitude, *As*, is here left to be understood, as it is often elsewhere.

Neither are my ways your ways,] *i. e.* Neither are your doings and dealings with men as my doings are; for I use to deal well with them which offend me, but you

you use not so to do.

The note of similitude, *As*, is here again to be understood.

9. *So are my ways higher then your ways.*] By *ways* are here meant deeds or actions, by a Metaphor, as *vers.* 8.

Though it be generally true, that all the actions and deeds of God do as far exceed our deeds and actions, as the Heaven doth exceed the Earth, yea infinitely further; yet understand this place particularly of the mercy and goodness and clemency of the Lord: *q. d.* *As the Heaven doth far exceed the Earth, so doth my clemency, and mercy, and loving kindness to men, far exceed yours.*

10. *For as the rain*] *i. e.* And as the rain: For *for* And.

*As the rain cometh down, and the snow from Heaven, i. e.* As the rain and the snow come down out of the ayr.

Heaven is often put for the Ayr; so the birds of the Ayr are called the fowle of Heaven, *Ier.* 3. 9.

*And returneth not thither:*] *Supple,* Without watering the Earth, and making it fruitful; for otherwise the rain and the snow are drawn up again by the Sun in vapors.

11. *So shall my Word that goeth out of my mouth,*] *i. e.* So shall the Word which I speak become effectual; and whatsoever I say, shall come to passe.

*It shall not returne unto me voyd.*] *i. e.* It shall not be ineffectual, as their words are which cannot perform what they say.

Note, that the Prophet useth here a Metaphor taken from an Embassador, which a King sends out upon some business; but he cannot effect what his King gave him in command, and therefore returneth *re infecta*, But God saith, that his Word shall not return so.

12. *For ye shall go out with joy;*] *q. d.* Wherefore (because I have often said it) ye shall go out (O ye my people the *Jews*) with joy, out of the Land of your captivity, where ye have been kept in hard bondage.

*For* is put here for *Wherefore*; and the Lord makes a sudden *Apostrophe* to the *Jews*, upon occasion of what he said concerning his Word in *vers.* 10, 11. and in consideration of those often promises, which he had made to the *Jews*, of their Redemption.

*And he led forth with peace;*] For the Lord will go before you as your Captain, *Cap.* 52. 12.

*The mountains and the hills shall break forth before you into singing.*] *q. d.* So great shall your joy be, as that the very mountains and the hills shall sing for joy before you, as ye go from *Babyl. n.* to *Ierusalem*, to to see your joy.

The Prophet doth often give sense and reason to inanimate things, after a Poetical manner.

13. *Instead of the Thorne shall come up the Kurr-tree, and instead of the Bryar shall come up the Mirtle-tree;*] *q. d.* For instead of those which have afflicted you, there shall arise those which will profit you, and entreat you with all kindness.

Note, that the Causal Particle, *For*, is here to be understood, and to be referred to those words, *vers.* 12. *For ye shall go out with joy, and be led forth with peace.*

The Thorn and the Bryar are prickly plants, which will prick those which have to do with them; by which are here meant in particular *Nebuchadnezzar* King of *Babylon*, and his race, which did afflict and oppress the *Jews* with hard bondage in the time of their captivity: But the *Fir* is a tree, which, besides other commodities, yeilds a covert from the tempest, and a shadow from the scorching heat of the Sun; and the *Mirtle*, besides many other benefits yeilds a sweet Oyl which refresheth the senses, and makes Wine which comforteth the stomach; it yeildeth also pleasant and fragrant branches, to trim up and adorn the house. By the *Fir* therefore and the *Mirtle* is here meant *Cyrus*, who subdued the *Babylonians*, and so delivered the *Jews* out of their hands, and sent them home into their own Country with many royal favors: of which read *Ezra* 1.

*And it shall be to the Lord for a name,*] *i. e.* And this which the Lord will do for you, shall bring to the Lord great renown. Or thus; *q. d.* And this which the Lord will do for you, shall be a thing so notable and so glorious, as that God shall thereby purchase himself a new Name: *q. d.* As God purchased himself a new Name when he delivered *Isaac*, and was called therefore *Iehovah-jireh*, *Gen.* 22. 14. And as Generals and Emperors by their great achievements get new names, as *Scipio* got him the name of *Africanus* by his Victories in

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Africa,



*Africa, &c.* So shall God get him a new name for his great redemption of, and munificence to his people. Which yet understand not so, as though God had any new name thereupon, but that he deserved a new name thereby.

*For a name*] i. e. The cause of a name.

Take the word *Name*, either properly, or for renown.

*For an everlasting signe*] i. e. And for an everlasting Trophy and monument of his

goodnesse to his people.

*That shall not be cut off*] i. e. That shall never be pulled down or abolished.

He alludeth to the custome of conquerours who set up lasting Trophies and monuments for their glory in token and remembrance of some memorable victory obtained, or some great matter performed by them: but their Trophies and monuments are abolished by time, but this of the Lord, shall not be cut off.



# ISAIAH,

## CHAP. LVI.



*Keep ye judgement, and doe justice*] i. e. Keep my Law, and doe that which is your bounden duty therein, O ye *Jewes*, which are captive in *Babylon*.

*Judgement* and *Justice* are taken here for that duty which we owe to God in keeping his commandments: and therefore is it called *judgement* and *justice*, because God may justly exact it of us, and we *wrong* God if we doe it not.

*For my salvation is neere to come*] i. e. For my saving power wherewith I will save you from your enemies, and deliver you out of the *Babylonish captivity*, is at hand to save you.

Concerning the notion of this word *Salvation*, as I have given it, See *Cap. 51. Vers. 5, 6.*

*And my righteousness*] i. e. And my faithfulness whereby I have promised to save you: See *Cap. 51. vers. 6, 7.* concerning the notion of this word also.

*To be revealed*] i. e. To come so that it may be seen of all men; see *cap. 40. 5.*

2. *Blessed is the man that doth this*] This relative *this*, relateth to that, *To wit*, that that keepeth the Sabbath, from polluting it; And keepeth his hand, from doing any evil, and blessed is such a man, for he shall be redeemed out of captivity and brought home with joy to *Sion*.

*That keepeth the Sabbath from polluting it.*

*q. d.* That is, That keepeth holy the Sabbath day, and doth nothing therein whereby to profane it.

By keeping the Sabbath from polluting it, understand by a *Synecdoche* all other precepts also of the first Table, and the whole duty of man to God.

*And keepeth his hand from doing evil*] *Supple*, To his neighbour.

By this is meant our whole duty which we owe to our neighbour, and so is to be taken for all the precepts of the second table, so that by these *Two*, *Keeping the Sabbath*, and *Keeping the hand from doing evil*, is meant the keeping of the whole Law of God, that which he called *judgement and justice*, *vers. 1.*

3. *The sonne of the stranger*] i. e. The stranger which is not of the seed of *Jacob*, nor a *Jew* born.

*That hath joyned himselfe to the Lord*] i. e. Which hath joyned himselfe to the Lord by faith and love, as to the only true God, and worshippeth him faithfully, and so is become a *Proselyte*.

*The Lord hath utterly separated me from his people*] i. e. The Lord hath put a difference between me and his people the *Jewes*, so that I shall never approach so neere to him as they doe, nor shall I and my offerings be so wel accepted of him as they and their offerings are.

Such a thought as this is, might happily come into the minde of a *Proselyte*, where

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re

fore the Lord prevents this thought here and answers it *verse 6.*

*Neither let the Eunuch say* ] An Eunuch signifieth him which is unable for generation, and who is without possibility of issue.

And so is an Eunuch called, because they, which attended on great personages in their bed-chambers and about their wives, were wont to be gelded to keepe them chaste: For *יוֹנָתָן דִּכְיָרָה* *quasi* *יוֹנָתָן* *יוֹנָתָן* *יוֹנָתָן*

*I am a dry Tree* ] i.e. I am as a dry Tree, for as a dry Tree can never beare Fruit, so can I never have children.

Such a thought as this is might trouble an Eunuch, because children were promised as a great blessing to those which keepe the Law. *Deut. 28. v. 4. 11.* Wherefore the Lord prevents this his thought, and to encourage him in his obedience, tells him, he will recompense this his incapability of this part of the reward of obedience to his Law, by giving him a better reward than of children.

*4. And take bold of my Covenant* ] *Supple,* To keepe it.

By *This covenant* is here meant that covenant which God made with the *Israelites* by the hand of *Moses*, in which covenant it was the peoples part to keepe the commandments of the Lord; And the Lords part to performe the promises that he there makes to them which keepe his commandments: This covenant might strangers enter into, and those that did enter into it, were called *Profelytes of the covenant.*

*5. In mine house* ] i.e. Within my Temple.

*And within my walls* ] i.e. Within the Walls of my Temple.

*A place* ] *Supple,* in the Bed-rolle, or Catalogue of devout and famous men.

*And a name* ] *Supple,* Among the names of those famous men, which are written and recorded in a Bed-rolle or Catalogue in my Temple.

*Better than of sonnes and of daughters* ] i.e. Which name shall be better than the name that commeth by sonnes and daughters; though sonnes and daughters doe propagate a mans name, and give him the honourable name of *Father.*

Note that the word (*Name*) is here to be repeated; And the name of sonnes and daughters is such a name as accrueeth to a man by

having sonnes and daughters; For these *Genitives* cases of sonnes and of daughters be *Genitivi efficientis.*

Note here, that in the time of the Law, the names of those which had done worthily, were wont to be preserved and to be read at times in the congregation together with their praises; Which was done, as to give God thanks for such famous men; So to incite others to imitate their virtues: Of this custome the sonne of *Sirach* seemeth to make mention, *Ecclus. Cap. 39. 16. and Cap. 44. 15.* and a catalogue we have in him of such men, *Cap. 44. v. 16. & c. and Cap. 45. Cap. 46. Cap. 47. Cap. 48. Cap. 49. Cap. 50.* In imitation of this custome the primitive Church had her *Dip-ticks* which were two leaved tables or boards, bound like an Oblong book. In the one columnne whereof were written the names of such men of noted piety as were yet alive: and in the other a like catalogue of such famous men as were already departed.

*I will give them an everlasting name* ] *q. d.* For whereas the name which commeth and which is propagated by sonnes and daughters often faileth, by their failing: This name, which I will give them in my house, shall never faile.

Therefore is it said, *I will give them an everlasting name*; because their name should be preserved and registred in the catalogue of famous and pious men, and be remembered after their death (yea perhaps so long as the Temple stood) as their names were which are mentioned *Ecclus. Cap. 44. 45, 46, & c.*

*Everlasting* ] See *Cap. 55. 3.*

*7. Even them will I bring to my holy mountain* ] i.e. Even them will I bring to my holy Temple there to worship me, as mine own people the *Jewes* doe.

By the *holy mountaine* is meant *mount Moriah* or *mount Sion* on which the Temple stood; which is called the *holy Mountaine*, because God did separate and sanctifie that for the place of his worship, That is, to build his Temple there: And by this *Mountaine* is meant the Temple it selfe which stood upon that *Mountaine*, by a *Metonymie.*

Of strangers that joyned themselves unto God, there were two sorts (as we said *Cap. 55. 1.*) One called *Profelytes of the Gate*, others called *Profelytes of the Covenant*;

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These last, (of whom this place is to be understood) were accounted as *Jewes*, they worshipped in the same Court of the Temple where the *Israelites* did, whither others might not come; they were partakers with them in all things both divine and humane. In a word they differed nothing from *Jewes*, but onely that they were of a *Gentile* race.

*I will make them joyfull in my house of Prayer*] God might make them joyfull in his house of Prayer, That is, in the Temple, by giving them many blessings, of which they might make songs and Psalmes, and sing them with Instruments of musick in the Temple. He might also make them joyfull by granting those Petitions and Prayers, which they made to him in the Temple.

*In my house of prayer*] i.e. In my Temple which was ordained for to be an house of prayer for all that would, to offer up their prayers there. Read *1 Kings 8.v. 22.* and so forward.

*For mine house shall be called an house of prayer for all people*] i.e. For my Temple shall be an house of prayer, not for the *Jewes* onely to pray in; But for the *Gentiles* also which will joyne themselves to me, and take upon them the observation of my Law, as they doe.

*Shall be called*] i.e. Shall be.

The *Hebrewes* do often use vocall words and Verbes for Real.

*Of prayer*] By prayer may here be understood by a *Synecdoche*, all the worship of God.

8. *The Lord God which gathereth the outcasts of Israel*] i.e. The Lord God which gathered the outcasts of *Israel* when they were dispersed by reason of the *Assyrians* *Cap. 11. 11.* And which will gather together these sonnes of *Israel* which are now captive in *Babylon*, and which fled or now remaine in other places of the earth for feare of the *Babylonians* when they invaded the Land of *Judah*.

*Of Israel*] By *Israel* he meaneth the *Jewes* the children of *Israel*: and those *Jewes* which were dispersed upon the coming of the *Assyrians* and *Babylonians* into the Land of *Judah*, he calls the *Out-casts* of *Israel*, because they were as exiles in a strange Land, and driven out of their own country by their enemies.

*Yet will I gather others to him besides those*

*that are gathered to him*] q.d. I have gathered some *Profelytes* to my people, who worship me, and I will yet gather other *Profelytes* to them besides those which are already gathered, that they also may worship me.

Note here, that when the *Assyrians* invaded the Land of *Judah*, and many *Jewes* fled for safety into other countries, God when he had slaine the Army of the *Assyrians* brought those *Jewes* back againe into their owne Land; and when he brought them back, many others of other Nations joynd themselves with them, which afterwards abode by the *Jewes* and ranne the same fortune as they did: See *Cap. 14.v. 1, 2.* And these are they which are here intimated to have beene first gathered to *Israel*, That is, to the *Jewes* the children of *Israel*.

Note secondly, that when the *Jewes* were delivered out of the *Babylonish* captivity by *Cyrus*, many *Babylonians* and men of other Nations being wonne by the conversation of the holy and religious *Jewes*, went along with them, and did enter themselves into the worship of God, and these are they which he saith, should be gathered unto *Israel* besides the former.

It may be asked here, why, and to what purpose, and upon what occasion, the Lord saith here, *The Lord God which gathereth the outcasts of Israel*, saith, yet will I gather others to him, besides those that are gathered to him?

*Ans.* He saith it upon occasion of those words *Mine house shall be called an house of prayer for all people* vers. 7. For the Lord having said, *Mine house shall be called an house of prayer for all people*, sheweth here, that he will gather of all people to *Israel*, That is, to his people the *Jewes* to worship him with them in his house of prayer, That is, in his Temple: And he saith it, to shew that he will accept of the *Gentiles* which come unto him, and will by no means cast them off.

9. *All ye beasts of the Field come to devoure*] Note here, that this is the beginning of a new Sermon or Prophecie; And that this and the next Chapter following would have been better put into one, than thus disjoyned.

Note Secondly, that the Prophet doth here and in the next Chapter shew the reason of the *Jewes* captivity, and this he doth first



first to cleare the justice of God, and to make it appeare that it was not for nought that he gave them over into the *Babylonians* hands: *Secondly*, that he might shew the *Jewes* that they had need to turne to God by repentance, who had gone so farre from him by their sins.

Note *Thirdly*, that while he sheweth the reason of the *Jewes* captivity in *Babylon*, he speakes as if the *Jewes* were then committing those finnes for which they were afterwards carried into *Babylon*: And againe, while he shewes by what meanes they which were in captivity might be delivered out of their captivity, he speakes of the delivery, of those which repented, out of captivity, as though the time of their delivery were even then at hand; joyning as it were these times together which were many yeares distant (the better to shew the dependency of one matter upon the other) and seeing both these as neer at hand by a prophetique spirit.

*All yee beasts of the Field come to devoure] i. e.* All ye Beasts which frequent the *Fields* come and destroy *Israel*.

*Yea all ye beasts in the Forrest] i. e.* Yea all ye beasts which dwell in the *Forrest*, come and devoure him.

The Prophet compareth here the enemies of *Israel* (That is of the *Jewes* which were the children of *Israel*) to wilde beasts; And *Israel* or the *Jewes* to a flock of sheep: and when he calls to the wilde beasts of the Field to devoure; By the *wild beasts of the field*, he seemeth to meane *Foxes* and *Badgers*, such as were wont to frequent the fields and to prey upon the sheep which fed therein, but not to make such a slaughter among them, and to destroy them with such a destruction as the *beasts of the Forrest* were wont. And by the *beasts of the Forrest* he seemeth to meane *Lions* and *Beaves* and *Dragons*, whose might and fury was greater than that of the *Foxes* and *Badgers*, and which when they fell upon a flock of sheep made a greater slaughter among them, and were not so easie to be driven away. By the *beasts therefore of the field* are signified more impotent enemies and such as doe lesse hurt: And by the *beasts of the Forrest* more potent enemies, and such as could hurt: more particularly by the *beasts of the field* may be meant the *Moabites*, and *Ammonites*, and *Edomites*, and *Philistines*: By the *beasts of the Forrest* may be meant the

*Chaldeans* or *Babylonians* which did overcome the Land of *Judah*, and burne the Cities thereof with fire, and carry away the Inhabitants captive: So that the sense of this place is; *q. d.* Yee *Moabites*, and *Ammonites*, and *Amalekites*, and *Edomites*, and *Philistines*, come yee and devoure *Israel*, yea, rather come yee *Babylonians* and yee Nations which serve them, and devoure him.

10. *His watchmen are blinde] i. e.* The Watchmen of *Israel* are blinde.

Here is a *Relative* without an *Antecedent*.

By *Watchmen* he meaneth the *Priests* and the *Prophets*, That is, The teachers of the people: And therefore doth he terme them *Watchmen*, because as *Watchmen* were set to watch, and to give notice of the approach of an enemy: So was it the duty of the *Priests* and *Prophets* to watch over the people for their spirituall good, and to forewarne them of sinne and of those judgements which were like to fall upon them for their sinne.

He giveth a reason here why he would have all the beasts of the fiede, yea all the beasts of the *Forrest* to come and devoure.

*Are blinde] That is, are ignorant; For so he expounds himselfe in the next words.*

*Blindnesse* is properly of the eye of the body: but by a *Metaphor* it is translated to the understanding, which is as the eye of the minde and signifieth ignorance.

*They are all ignorant] Supple,* Of that which they ought to know and teach the people, That is; They are ignorant of the Law of God.

*They are all dumbe dogs, they cannot bark] They are all like dumbe Dogs which cannot barke,*

The note of similitude is here left to be understood.

He likeneth the *Priests*, and the *Prophets* to *dumb dogs* which cannot barke; because they did not reprehend the people for their finnes: For as it is the duty of *dogs* to barke at Thieves: So it is of *Priests* and *Prophets* to reprehend sinne.

*Sleeping, lying downe, loving to slumber] He persists in the Metaphor of dogs, and by these qualities of a dogge, he signifies the laziness of those *Priests* and *Prophets* which loved their ease and would take no paines in their calling.*

11. *Yea, they are greedy dogs which have never enough,]* He persists still in his Metaphor of dogs, and sheweth them to be like dogs in this also, that they are greedy of gain, as dogs are of meat.

*And they are shepherds that cannot understand:]* He calls them shepherds here, whom he called *watchmen* before, and whom he reprehended and described under the Metaphor or similitude of Dogs; and therefore doth he call them *shepherds*, because they should feed the people committed to them, and guide them in the right way, as *shepherds* do their flocks.

*That cannot understand:]* He said, that they were blinde, and ignorant of the Law of God, *vers. 10.* And here he sheweth, that they cannot heal that blindness, and overcome that ignorance, because partly their Idleness, partly their Covetousness, and looking after gain, hindered them from studying the Law of God, and meditating therein, whereby they might come to *understand*.

Yet some make these a meer repetition of those words, to wit, *His watchmen are become blinde.*

*They all look to their own way, every one for his gain from his quarters.]* *q. d.* They all of them have their several ways and practices to get mony, and they are every one wholly intent upon those their ways and practices.

This is the sence of these words; but the words themselves seem to be Metaphorical, and the Metaphor to be drawn from a man, who expecting some welcom guest, stands at the door of his house, and looks that way which his guest is to come, to see if he can see him coming.

*To their own way,]* Under the Metaphor

of a way, he meaneth their practices and courses to get mony; which he calls *their own way*, either in opposition to the way of God, as not being the way in which God would have them to walk in, but which they themselves either chose or found out for themselves; Or else because every one of them had his *own peculiar way* to get gain.

*For his gain,]* He doth here compare gain to a welcom guest, which a man expects at his house.

*From his quarters.]* *i. e.* From his house or place of aboad.

This appertains to the Metaphor last mentioned.

12. *Come ye, say they, I will fetch wine,]* *q. d.* Moreover the Priests and the Prophets say, either to their fellow-Priests and Prophets, or to the people whom they invite to drink with them, Come, I will fetch wine, and we will be merry.

*To morrow shall be as this day,]* *q. d.* We have been merry to day, and we will be as merry to morrow as we have been to day. This day hath been abundant with wine, and strong drink, and mirth; and to morrow shall be as abundant as this.

*And much more abundant.]* *q. d.* Yea, to morrow shall abound with more wine, and strong drink, and mirth, then this day doth, or hath done.

These are the sins in part, which were the cause that the *Jews* were so destroyed by the *Babylonians*, and carryed away captive into *Babylon*. Other sins also there were, which follow in the next Chapter, which (as I said) should have been joyned with the last part of this Chapter, or the last part of this Chapter with that.

## ISAIAH,

## CHAP. LVII.

✠✠✠ He righteous perish, and no man  
✠✠✠ taketh it to heart: ] i. e. More-  
✠✠✠ over the righteous man dieth,  
✠✠✠ and no man taketh it into con-  
sideration, *Supple*, why God  
taketh him away.

This (as I said) should have been continued with the end of the foregoing Chapter.

And mercifull men are taken away, none considering that the righteous is taken away from the evil to come. ] q. d. And mercifull men are taken away by death, that they might not see the evil which is to come upon the Nation, (as *Josiah* was taken away, 2 Kings 22.2,20.) yet no man considereth that they are taken away that they might not see the evil to come.

These are a repetition or explanation rather of the former words.

If men would seriously confider and think with themselves, that good men are taken away from the evil to come, they would think of the evils, and of the judgements which hang over their own heads, and humble themselves, and break off their sins before their judgements fell upon them: But when they wil not be admonished of Gods judgements, nor think upon them, but put far from them the evil day, they give themselves liberty of sinning, and doe in a manner scorn and puffed at the threatnings of the Almighty, which must needs provoke the Lord to anger.

2. He shall enter into peace ] i. e. The righteous man which perisheth or dieth, shall goe to the place where he shall be freed from all the troubles and molestations of this world, and shall enjoy perfect Rest.

They shall rest in their beds, ] i. e. The mercifull men, which are taken away out of this world by death, shall rest in their Sepulchers as in their beds.

Each one walking in his uprightness ] i. e. Even every one of them which have walked uprightly in his waies, and turned or staggered not either to the right hand, or to the left.

3. But draw neer hither, ye sons of the Sorceresse, the seed of the Adulterer, and the Whore ] q. d. But draw neer, ye which are wicked, and hear what I say to you; ye shall not enter into their peace, nor rest in your beds as they do; but ye shall live to be tormented and afflicted without Rest, and when ye die ye shall be brought down to the grave with blood, or one grievous plague or other.

This sence this Adverfative Particle But seems to require; and thus by order of words should the Prophet have spoken: But, because he called the wicked among the Jewes, the sonnes of the Sorceresse, and the seed of the Adulterer, and the Whore, they mocked him, and made a mouth, and drew out their tongues at him; whereat the Prophet was transported with an holy anger and indignation against them; and being thus transported, did as it were forget what he was about to say: But yet, for sence, he saith that, *vers. 20.* which he should have said here, in formall words.

Draw neer hither ] *Supple*, To heare what I have to say to you

Ye sons of the Sorceresse, ] i. e. Ye which are given to Sorcery and to Witchcraft.

This is an Hebrew Idiomie, or an Hebrew kind of speech, in which the son of the Sorceresse is as much as the Sorcerer.

That the Jewes were given to sorcery and witchcrafts, see 2 Kings 21.6.

The seed of the Adulterer, and the Whore. ] i. e. Ye bastards, which are not the sons of Israel, as ye call your selves, but the sons of adultery or fornication, and begot between an Idol and an Idolater.

Note here, that the Scripture doth every where liken Idolatry to Adultery and Fornication.



Fornication, and the Idolater to a *Whore*, and an *Idol* to an *Adulterer*.

The *Jewes* gloryed to be called the children of *Israel*; but the Prophet tells them here, that they are not the true and legitimate children of *Israel*, but *Bastards*; for if they had been the true and legitimate children of *Israel*, they would have been like to their father *Israel*; but they were nothing like him, for he did abhor *Idolatry*, but they were mad with the love of *Idols*: they were not therefore his sons, but the sons of the *Adulterer* and the *Whore*, that is, of an *Idol* and an *Idolater*, and so born of fornication or adultery.

When our Saviour *Christ* told the *Scribes* and *Pharisees*, that they did the deeds of their father, the *Scribes* and *Pharisees* said unto him, *We are not born of fornication.* Job. 8. 41. As if they should have said, *We are no Idolaters*, we are not born of *Idolatry*, we have no *Idol* for our Father, nor *Idolater* for our Mother. The same manner of speech doth the Prophet use here, when he calleth the *Jews* the seed of the *Adulterer* and the *Whore*, as the *Scribes* and *Pharisees* used there; when they said, *We are not born of fornication*; the Prophet affirming that of the *Jews* here, that the *Scribes* and *Pharisees* denied of themselves there.

But how can any one though he be an *Idolater*, be said to be the son of an *Idol* as of an *Adulterer*, and of an *Idolater* as of a *Whore*?

*Ans.* When an *Idol* and an *Idolater* do so far prevail upon a man, as to make him to take the *Idol* for his god, and to imitate the *Idolater* in the worship which he giveth to the *Idol*, he may be called the son of the *Idol* which he taketh for his god, and of the *Idolater* whom he imitateth in the worship of that *Idol*: For men are called the children of that God whom they worship, and the children also of them whom they imitate. And the conjunction of the *Idol* and the *Idolater* in this work is illegitimate, and therefore an act of fornication or adultery; and the *Idol* is an *Adulterer*, and the *Idolater* a *Whore*, because the *Idolater* was married to another, even to the true God.

4. *Against whom do ye sport your selves?* ] q. d. With whom do ye make your selves merry, and at whom do ye laugh?

Such was the impudency and impiety

of these men, as that they would laugh at the Prophets of the Lord, which were sent to tell them of their sins and transgressions, as though they were guilty of no such matter, See 2 Chron. 36. 15, 16. But while they laughed and mocked at the Prophets of the Lord, they laughed and mocked at God himself who sent them. See Luk. 10. 16.

*Against whom make ye a wide mouth, and draw out the tongue?* ] q. d. Who is he whom ye mock? Do ye not mock the Lord himself, while ye mock his Prophets?

They which mocked were wont to make a wide mouth, and to put out their tongue at him whom they mocked, in a jeering manner: Hence, to make a wide mouth, and to put out the tongue, are put here, by a Metonymy, for to mock.

*Are ye not children of transgression, and a seed of falsehood?* ] q. d. Ye mock at me for calling you the sons of the Sorceresse, and the seed of the *Adulterer* and the *Whore*; but did I call ye otherwise then ye are? For, are ye not children of transgression? that is, Are ye not the sons of the Sorceresse? And, are ye not a seed of falsehood? that is, Are ye not the seed of the *Adulterer* and the *Whore*?

*Are ye not children of transgression?* ] i. e. Are ye not Sorcerers?

He putteth transgression here in general, for sorcery or witchcraft in particular, because sorcery or witchcraft was a notable sin, and a notable transgression of the Law.

*A seed of falsehood?* ] i. e. Children born of Adultery, that is, of *Idolatry*; and so the seed of the *Adulterer* and the *Whore*?

*Falsehood* is to be taken here for *Adultery* and well it may be so taken; for *Adultery* is the breach and falsifying of that promise and Covenant which is made in Wedlock, wherein the Wife promiseth to be true to her Husband and his bed. And then again *Adultery* is to be taken Metaphorically for *Idolatry*, because in *Idolatry* the *Idolatrous Jew* breaketh his Faith to God, whereby he promised to be true to him and his glory, as an *Adulterers* breaketh the Faith and Promise which she made to her Husband.

5. *Enflaming your selves with Idols* ] i. e. Stirring up your selves, & provoking your selves

selves to a spiritual lust, by running to, and looking upon Idols, and then committing fornication with those Idols, to satisfy this your lust.

This is a greater sin, thus to enflame themselves, then if they were by accident or occasionally enflamed.

Note, that the Scripture doth every where speak of Idolatry as of *Adultery* and *Fornication*, and liken Idolaters to *Whoremongers* and *Adulterers*, and the Idol to a *Whore*; because as *Whoremongers* and *Adulterers* love those women which it is not lawful for them to love, after their manner; so do Idolaters love Idols with the diminution of that love which they owe to God, which is not lawful for them to do. In allusion therefore to this doth he here say, *Enflaming your selves with Idols*.

*Under every green tree,*] This he saith, because Idolaters were wont to set up their Idols, and to sacrifice to them, and perform their services to them, in groves and woods, and under green trees. See *Deut. 12. 2.* and *2 King. 16. 4.*

*Under every greentree,*] *Supple,* Where ye see an Idol standing.

*Slaying the children in the valleys,*] *i. e.* Slaying your children to the honor of your Idols, in the valleys.

It was a savage kinde of practice which the *Canaanites* used, who used to burn their sons and their daughters in the fire, to their gods, *Deut. 12. 31.* Yet this practice did the *Israelites* learn from them; and *Manasseh* King of *Judah* made his children thus to pass through the fire, *2 Chron. 33. v. 6.*

*In the valleys,*] He alludeth to the valley of the son of *Hinnon*, which was a valley near *Jerusalem*, where they made their children pass through the fire to *Moloch*, *2 Chron. 33. 6.* and *2 King. 23. 10.* A valley very much noted for the Idolatry which was committed therein.

*Under the clefts of the rocks,*] Many mountains consisted of rocks which branched out over the valleys underneath; and it may be that under these branches of the rocks Idolaters chose to do their service to their Idols, because they defended them from the Sun, and from the rain, which they were subject to, if they served their Idols farther off in the open ayre.

Otherwise you may take, *Under the clefts*

*of the rocks*, for a repetition of those words, *In the valleys*, (which kinde of repetition our Prophet often useth;) for every valley is under or beneath an hill or mountain, and the hills and mountains of *Judea* were very rocky.

6. *Among the smooth stones of the stream is thy portion,*] *q. d.* The Idols which are set up among the smooth stones of the stream, they are the gods which thou delightest in.

*Among the smooth stones of the stream*] *i. e.* Among the stones of the rivers; which stones the waters of the rivers, by long washing, have made smooth.

*Is thy portion,*] *i. e.* Are thy gods, which thou delightest in.

As God is called the portion of the godly, *Psal. 16. 4.* *Jer. 10. 16.* So are Idols called here the portion of Idolaters, because Idolaters made the Idols their gods.

Note here, that a portion signifieth often in Scripture an inheritance, in allusion to that division which was made of the Land of *Canaan*, when it was divided into several parts or portions, and those several parts and portion were given for several inheritances to the several Tribes and Families of *Israel*, *Josh. 13, &c.* And God is called the portion or inheritance of the godly, in allusion to such an heritage; because the godly do as much trust and delight in God, as rich men do in their inheritance and possessions: yea, as an inheritance or possessions make a man rich; so doth God enrich them that serve him. And because the Lord is thus called the portion or inheritance of the godly; therefore are the Idols here called the portion of the Idolaters, because the Idolaters made them their gods.

Note again, that Idolaters did not set up their Idols, and sacrifice to them in one kinde of place, but in divers; sometimes they set them up in groves, under the green trees thereof; sometimes in valleys, though dry; sometimes by rivers, sometimes in mountains, sometimes in their houses, sometimes in the Temple, &c. So that what are here spoken, from *vers. 5.* to *vers. 9.* are not to be understood of one and the same Idols, set up in one and the same place; but of several Idols, set up and worshipped in several places; and thereby is signified the mad love which the *Jews* had to Idolatry. See *St. Jerom* upon this place.

S s s

Note

Note here again, that whereas he saith, *Among the smooth stones of the stream is thy portion*; it is not to be understood by these words, that Idolaters set up their Idols in the streams, or in the rivers, (for certainly they did not set them up in the rivers, or in the streams,) but onely that they set them up nigh unto the rivers or streams, upon the shoars thereof; upon which shoars, because there were many stones cast up by the inundation of the rivers at some times, these Idols might be said to have been set up, or stand, or be among the stones of the stream.

But why then did not the Prophet say, *Nigh to the rivers, or stream, or waters, is thy portion*? but, *Among the smooth stones of the stream is thy portion*?

Ans. He doth it, to shew obliquely the vanity of their Idols, and to signifie, that when their Idols were set up among the stones of the stream, like was set up among their like: For their Idols were but stones, and therefore were well seated among stones.

If they should say, that though their Idols were stones, yet they were smooth polished stones, and therefore better then the stones of the stream: The Prophet prevents them, when he calls the stones of the stream, smooth stones; for he saith the stones of the stream had been smoothed and polished with the long washing of the water, and therefore as good as their Idols in this also.

Note once again, that here he speaketh to Jerusalem, whereas he spoke before to the Jews, for he changeth both the Number and the Gender; and he speaks to her as to a woman, by a *Prosopopæia*; yet in her he sets out the condition and Idolatry of the Jews themselves.

*They, they are thy lot:* i. e. These, even these Idols, which are among the smooth stones of the streams, are thy lot.

Here is a *Relative* put without a *formal Antecedent*; but yet the *Antecedent* is easie to be understood.

What he called a *portion* before, he calls a *lot* here, in allusion to the division of the Land of Canaan by lot; for because when the Land was divided, every *portion* was given to every Tribe for an heritage, by lot, (*Josh. 13. 6. & 14. 2.*) therefore he calls an heritage a *lot*.

He doubles his word here, saying,

*They, they,* for the greater emphasis.

*Even to them hast thou poured out a drink-offering, to them thou hast offered a meat-offering:* q. d. Even to these hast thou sacrificed.

By the Law of God, unto every sacrifice of a beast there was to be added a certain quantity of wine for a *drink-offering*, *Numb. 15. 5, 7, &c.* and this wine was to be poured out upon the Altar (but not upon the fire) saith *Maimonides*: There was also a certain quantity of flower to be added for a *meat-offering*, *Numb. 15. 4, 6, &c.* What therefore the Lord required by his Law to be done to him in his sacrifices, Jerusalem did do unto her Idols in their sacrifices.

*Should I receive comfort in these?* i. e. Can I receive comfort by these doings? q. d. You have grieved my Spirit by your sins which you have committed against me, and therefore you should seek to comfort me again; but can I be comforted, in the grief I am in, by such doings as these are? No, I am a great deal the more vexed and grieved by them.

He useth an *'Apostrophon'* here.

*In these* i. e. By these: *In* for *By*.

7. *Upon a lofty and high mountain hast thou set thy bed,* Supple, For thy Lovers and thy Sweet-hearts to come and lie with thee: that is, Thou hast committed fornication upon the high mountains: that is, Thou hast committed Idolatry upon the high mountains, by sacrificing unto Idols thereon.

Note, that Idolatry is often called in Scripture Fornication and Adultery, by a Metaphor; because as in Adultery the woman which committeth Adultery breaketh the Covenant of Wedlock, and leaveth her Husband, and cleaveth to another man; so in Idolatry, the people which are bound by Covenant to love God as their Husband, break that Covenant, and leave God to cleave to Idols.

Note further, that because carnal fornication and adultery is committed on the bed, hence, by a Metaphor, he saith, *Upon the mountain hast thou set thy bed*; for thou hast committed Idolatry on the mountain.

Note yet further, that the Canaanites, and the people adjoining (of whom the Jews learned their Idolatry) did sacrifice to their Idols on high and lofty mountains in stead of Temples: Hence he saith, *Upon*



a lofty and high mountain hast thou set thy bed.

Note fourthly, that when he saith, *On a lofty and high mountain*, he speaks not of any one determinate mountain, but taketh mountains, *collective*, for mountains.

*Even thither wentest thou up to sacrifice,*] *Supple*, To thy Idols.

He sheweth in these words, what he meant by those, *Upon a lofty and high mountain hast thou set thy bed*.

8. *Behinde the doors also, and the posts, hast thou set up thy remembrance,*] *i. e.* Behinde the doors, and the posts of thine house also, thou hast set up thine images, to put thee in remembrance of thine Idol-gods, and hast worshipped them.

It is observed, that *Jerusalem* did here set up her Images in the same places where God commanded his people to write his Commandments, that they might remember them, to keep them, *Deut. 6. 9*.

*Thy remembrance,*] He calls the images which *Jerusalem* did set up behinde the doors and the posts of her houses, her Remembrance, because she set them there, to put her in remembrance of her Idol-gods, (suppose *Saturn*, *Jupiter*, and the *Host of Heaven*, &c.) Or else he might call them, *Her Remembrance*, ironically; because she did set them up in those places, in which God commanded his people to write his Commandments, that they might put them in remembrance of their duty to him, so often as they saw them, or read them.

*For thou hast discovered thy self to another then to me,*] *i. e.* For thou hast discovered thy privities or naked parts to others (which are not thy Husbands) more then to me (which am thy Husband;) *that is*, Thou hast suffered others to lie with thee besides my self, and so hast playd the whore with them: The meaning is, that she had worshipped other gods besides the Lord, and so had committed Idolatry with them.

He persists still in the *Metaphor* of Adultery and Fornication, by which, as I said, is meant Idolatry.

*Thy self,*] *i. e.* Thy nakedness, or privy parts. *Synecdoche integri*.

*And art gone up,*] *Supple*, Into thy bed, to lie and play the harlot with them.

*Thou hast enlarged thy bed,*] *Supple*, That thou mayst receive many Lovers and Adulterers at once: *q. d.* It is not one Idol which thou worshippest, but many.

*And made a Covenant with them,*] *i. e.* And didst break that Covenant of Wedlock which thou madest with me, and didst make a Covenant of Wedlock with them, which yet is not Wedlock, but Adultery; for thou wast married to another man, even to the Lord.

He persists still in his *Metaphor*, speaking of Idolatry as of Adultery and Fornication; therefore by the *Covenant* here, is meant in the first place, that covenant or bargain which an Harlot makes with her Lover, wherein she covenanteth to let him have such and such use of her body, and to have of him so much or so much money for her hire: And then by this *covenant* is meant the covenant of Idolatry, whereby the Idolater covenanteth with his Idol-gods by their Priests, thus and thus to worship them.

These *Jews* made a Covenant with God in their Fathers, in Mount *Sinai*, *Exod. 24. 7*. and here perfidiously they break that Covenant, and make a new Covenant with their Idols.

*Thou lovedst their beds wheresoever thou sawest them.*] *i. e.* Yea, so extraordinary wasthy lust, as that thou didst not stay till thy Lovers came and courted thee, that they might lie with thee; but thou didst rather court them, and offer thy self to lie with them, wheresoever thou didst meet them.

He persists still in his *Metaphor* of an Harlot and Adulterer, and by this sheweth the extream sway wherewith the *Jews* were carried to Idolatry.

9. *And thou wentest to the King with ointments*] And thou wentest to *Moloch* of thine own accord, to entice him to lie with thee.

By the *King* is meant *Moloch*, which he calls the *King*, either because they preferred him before all other Idols, or in allusion to the Hebrew word *MELECH*, which signifieth a King.

*Moloch* was the abomination of the children of *Ammon*, 2 *King. 11. 7*.

When he saith, *Thou wentest to the King with ointments, &c.* he alludeth to the manner of Whores, who when they were to go to the bed of some great personage, to prostitute their bodies, and to play the whores with him, were wont to anoint themselves with sweet ointments, and perfume themselves with choyce perfumes, that he might take the more pleasure in them:

them: And the literall meaning is, that they went to *Moloch* to commit whoredome with him: but the *metaphoricall* meaning is, that they did worship *Moloch* & sacrifice to him. And by that that is said, they went to the King with oynments, and encreased their perfumes, is meant, that they carried sweet odours to *Moloch* to burne before him, and that they offered to him many pretious gifts for the purchasing of his favour, more then they did to any other of their Idol-gods.

Note here, that when he saith, *thou wentest to the Kings with oynments*, he meaneth not, that they worshipped *Moloch* in the valley of the sonne of *Hinnon*, for that he spake of *vers. 5.* but that they went to the Temple of *Moloch* in the Land of the *Ammonites*, there to worship and sacrifice to him where his chiefe dwelling was, and as it were there to allure him to come and take a dwelling among them; and this they did before *Manasseh*, set up the Image of *Moloch* in the valley of the Towne of *Hinnon*, and was an occasion that *Manasseh* did afterwards set up his Image there.

And didst encrease thy perfumes] *q. d.* And though when thou wentest into other thy lovers, thou didst use perfumes, yet when thou wentest to *Moloch* thou didst encrease thy perfumes.

By this is intimated that they did worship *Moloch* more than any other Idol-God, and had him in higher esteeme; and did offer him more and richer gifts than they did to any other God.

And didst send thy messengers afarre off] For thou didst send thy messengers farre off to buy thee costly oynments and perfumes, to annoynt and perfume thy selfe, as suppose into *Arabia Foelix* and other places, where the best Spices and odours for oynments and perfumes grew.

Or thus: And thou didst send messengers farre off] *q. d.* And thou didst send messengers into *Assyria*, *Chaldea*, and *Egypt*, and to other farre countries, to get thee lovers and sweet-hearts from thence also: By which is meant that they worshipped forraigne gods: and brought in the gods and Idolls of remote Nations into their owne Lands, and worshipped them there.

And thou didst debase thy selfe even unto Hell] *i. e.* And when thou hadst obtained the good will of thine Adulterers, thou didst prostrate and cast downe thy body

to them as low as hell: That is, thou didst become the basest whore that ever was; That is, thou didst become the most notorious Idolater in the world.

The Prophet doth persist still in his Metaphor of Adultery and Fornication: And when he saith *Thou didst debase thy selfe*, he alludes to a whores casting her selfe downe, and prostrating her body on the ground to the lust of her Adulterer, which is called here a debasing her selfe, and which is elsewhere called *humbling* as *Deut. 21.*

14. *Judg. 19. 24.* Such a one the Greekes call *Χαμαῖον*.

Even unto hell] *i. e.* Very low.

There is an Hyperbole in these words.

10. Thou art wearied in the greatnesse of thy way] *i. e.* Thou hast taken a great deale of paines and labour in these thy Idolatrous courses, and even wearied thy selfe, but all in vaine, for though thou hast wearied thy selfe, yet thou hast received no profit at all by thine Adulterers, That is, by thine Idolls.

Note here, that the Prophet useth a Metaphor taken from Travellers, to whom because they are wearied or may well be wearied when they have travelled a great way, he compareth these Idolaters which had taken a great deale of paines in their Idolatrous wayes, and therefore might well be wearied thereby.

Note secondly, that this word (*in vaine*) is here to be understood.

Yet saidst thou not, there is no hope] *i. e.* And yet thou didst not consider with thy selfe and say, *There is no hope*, Supple, in mine Idolls, That is, *I cannot hope ever to receive any good from them.*

Thou hast found the life of thine hand] *i. e.* Surely thou hast found those that can strengthen thine hands, and enliven them to any worke that they should not be weary.

He speakes of their Idolls, and useth an Ironie in this his speech.

The life] *i. e.* Those which can give life and strength. *Metonymia effectus.*

Thine hand] *i. e.* Thine hands; A Singular for a Plurall number collective.

Note that he passeth here from the Metaphor of a Travellour, to the Metaphor of a Workeman who laboureth with his hands.

Therefore thou wast not grieved] *i. e.* Therefore forsooth thou wast not weary, nor were

were the paines and the Travell which thou tookest in thine Idolatrous courtes, grievous to thee.

By these words *Thou hast found the life of thine hand, therefore thou wast not grieved;* The Prophet seemeth to prevent an objection: for because hee said *Thou art wearied in the greatnesse of thy way, yet saidst thou not, there is no hope;* Hierusalem might say, I am not wearied in the greatnesse of any of my wayes. To which the Prophet here answers by an Irony; saying, *Thou hast found the life of thine hand, therefore forsooth thou wast not grieved.*

11. *And of whom hast thou been afraid or feared, that thou hast lyes &c.]* q.d. But what are these thy Gods, that thou hast broken thy promise and thy covenant made with me, for feare of them?

These words are spoken with contempt of those Gods whom Hierusalem feared.

*Or feared.]* i. e. Who are they whom thou hast feared?

*That thou hast lyes.]* i. e. That thou hast broken thy promise and the covenant which thou madest to me; by which covenant and promise I became thy husband, and thou becamest my wife.

The Iewes in generall made a covenant with God (in their fore-fathers) and promised to be obedient to him: *Exod. 24. 7.* and the same covenant did they make every one in particular at their circumcision: For every one which was circumcised was by vertue of his circumcision a debtor to doe the whole Law, *Galat. 5. 3.* Part of this Law was this: that they should have no other Gods but the Lord, and that they should not worship any graven Image: *Exod. 20. vers. 3. 5.* This part of the covenant therefore did Hierusalem breake when she worshipped Moloch and other Idolls Gods, and in breaking that she brake the whole, *Iames 2. 10.* Being therefore that she did not keep the covenant and promise which she made with God, but broke it; she is said here to lye.

*And hast not remembred me.]* i. e. And hast not remembred the covenant and promise which thou madest to me.

*Me.]* Me is put here by a Metonymie, for the covenant made with me.

*Nor laid it to thine heart.]* i. e. Nor hast seriously considered, *Supple.* that thou hast forsaken me, and broken the Bonds of Wedlock which were made between thee

and me, by thine Idolatry.

*Have not I held my peace even of old? and thou fearest me not?]* q.d. Have not I winked at thy sinnes now for a long time, and not rebuked thee for them: and therefore thou hast not feared me, but put the feare of me farre from thee?

Note here, for the connexion of these with the former words, that (as often elsewhere, so here) there is a Brachylogie or short kinde of speech, and that here is something left to be understood by the circumstance of the place: When therefore the Lord said (*Of whom hast thou been afraid or feared, that thou hast lyes and hast not remembred me?*) It is to be understood, that Hierusalem, (willing to iustifie her selfe) Answered him, that she was not afraid of any other than of him, neither did she feare any other but his holy name: And him she did feare, and was afraid to breake her promise and her covenant which shee had made with him. But that this answer was but dissembling and falshood, the Lord detecteth saying; *Have not I held my peace of old, and thou fearest me not?* Where he doth not onely say that shee feared him not, in contradiction to that that she said, that shee feared him, but also sheweth the reason why shee did not feare him, which was this; *Because he had winked at her sinnes of a long time, as though he had not seene them.*

*And thou fearest me not?]* q.d. And therefore thou hast not feared me.

12. *I will declare thy righteousnessse and thy workes.]* q. d. But I will not hold my peace long but will declare thy sinnes with a witnesse.

*I will declare thy righteousnessse.]* i. e. I will declare thy righteousnessse, and shew what it is by the vengeance which I will take on thee for it; i. e. I will surely punish thee for thy sinnes.

The punishment which the Lord inflicted upon her for these her sinnes, was her captivity in Babylon, and the miseries which she there suffered.

*Thy righteousnessse.]* Note that he speakes Ironically when he saith, thy righteousnessse, for by her righteousnessse he meaneth her sinnes, but he calls her sinns, her righteousnessse by an Irony, because she justified her selfe concerning the feare of God, and the consequences thereof, and made her selfe as if she had been righteous, in that answer of



of hers which was left to be understood  
vers. 11.

And thy workes] i. e. And thy good  
workes.

But note that good workes are put here  
Ironically for evill workes as righteousness  
was put just before for sinne.

For they shall not profit thee] i. e. For  
thy goodly workes shall not profit thee,  
but bring vengeance upon thee.

This causall particle, For, relates to  
those words, I will declare, which signifie  
to declare with a witnesse, or declare with a  
vengeance, q. d. I will take vengeance on  
thee for thy workes and that openly; for  
thy good workes shall not keep off my  
vengeance, but bring it the sooner on  
thee.

13. When thou cryest] q. d. When I shall  
take thee in hand and punish thee for thy  
doings, and thou cryest for help and deli-  
verance out of the hands of the Babylonians  
to whom I will give thee.

Let thy companies deliver thee] i. e. Let  
the companies of those many Idoll gods  
which thou worshippest, deliver thee out  
of mine hands, or the hands of the Babylo-  
nians, into which I will give thee.

This is spoken with a Sarafme.

But the winde shall carry them all away]  
q. d. But they shall be but poor Helpers,  
and poor deliverers, for they themselves  
shall come to naught, and be as the chaffe  
which the winde carries away.

Vanity shall take them] q. d. They shall  
prove but vaine things.

But he that putteth his trust in me] q. d.  
But he which shall be carried away into  
Babylon with thee, if he putteth not his  
trust in such Idolls as you doe, but putteth  
his trust in me (who am the living God)  
in the mid't of his afflictions.

Shall possesse the Land] i. e. He shall re-  
turne out of Babylon and possesse his owne  
land, even the land of Iudah againe.

And shall inherit mine holy mountaine] i. e.  
And shall inherit Mount Sion, and dwell  
there.

14. And shall say] Supple, to the way la-  
bourers.

Cast ye up, Cast ye up] i. e. Cast ye up,  
cast ye up the earth, and make a cause-way  
for the people of the Lord to passe by from  
Babylon to their owne Land.

Thus doe they make good wayes in  
Moorish and Fenny grounds; which other-

wayes are very bad for Travellers, to wit,  
by casting up the earth and making a cause-  
way: to this manner of making wayes  
God doth he therefore allude when he  
saith, Cast ye up, cast ye up, as if he should  
say, prepare ye the wayes, and make them  
good, &c. and as Cap. 40. 3.

Take up the stumbling blocke out of the way  
of my people] q. d. Take away the dirt and  
stones, and other impediments that lye in  
the way from Babylon to Judea; That the  
Jewes my brethren and countrey-men may  
not stumble or be hindered in their journey  
from Babylon into their own Lands.

The meaning of this place is this, that  
those Jewes which did trust in the Lord in  
the land of Babylon, the land of their Cap-  
tivity should returne safe out of Babylon  
and have no hinderance or want of any  
thing in their way as they passed from Ba-  
bylon to Judea.

Of my people] These words may relate  
either to him that saith, cast ye up, cast ye  
up, &c. and then when he saith of my peo-  
ple, it is as if he should say of my brethren  
and countrey men: or they may relate to  
the Lord, who saith of him who trusteth  
in him, that he shall say, cast ye up, cast ye  
up.

15. The high and lofty one] i. e. The high  
and lofty God.

That inhabiteth eternity] i. e. Who alone  
is eternall.

He speaks of Eternity as of an house or  
Pallace which a King or a Prince inhabi-  
teth as his own peculiar possession, in  
which no other man hath any right but  
himselfe.

Whose name is holy] i. e. Who is holy,  
that is, who is separate from all other by  
way of excellency above all.

Whose name] i. e. Who.

The name of God is put here for God him-  
selfe.

Holy] To be holy signifieth to be separate,  
and be above all others by way of eminency.

I dwell in the high and holy place] i. e.  
I dwell in heaven which is high in regard  
of the earth, and which is a place separate  
and above sublunary things.

The holy place] Though heaven be a place  
in which righteousness dwelleth: 2 Pet.  
1. 13. and into which no uncleane or unholy  
thing shall enter, Rev. 21. 27. yet I take  
not that to be the meaning of the word  
holy here; but heaven is called here the  
holy

*holy place*, because it is separated in a most glorious manner from all sublunary things and is above them all. For this word *holy* in its originall signification signifieth a separation from other things by way of excellency, as I have often said.

*With him also that is of a contrite and humble spirit*] *q.d.* And yet for all that I dwell in the high and holy place, I dwell also with him that is of a contrite and humble spirit.

*I dwell with him*] *i. e.* I am present with him by my favour and tokens of my love to him, &c. for *God is said* (among the Hebrewes) *to be with and to dwell with him*, whom he favours and shewes kindnesse to.

*That is of a contrite and humble spirit*] *i. e.* That trembleth at my words when he is reprov'd, and humbleth himselfe for his finnes.

A contrite spirit is opposed to an obstinate spirit which will not yeild to any reproofe; and it is so called by a Metaphor taken from such a stone as will breake in pieces at the knock of a hammer or the like.

As a contrite spirit is opposed to an obstinate spirit: so an humble spirit is opposed to a proud spirit.

*To revive the spirit of the humble*] *i. e.* To comfort and refresh the heart of the humble, when they are made sad and oppressed with any griefe or sorrow.

16. *For I will not contend for ever*] *i. e.* I will not alwayes be angry, *Supple*, with him which is of an humble and contrite spirit, but will in time breake off mine anger towards him.

*To contend* is properly spoken of those which sue and plead one against another in a Court of justice, which because it is feldome done without anger, it is put here by a Metaphor, for, *to be angry with*.

*For the spirit should faile before me*] *i. e.* For the spirit of a man would faint in my presence, as being over-whelmed with horroure and despaire, *Supple*, if I should be alwayes wroth with him.

*And the soules which I have made*] *Supple*, Would faile or faint away, if I should be angry with them for ever.

Note here that the spirit and soules which are but parts, are put by a Synecdoche for the whole men.

By these words (*which I have made*) The Lord doth either intimate his compassion upon these men, as being his own creatures

therefore to be pittied by him: as *Psalm. 138.8.* Or else he doth hereby intimate that he knowes that what he saith is true. *viz.* That the soules and spirits of men would faile if he should be alwayes wroth with them, because he made them, and therefore he knew what their condition was.

Note here, that when God smiteth his people he is often moved to stay his hand, so that he doth not utterly destroy them or utterly discourage them, upon consideration of the frailty of their nature (especially if they relent at his words and humble themselves before him) as *Psalm. 103. v. 14. &c.*

17. *For the iniquity of his covetousnesse was I wroth and smote him*] *i. e.* I was angry with Jacob (*i. e.* with the Jewes which were the children of Jacob) and smote him for his covetousnesse.

Note here, that the smiting here meant, was the judgement which he executed upon the Jewes by the Babylonians, who took them and carried them captive into Babylon and there afflicted them.

Note Secondly, that though he mentioneth covetousnesse, yet that was not the only sinne for which he smote the Jewes and delivered them over into the Babylonians hands; but the finnes which caused it were many, whereof he mentioneth sometimes one, sometimes another, but feldome altogether.

Note Thirdly, that this is spoken as though the Jewes were at this time captive in Babylon, whereas they were not carried into captivity till many yeares after: and this the Prophet doth often, by a propheticke spirit.

*I hid me*] God speakes of himselfe here *anonymously*, as of a man, that is so angry as that he will not be seene or spoken with.

*And was wroth*] *i. e.* And continued my wrath: Or, and was yet more wroth.

*And he went on frowardly in the way of his heart*] *q. d.* Yet (although I smote him and was wroth with him) he repented not, but went on still with a great deale of frowardnesse in his wicked way, even the way which his owne heart found out and delighted in.

And, is to be taken here for Yet.

*Frowardly*] *i. e.* Perversly and crossely towards me.

*In the way of his heart*] i.e. In the way which his wicked and perverse heart found out.

18. *I have seen his wayes*] But now I have seen his wayes, *Supple*, that he hath amended them, and repented him of the wicked wayes of his heart.

By *wayes* are meant *metaphorically* the course of a mans life, and his actions.

*And will keale him*] i.e. And because I see that he hath amended his wayes, I will deliver him out of his affliction and captivity which he suffers under the *Babylonians*.

He said in the former verse, that *he smote him*, by which he meant that he delivered him into the *Babylonians* hands to be afflicted by him: In allusion therefore to that, that he said *he had smote him*; he saith here that (*he would keale him*) to wit, of those wounds which he made in him by those strokes: that is, that he would deliver him out of that affliction, which he suffered by the *Babylonians*; where note, that he compareth affliction to a wound which a man makes with a rod or a staffe.

*I will lead him also*] i.e. I will also lead him safe from *Babylon* to his own Land, the Land of *Judah*.

*And restore comforts unto him*] i.e. And will comfort him againe, for the discomforts which he hath met with in his captivity.

*And to his mourners*] q.d. That is, to his mourners or such of his that are of a contrite spirit and mourne for their sinnes. Or by his *mourners* may be meant such as mourned by reason of their hard usage in their captivity.

*And* is put here as a note of explication, and significth as much as *that is*.

19. *I create the fruit of the lips*] q.d. I am he which create peace, and none else.

Note here, that by the *fruit of the lips* are meant in generall, words which proceed from the lips, as fruit proceedeth from the Tree, by a *Metaphor*: then by a *Synecdoche*, by words are meant words of praise, or praises and thanks-givings. Then because the subject of praises and thanks-givings is peace, by praise and thanks-givings is meant peace, by a *Metonymie*.

This the Lord saith; that they might not doubt but that they shall have peace if

he saith it; for if he saith it, he is able to give it as being the onely giver thereof.

*Peace, peace to him that is farre off, and to him that is nere*] i.e. Therefore peace, *Supple*, shall be to him that is as farre off, and to him that is neer.

*Peace*] i.e. By peace understand all manner of prosperity and good: for so the *Hebrewes* use to call peace.

*Peace, peace*] The word is doubled, the more to confirme what is said.

*To him that is as farre off, and to him that is neere*] i.e. To all that are in captivity, whether they be in captivity farther off, or neerer home.

The *Jewes* while they were in captivity to the *Babylonian*, were dispersed farre and neer into their dominions, so that some were in captivity very farre off from their own home, and others were captives neerer hand.

*And I will keale him*] i.e. For I will deliver him out of his affliction, See *vers. 18*.

20. *But the wicked are like the troubled Sea &c.*] i.e. But the wicked *Jewes* which will not repent them of their sinnes, they shall not enjoy peace, but shall be tossed to and fro on the Land of their captivity, as the Sea is tossed to and fro with winds and tempests.

A *Present Tense* is put here for a *Future*.

*The troubled Sea*] The Sea which is tossed to and fro with stormes and winds.

*Which cannot rest*] i.e. Which cannot lye still and enjoy a calme, by reason of winds and tempests.

*Whose waters cast up mire and dirt*] This is an amplification of what he said: for a troubled sea, and a sea that cannot rest, casteth up mire and dirt upon the shore with her waves.

21. *There is no peace saith my God to the wicked*] q.d. Though they that are of an humble and contrite spirit shall enjoy peace, yet to the wicked and irrepentant *Jew* there shall be no peace, saith my God.

*There is no peace*] i.e. There shall be no peace, that is, there shall be no prosperity.

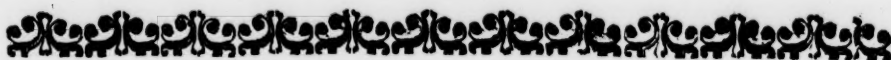
A *Present* is put here for a *Future Tense* as in the verse before.

*Saith my God*] *Supple*, Who is able and will performe what he saith.

The Prophet speaketh this in his owne person.

ISAIAH





# ISAIAH,

## CHAP. LVIII.



*Ry aloud, spare not &c.]*

This the Lord speaks to his prophet, as if he were then present with the *Jewes* in the *Babylonish* captivity: And this chapter may well be continued with the former: for because the Lord promised his favour and deliverance out of captivity to those which were of a contrite and humble spirit, *Cap. 57. v. 16. &c.* He foreseeing that many of the obstinate *Jewes* would be ready to contradict what he said, and to say that he had no respect to those which were of a contrite spirit and humble heart: for they had fasted, and yet he regarded them not, but suffered the *Babylonians* to prevaile against them, and keepe them still captive, he sheweth that that *Fast* which they kept (and as they kept it) was no signe of an humble and contrite spirit, and that he could not be pleased with such a *Fast* as that was, &c.

*Lift up thy voyce like a Trumpet] i. e.* speak unto them aloud, that they may heare thee.

The voice or sound of a *Trumpet* is loud and may be heard afarre off; Therefore he bids him, lift up his voyce like a *Trumpet*: And they had need to lift up their voice like a *Trumpet* and speak aloud to sinners who are to tell them of their sinnes; For sinners are deafe on that eare.

*And the house of Jacob] i. e.* and the *Jews* which are of the house or family of *Jacob*, as his children, and descended from him.

*Yet they seek me daily] Between this and the former verse there is something left to be understood; as this or the like [For they are a wicked generation, walking in the waies of their own heart, &c. So that the sentence compleat, is this, For they are a wicked Generation, walking in the waies of their own heart, yet as though they were holy and righteous men. They seek me daily.*

*They seek me daily] i. e.* They make as though they fought me daily by their prayers, &c.

*And delight to know my waies] i. e.* And (in shew and outward appearance) they make as though they did delight to know the waies which I have commanded them to walk in; That is, to know my statutes.

*To delight* is taken here for to make shew as if they did delight; as to seek was taken for to make as though they did seek, just before. *As a Nation that did righteousness, and forsook not the Ordinances of their God] i. e.* As if they were an holy Nation, which loved righteousness, and which cleaved to the Law of their God, and would not depart from it.

*They aske of me the ordinances of justice] i. e.* They ask of me by my Priests and my Prophets, what my Lawes and Statutes are, and what is the meaning of them; as though they were desirous to keep them; and as though they wanted not will, but knowledge onely to observe them.

*The Ordinances of justice] i. e.* My Statutes, which (as they are just indeed) so doe they also call them just, to shew what love they had to them, and how worthy they were to be known.

Note here, that a *Substantive* of the Genitive case, viz. *Of justice*, is put for the *Adjective*, *Just*, after the *Hebrew* manner.

Or else, of *justice*, may be here *Genitivus subjecti*; and intimates, the subject of those Ordinances, to wit, that they taught *justice* and *righteousnesse*.

*They take delight] Supple*, in shew, or as they would make men believe.

*In approaching to God] i. e.* In approaching to me, to wit, by prayer and holy services.

Note, that the Lord speaks here of himselfe in the third person; and saith to God, for, to me.

*Wherefore have we fasted, say they, and thou*

thou see'st not] *q. d.* Thou said'st, say they, That thou would'st dwell with him that is of an humble and contrite spirit, and comfort and deliver him; but wee have humbled our selves, and fasted every yeere in the day of atonement, according to thy command, *Levit. 23. 27.* And we have fasted, and humbled our selves many other times also in these the daies of our captivity, and doe fast and humble our selves often; Wherefore then hast thou not looked upon us, and delivered us from the hands of the Babylonians?

Note that these words relate to the first verse, and are as an introduction to those finnes which the Lord there would have his Prophet shew his people.

Wherefore have we afflicted our soules? ] *Supple.* with fasting. See *vers. 5.*

And thou take'st no knowledge ] This is a repetition of those words. Thou see'st not.

Note, that by Gods not seeing, and not taking knowledge of their fasting, is meant, Gods not comforting them, and his not delivering them out of captivity, for that their fasting and humiliation, and contrition, by putting the Antecedent for the Consequent.

Behold in the day of your fast you finde pleasure] Here begin the finnes and transgressions which the Lord would have his Prophet shew unto his people: *q. d.* My people say, wherefore have we fasted, and thou see'st not? wherefore have we afflicted our selves, and thou take'st no notice? Crie therefore aloud, spare not, lift up your voice like a Trumpet, and shew thy people their transgressions, and the house of Jacob their finnes, saying, Behold in the day of your fast ye finde pleasure, &c.

Behold in the day of your fast ye finde pleasure] *i. e.* Behold in the day of your fast ye seek after, and finde, and enjoy, and follow your sports, and your pastimes, in which ye take pleasure.

By pleasures, are meant sports and pastimes, in which they take pleasure, *per Metonymiam efficientis.* And by finding is meant, seeking and finding, and enjoying or following, by a *syllipsis.*

These words contain a reason why God, though they fasted, yet would not see; and though they afflicted their souls, yet would take no knowledge of it.

And exact all your labours] *i. e.* And ye

make all your servants labour in private, as much upon the day of your fast, as ye doe upon any other day, and use as much rigour to them that day, that they may doe the worke or task which ye have set them, as ye doe at any other time.

Note, that upon the tenth day of the seventh month there was to be a day of atonement, it was to be an holy convocation to the people of Israel, and they were to afflict their soules, and to offer an offering made by fire unto the Lord, &c. *Levit. 23. 27.* And it is not to be doubted, but that the Jews which would seem religious, did observe this day yeerely in the Land of their captivity, and afflict their soules therein, though they did not offer an offering made by fire, or perform such duties of that day as were bound to the Temple. And of this day of Fast (though not onely, yet) principally doe I think that this place is here meant.

Upon the day of Atonement, which was a day of Fasting and humiliation, no work was to be done, *Levit. 23. 31.* Neither was it seemly upon the daies of voluntary Fasting.

4. Behold ye fast for strife and debate, and to smite with the fist of wickednesse.] *q. d.* Behold, when ye fast, ye doe on the day of your fast scould and brawle one with another, and fast to fifty-cuffs, and strike one another with your wicked fists.

But how can he which scouldeth and brawleth, and smiteth his neighbour with his fist, on the day when he fasteth, be said to fast for strife and debate, and to smite with the fist of wickednesse? And how could they come on that day to scould and brawle and fight one with another?

Ans. Upon the day of Atonement there was to be an Holy convocation; And on other daies of voluntary fasting they met together to prayers, and other religious duties of the day; and when they were so met, they would contend and quarrell one with another, and come from words to blowes. And though they did not intend to quarrell and brawle and fight one with another, when they thus met, yet he saith, ye fast for strife and debate, and to smite with the fist of wickednesse. Because it fell out that they did strive, and brawle and quarrell, and fight one with another when they so met. And we often speak of the event of a thing, as of the intent, and of a thing

thing which happeneth but by chance, as of a thing which was really purposed.

See what was said for this purpose on those words, *Tophet is prepared of old*, Cap. 3. vers. 33.

Again, a man which fasteth, (is (by the nature of a fast) by his *fasting* to repress sinne, and to repress his turbulent passions, if therefore he doth not repress sinne, nor repress his turbulent passions, nor resolve nor endeavour so to doe by his *fasting*, he may be said to *fast* for sinne, and to *fast* for strife and debate, and to *smite* with the fist of wickednesse, according to that saying, *Qui non vetat peccare cum possit, jubet*, S. n. Troas vers. 289. that is, he which forbiddeth not sinne, when he can, commands it, and egges it on. And according to that proverb, Marke 9.40. *He that is not against us, is for us.*

*With the fist of wickednesse*] i. e. With your wicked fist.

A Substantive of the Genitive case is put here for an Adjective.

*As you doe this day*] i. e. After the manner as yee are wont to doe on this day, supple, which we speake of, that is, on the day of your Fast.

*To make your voyce to be heard on high*] i. e. If you would make the voyce of your prayers and supplications which yee make that day to be heard of God who dwelleth on high, (to wit, in heaven) and cause him to see and take knowledge of your Fasting.

5. *Is it such a Fast as I have chosen*] q. d. For is it such a fast that that I delight in?

*As I have chosen*] To choose signifieth often to approve, affect, love, or delight in, by a Metonymie, because we approve of and affect and love and delight in, that which we make free choyce of.

*A day for a man to afflict his soul in*] i. e. to wit, onely for a man to afflict his soule for a day?

Note that these words *A day for a man to afflict his soule in*, are put by an hypallage, For, *For a man to afflict his soule for a day.*

*To afflict his soul*] *To afflict his soul* is put here for to afflict and macerate himself with hunger or want of meat. The soul being put by a Synecdoche partis, for the whole man, yea, the soul which is one part, is put for the body which is the other part of man, so that to afflict the soul is, to macerate and afflict the body or the flesh with abstinence from meat.

*Is it to bow down his head as a bul-rush, and to spread sack-cloth and ashes under his feet?*] i. e. Is the Fast which I have chosen onely for a man to bow down his head like a Bul-rush, and to spread sackcloth and ashes under him for a day?

*To bow down his head*] *To bow down* the head is a posture of one that is humble and penitent, Luke 18. 13. As to *lift up the head* is the posture of the proud, Cap. 3. 16. But this posture the Hypocrite may use, as well as he is which is truly penitent, and humble in heart.

*As a Bull-rush*] A Bull-rush is tall and slender, especially at the top, and is but weake; wherefore the top thereof doth alwaies bend downward to the earth or the water in which it groweth.

*And to spread sackcloth and ashes under him?*] This was the fashion of mournings among the Jewes, to put on, or to sit on Sackcloth; and to cast ashes upon their head, or to sit in ashes.

Concerning the putting on of sackcloth, and sitting in sackcloth. See 1 King. 11. 27. Psal. 69. 11. Esther 4. 1. & 3.

Concerning the casting of ashes upon the head, and sitting in ashes, see 2 Sam. 13. 19. Esth. 4. 1 & 3.

Therefore did they use Sackcloth and Ashes in their mournings, because Sackcloth and Ashes, did afflict the flesh, and was unpleasing to it: As also to signifie in an humble manner their their owne vilenesse; and this, that they were but dust and ashes. But the outward ceremony of Sackcloth and Ashes, the Hypocrite could use, as well as the true convert.

*Wilt thou call this a fast?*] q. d. Wilt thou call this a Fast? Supple, to doe onely after this manner.

*And an acceptable day to the Lord*] i. e. And wilt thou call the day in which thou dost this an acceptable day to the Lord?

6. *Is not this the Fast that I have chosen, to loose the bands of wickednesse?* &c.] q. d. Is not this the fast that I have chosen? Supple, the Fast whose effect or consequent is, to loose the bands of wickednesse.

As the Prophet speaketh here, so speakes St. James, Jam. 1. 27. *Pure Religion, and undefiled before God, and the Father is this, to visit the Fatherlesse & the widow, &c.* That is, *Pure Religion and undefiled before God, & the Father, is this; Whose effect and consequent is, to visit the fatherlesse and widow, &c.*

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*To loose the bands of wickedness,*] i. e. To loose those wicked bands, in which ye wickedly and injuriously hold your poor brethren.

*The bands of wickedness,*] i. e. The wicked bands; that is, bands wickedly made, and in which your brethren are wickedly detained, and stand bound.

Here is a *substantive* of the *Genitive case* put again for an *Adjective*, as *Verf. 4.*

*The bands* here mentioned are to be understood of such bands in which the Debtor was bound to the Creditor upon hard and unmerciful, yea unlawful conditions; As, v. g. when a poor brother was bound to pay use for money lent upon such conditions, as they were, *Nekem. 5. 7.* which was against the Law, *Exod. 22. 25.* Or when a brother had sold himself to a brother by reason of his poverty, and he made him to serve as a bond-servant, which was against the Law, *Levit. 25. vers. 39.*

*To undo the heavy burthens,*] This is a repetition of the former sentence: And what he called bands there, he calleth an heavy burthen here.

*To let the oppressed go free,*] i. e. To let thy brother, which thou oppressest with usury, and with hard service, as if he were a bond-man, go free from this thy oppression.

This is also a repetition of that which went before.

*And that ye break every yoke,*] *Supple,* Which is grievous, and put upon the neck of your brother against the Law of God.

This also is a repetition of the former sentence, in which the same thing is often repeated, that it may the more work upon this people.

Note here, that the Lord instanceth in the abstinence from these evils, because these *Jews*, which bragged of their *fasting*, were most notoriously addicted to these, even in their captivity, as well as before it; But by these understand not onely these, but all other evils also: for that is not a fast well pleasing to the Lord, in which we abstain not from all evil whatsoever.

7. *Is it not to deal thy bread to the hungry?*] q. d. Is not this the Fast that I have chosen? to wit, the Fast whose effect or consequent is, to deal thy bread to the hungry?

As the Lord shewed in the former verse,

that the *Fast* which he loved, and which he delighted in, required the Faster to abstain from all manner of evil; so here he sheweth, that it required him to do all manner of good.

But as he there instanced onely in the abstinence from those particular evils to which these *Jews* were most addicted; so here he instanceth in those particular good deeds from which they were most averse: Both which kindes speak the unmercifulness of the *Jews* to their brethren. But (as I said) the abstinence from all manner of evil is intimated in the one; and the pursuing of all manner of good and virtuous actions in the other.

*To deal thy bread to the hungry,*] i. e. To feed the hungry according to their necessities.

*And that thou bring the poor that are cast out to thy house,*] i. e. And that thou shew hospitality, and receive them into thy house, and there entertain them which have no house to dwell in.

*That are cast out,*] i. e. That are without an house, as those are which are cast out of house and home for rebellion.

*Thou cover him,*] i. e. Thou clothe him.

*And that thou hide not thy self*] i. e. And that thou be not unkinde and unmerciful to thine own kinsman, when he hath need of thee.

This speech, *That thou hide not thy self*, alludeth to the fashion of those men, who when they would not own a man, or take notice of him in his misery to relieve him, slip out of the way, and hide themselves from him, and will not so much as be seen by him.

*From thine own flesh,*] i. e. From thine own kinsman, which is a son of *Abraham* and *Isaac* and *Jacob*, as well as thou; and is therefore of the same flesh and blood as thou art of.

He saith, *Thine own flesh*, that it may be an argument to stir them up to pity.

8. *Then shall thy light break forth as the morning,*] q. d. When thou fastest after this manner, and dost the things which I spoke of, *vers. 6, 7.* then shall thy prosperity arise after thine adversity, as the light of the morning ariseth after the dark of the night.

But a man may ask here, how the *Jews* being in so poor a condition all of them in their

their captivity, could do such works as the Lord here requireth? for such works require riches to do them.

*Ans.* It is not to be doubted but that the Jews were in a condition good enough to shew such works of mercy, as are here named, in some good measure: For many of them were in such a condition, as that they were contented to stay in Babylon, when they might have returned into Judea.

Again, Suppose that the Jews, while they were in captivity, were all of them in a mean condition, and not able to do these works of charity; yet the Lord would accept of these works as done, if there were in them but a minde ready to do them, when they had opportunity and all things fitting for these works.

Again, when the Lord saith, *If thou do these things*, then shall thy light break forth as the morning: By *these things* may be meant, not *these things in special*, but *these things in general*. So when Saint Paul had commanded Servants to be obedient to them that are their Masters according to the flesh with fear and trembling, &c. he adds, *Ye Masters do the same things to them*, Eph. 6. 9. where we cannot understand the *same things* of the *same things in special*, but of the *same things in general*. The like we read, Rom. 2. vers. 1.

*Thy light*] By *light* is meant prosperity, which the Hebrews often call, by a Metaphor, *light*, because as *light* is pleasant to the senses, so is prosperity to the heart.

*Thine health shall spring forth speedily,*] By *health* he meaneth their deliverance out of captivity; of which he speaks here as of a *plant* which springs out of the Earth.

Note, that as our Prophet doth often liken adversity and oppression to a disease, or to a wound; so he doth the delivery from adversity and oppression to health.

*Thy righteousness shall go before thee,*] i. e. The Lord, which is the Rewarder of thy righteousness, shall go before thee. See Cap. 52. 12.

*Righteousness* is put here for the Lord, the Rewarder of their righteousness, by a Metonymy.

*The glory of the Lord shall be thy reward.*] i. e. The glorious Lord will be thy reward. See cap. 52. 12.

The glory of the Lord is put here, per

Metonymiam Adjuncti, for the glorious Lord.

9. *Then shalt thou call, and the Lord will answer thee,*] i. e. Then, if thou callest upon God, he will hear thee.

*Thou shalt cry,*] i. e. If thou cryest unto him, saying, *Lord, where art thou?*

*He shall say, here I am:*] i. e. He will answer thee, and be ready to help thee.

*If thou take away from the midst of thee the yoke,*] What is meant by the *yoke*, see vers. 6. where the *bands*, *burthens*, and *yoke*, signifie all one and the same thing.

*From the midst of thee,*] i. e. From among you.

This is an Hebrew Idiotism.

*The putting forth of the finger,*] i. e. The mocking of the servants of the Lord; for they were wont to mock them. See cap. 57. 4.

*Mockers* do oftentimes put out their finger at him whom they mock, in way of jeering and contempt; therefore he puts the putting forth of the finger for the jeering and mocking which they used, by a Metonymy.

*And speaking vanity:*] i. e. And speaking such things as are vain and profit not.

By *speaking vanity* may be meant jeering and jibing speeches: yea, there may be meant by that, *wrangling* and *jangling*, and the worst speeches that can be, by a Metonymy.

10. *If thou draw out thy Soul to the hungry,*] If thou bring out thy food and thy victuals freely and cheerfully to him which is hungry.

By the *Soul* are here meant first *pity* and *compassion* (which are passions of the Soul) by a Metonymy: Then there are meant the effects of that pity and compassion, by the like Metonymy.

Or then we may be said to draw out our Souls, that is, our *pity* and *compassion*, when we shew it in ample manner by the works and effects thereof, as by giving food to the hungry, and clothes to the naked, &c.

*If thou draw*] This is a Metaphor; and the Metaphor is taken from drawing of waters, which useth to be in abundance: for waters are common and plentiful.

*And satisfy the afflicted Soul,*] i. e. And satisfy the man, which is afflicted with hunger, with food convenient.

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The *Soul* is put here, by a *Synecdoche*, for the *whole man*; and the afflicted *Soul* for the *man which is pinched with hunger*.

Then shall thy light rise in obscurity,] *i. e.* Then shall light rise to thee which art in darkness; that is, Then shall prosperity come to thee which art in adversity.

As by light is meant prosperity, as I said *verf. 8.* So by darkness and obscurity is meant adversity.

And thy darkness be as the noon-day. ] *i. e.* And thy darkness shall be turned into exceeding great light, such as is the light of the noon-day when the Sun is at the highest.

The meaning is, That then he should enjoy exceeding great prosperity in stead of his adversity.

11. And the Lord shall guide thee continually,] *i. e.* And the Lord shall be thy Guide from Babylon to Jerusalem, all the way through; yea, the Lord shall be thy Guide at all times, whithersoever thou goest.

I know not whether the Prophet may allude here to that place of *Exodus*, or no, *Exod. 33. 3.* where the Lord saith, *I will not go up in the midst of thee*; where the Lord threatened the children of *Israel*, when he brought them out of *Egypt*, not to guide them, as he had done: *q. d.* I threatened thee not to guide thee unto the Land of *Canaan* (as I had done) when I brought thee out of *Egypt*; but now I will not leave thee, but guide thee out of *Babylon* to *Judea*, all the way-long; yea, I will guide thee, whithersoever else thou goest.

And satisfiethy Soul,] *i. e.* And satisfie thee, *Supple*, with drink.

Thy Soul,] *i. e.* Thee. *Synecdoche partis.*

In drought,] *i. e.* In time of drought, and in dry and barren places.

And make fat thy bones,] *i. e.* And feed thee abundantly, so that thou shalt wax fat through abundance of food, *Supple*, in the time of drought (which is a time of famine and scarcity) and in dry and barren places.

And thou shalt be like a watered garden,] *i. e.* And thou shalt flourish like a garden which is continually watered.

And like a spring of water, whose waters fail not. ] For as a Spring is never dry, but hath waters continually flowing from it;

so shalt thou never be poor and needy, but shalt always abound with wealth and riches.

12. And they which shall be of thee shall build the old waste places,] *i. e.* And thy children shall build up those places in thy Land, which have been waste a long time, and which were layd waste, not onely by *Nebuchadnezzar* King of *Babylon*, but by *Tiglath*, *Pileser*, and *Salmanesar*, and *Sennacherib*, Kings of *Assyria*, &c. and shall raise them up into Cities and Towns and Villages again.

Thou shalt raise up the foundations of many generations,] *i. e.* Thou shalt raise up the Houses and Cities which were pulled down to the ground many ages since, so that the foundations thereof onely remained; those, I say, shalt thou build up again.

The repairer of the breach,] *i. e.* The repairer of breaches, to wit, the breaches of Cities and Towns which were broken down.

Breach is put here *collective*, for breaches.

The restorer of paths,] *i. e.* The restorer of breaches which are in the walls of Cities or Towns.

This is a repetition of the former sentence. And by paths are meant the breaches in the walls of Cities and Towns: And therefore are breaches called paths here, because through breaches they were wont to make ways and paths to go in and out of the City or Town, as being the neerer and readier way to and fro, out and in.

Or to restore paths may signifie to bring the paths to their wonted course: For where as the paths were wont to be onely through the Gates of the City, but since the breaches all the paths were through the breaches, and the paths which led through the Gates were almost desolate and forsaken; he may say, that he shall be the restorer of paths, because he shall bring the paths to their wonted way again, by making up the breaches of the walls.

Or when he saith, Thou shalt be called the restorer of the paths, he may mean, the restorer of paths, *supple*, to the desolate Cities, which have lien waste and without inhabitants a long time, so as that no man hath gone out or in thereat, and the paths thereof have been overgrown and destroyed for want of travellers; which  
paths



*paths* were restored again, by building up those ruinous and desolate Towns and Cities; for then there was travelling to and fro, and the *paths* were restored which were destroyed and overgrown for want of travelling.

But what the meaning of the Prophet is, is well known, though the phrase is not so well known.

To dwell in.] i. e. That the ruinous Cities and Towns may be fit to dwell in.

13. If thou turn away thy foot from the Sabbath,] i. e. If thou dost turn away thy foot from the Sabbath, *Supple*, so that thou pollutest it not; i. e. If thou dost keep my Sabbath.

From doing thy pleasure on my holy day,] q. d. that is, If thou turn away thy foot, so that thou dost not those things which are pleasing to thy corrupt lusts on my holy day.

On my holy day,] i. e. On my Sabbath, which is an holy day, and to be kept holy to the Lord.

And call the Sabbath a delight,] i. e. And call the Sabbath a day which thou delightest in.

Note, that by *Call* is here meant, not a bare verbal *Call*, but a *Call* to which the heart assenteth, and to which the actions of the whole man are answerable.

The holy of the Lord,] i. e. A day which the Lord hath commanded to be kept holy.

Honorable,] And a day which is to be esteemed honorable.

And thou shalt honor him,] i. e. And if thou shalt honor it, that is, this day, by keeping it holy. Or, and if thou shalt honor him, that is, the Lord, by keeping this day holy to him, which he hath commanded to be kept holy.

Not doing thine own ways,] i. e. Not doing thine own works, which God hath forbidden thee to do, on that day.

Ways are often put *Metaphorically* for Works.

Nor finding thine own pleasure,] i. e. Nor seeking thine own pleasure, or that which is pleasing to thy own corrupt minde. See *vers.* 3.

Nor speaking thine own words:] i. e. Nor

so much as talking of any thing which tends to thine own profit, or pleasure, or delight, or to what the Lord hath forbidden thee on that day.

Note, that that which he calleth *their own* here, he calleth *their own*, in opposition to that which God commanded and required of them by his transcendent power over them.

Note also, that what the Prophet speaketh here particularly of the Sabbath, must be understood generally of all Laws which the Jews could keep in their captivity.

14. Then shalt thou delight thy self in the Lord,] i. e. Then shall the Lord do such great things for thee, as that thou shalt rejoice in him, and delight thy self in the thought of him, that thou hast so good a God, and so gracious a Benefactor as he is.

See the like phrase, *Psal.* 33. 21.

And I will cause thee to ride upon the high places of the Earth,] i. e. And I will bring thee home out of captivity, and cause thee not onely to walk, but also to ride; and that not after a base manner, but in Chariots, to and fro in thine own Land.

Upon the high places of the Earth,] That is, In thine own Land, the Land of Judah.

By the high places understand the mountains, and by the Earth in general understand the Land of Judah in particular, by a *Synecdoche*, for Judea was a mountainous Country.

And feed thee with the heritage of Jacob thy father,] i. e. And will feed thee with the fruits, even the fruits which grow up in the inheritance, which I gave to thy father Jacob.

The heritage here meant is the Land of Canaan, which God gave to Jacob, *Gen.* 35. 12. part of which Land was the Land of Judah.

For the mouth of the Lord hath spoken it.] For the Lord hath spoken it, who cannot lye, but will bring to pass whatsoever he speaketh.

The mouth of the Lord is put here by a *Synecdoche*, for the Lord, a part for the whole man, for the Lord speaks here of himself as of a man, by a *Prosopopæia*.

## ISAIAH.

## CHAP. LIX.



**B**ehold the Lords hand is not shortened that it cannot save,] This may well cohere with the former Chapter: For many incredulous Jews among the Babylonish captives, considering that the Babylonians were mighty and powerful, could not believe, for all the Lords Promises, that the Lord was able to deliver them out of their hands. Such therefore might here say; For all the Lords Promises, the Lord is not able to deliver us out of the hands of the Babylonians; for if he were able to deliver us, why hath he not delivered us when we have called and cried so often to him?

This Objection the Prophet here prevents, saying, Behold the Lords hand is not shortened that it cannot save.

The Lords hand is not shortened that it cannot save,] *q. d.* The Lord hath often saved his people out of the hands of their Enemies, as out of the hands of the Egyptians, and Midianites, and Assyrians; and since that time his hand is not shortened, nor is his power abated, that he cannot save; therefore surely he is as able to save you now, as he was then.

Note, that the hand is often put for power and strength, for a mans strength is seen by the strength of his hand and his arm.

Neither is his ear heavy that it cannot hear,] *i. e.* Neither is he deaf, or his ear stopped, that he cannot hear.

The Prophet prevents another Objection here: For they might say, If it be so that the Lord can save us, yet surely it is so, that he is deaf, and cannot hear us: For certainly if he could save us, he would, if he could but hear the cries which we make to him. This Objection, I say, the Prophet doth here prevent, saying, Neither is his ear heavy that it cannot hear.

2. But your iniquities have separated between you and your God,] *i. e.* But your iniquities have stood, and made as it were a wall of separation between you and your God, and have kept your cries and your prayers (while ye have prayed for deliverance out of Babylon) from coming to his ears.

Your sins have hid his face from you, that he will not hear,] *i. e.* Your sins have stood, and do stand as a curtain (or as a wall rather) between him and you, and have hid his presence from you, so that he cannot hear your prayers, because your voice cannot enter through that curtain or wall, to wit, your sins, into his presence.

His face] Take the face here first for the whole head, in which are all the senses of man, and Hearing as well as Seeing: then take it for the whole man, by a Synecdoche.

That he will not hear] *i. e.* That he cannot hear.

Note, that this Particle, will, signifieth not any resolved act of the will, but is only a sign of the tense, and is to be interpreted Potentially.

The Prophet speaks here of God as of a man, by an *Anthropomorphia*: and by what he hath said he hath shewed, that it is not by reason of any defect in God that he doth not deliver them, or hear their prayers; but the fault is in themselves, by reason of their sins.

3. For your hands are defiled with blood,] Blood may be taken here for murder; or it may be taken only for oppression, used in Courts of Justice, as *Cap. i. 15.*

Because they might say, that they are not guilty of such sins as might separate between them and their God, and hide his face from them; the Prophet prevents this their exception, and accuseth them with their particular sins.

Your lips have spoken lyes,] *i. e.* You have

have born false witnesses against your neighbor, and have wronged the poor with false accusations.

*Your tongue hath uttered perverseness.] i. e.* Ye have spoken all manner of wicked words, and have used your tongue to all manner of evil practices.

*Perverseness* is taken here for wicked words, and such words as a righteous man, and a man which loved justice, would not speak; *per Metonymiam Adjuncti.*

In general, that is called *perverseness* which is contrary to the Law of God, and which is thereby forbidden; and *perverse words* in general are naughty evil words, such as God prohibiteth.

4. *None calleth for justice.] i. e.* Where as justice should finde friends every where, none calleth upon the Judge in her behalf.

He speaks of justice as of a person, by a *Prosopopæia*.

Note, that the Prophet speaketh here to the Jews, as if they were even then captives in Babylon.

*Quest.* But how could these men, or any of them, be accused for not calling for justice, and not pleading for truth, in the time of their captivity; whereas, in the time of their captivity, they had no Courts or Judges among them?

*Ans.* It is not to be granted that the Jews had no Courts or Judges amongst them, during the time of their captivity; but it is rather to be presumed from this and other places, that the Jews had power to judge of Jews, and had authority and jurisdiction among themselves, and that by the leave of the Babylonish Kings, under whom they lived.

*Now any pleadeth for truth.]* He speaks of truth here, as he did of justice before, as of a person, by a *Prosopopæia*.

*They trust in vanity.] i. e.* They trust in this, That they are able, by their wit, and by their tongue, to put a shew of justice and righteousness upon an unjust and unrighteous cause, which confidence of theirs shall prove but a vain thing in the end.

This confidence of theirs, that they could put a shew of justice upon an unjust cause, he calleth vanity, *per Metonymiam Adjuncti*; that is, a vain thing, because it would prove vain, and as an empty thing, and a thing of nothing in the end, and would not be able to justify them against

Gods proceedings, when he should call them to account.

*Speak lyes.] i. e.* They speak that which they know to be false: the Judges in their sentences which they give; and the Advocates and Counsellors in the arguments which they bring in their pleadings.

*They conceive mischief, and bring forth iniquity.] i. e.* They devise mischievous devices, and what they devise they put in execution.

This speech is *Allegorical*, alluding to a womans conception and bringing forth.

5. *They hatch Cockatrice eggs.] i. e.* They foment mischievous and villanous plots and devices, and bring them into act.

A Cockatrice is a venomous kinde of Serpent, and as she her self is, such are her eggs, venomous. By the Cockatrice eggs therefore may be meant mischief and villany, or mischievous and villanous plots and devices.

This seemeth to be a Proverb, or proverbial kind of sentence.

*And weave the spiders web.] i. e.* And weave a web for the same end as the Spider weaveth her web: For as the Spider weaveth her web to catch the smaller flies; so do they lay their plots to take the poorer sort of people, and them which are most destitute of friends.

This also seemeth to be a Proverb.

*He that eateth of their eggs, dyeth.]* But whosoever of them eateth of these their Cockatrice eggs, which they use to hatch, dyeth by the venom of them.

The Adversative Particle, *But*, is here to be understood: And as for the fence of these words, they are liketo those of the Psalmist, *Psal. 7. 16. His mischief shall return upon his own head, and his violent dealing upon his own pate.* And the thing it self is true; For, for these their wicked doings, these men, as they were delivered over into the Babylonians hands to be afflicted and oppressed by them; so were they oppressed, afflicted and held in captivity by them. But to the words.

Note, that they which use to deal in eggs, do often eat of those eggs which they deal in: For as Saint Paul said, *Who feedeth a flock, and eateth not of the milk of the flock?* 1 Cor. 9. 7. So may we say, Who dealeth in eggs, and eateth not of the eggs wherein he dealeth? To this therefore, that is, to the eating of eggs

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for meat, doth the Prophet here allude : And by this, that *he that eateth of the Cockatrice eggs dyeth*, is meant, That they which meddle with mischievous matters, bring mischief upon their own heads.

But you will say, That no man will eat *Cockatrice eggs* for food ?

*Ans.* True; therefore this allusion to the *eating of eggs for food*, is *Catachrestical*; yet it is an allusion to that still, *to wit*, to the eating of eggs, as we eat them for food.

Note, that this *Metaphor* varyeth from that which is used in those words, *They hatch Cockatrice eggs*, though in some particulars it agreeth with it.

And that which is *crushed breaketh out into a Viper.*] And that Cockatrice egg, which is crushed, breaketh out into a Viper, which is a most venomous creature, and which fasteneth on his hand that crushed it, till it kills him.

This is a proverbial kinde of speech too, and signifieth the same with that which went immediately before, *to wit*, That they which meddle with mischievous devices, receive mischief thereby.

Note, that they which use to deal often with eggs, do sometimes *crush* an egg against their will, and break it; and to this doth the Prophet seem here to allude.

But how can a *Cockatrice egg*, being crushed, break out into a *Viper*, or bring forth a *Viper*; for the *Cockatrice* and *Viper* are different beasts, of different species ?

*Ans.* For answer to this, see *Cap. 14. vers. 29.*

6. *Their webs shall not become garments,*] *i. e.* Their devices shall not profit them, yea they shall procure them much hurt.

The *web*, which the Weaver weaveth of yarn, maketh garments for a man to wear; but the *cob-web*, or *spiders web*, is not fit or convenient for a garment: and such was the web which these men wove, even the *Spiders web*, which cannot profit them, *vers. 5.*

Neither shall they cover themselves with their works,] *i. e.* Neither shall they clothe themselves with their works; that is, Neither shall their works or their devices profit them at all.

This is a repetition of the former sentence: And in the word *works* he alludeth to the works of the Spider, that is, to the

*Spiders webs*, which cannot cover a man; that is, which cannot make him a garment.

From those words, *He that eateth of their eggs dyeth*, hitherto, the Prophet hath by the By shown, that the plots of these wicked men shall redound to their own hurt; and this he doth by conversion of those two Proverbs, *They hatch Cockatrice eggs*, and *weave the spiders web*.

*Their works are works of iniquity,*] *i. e.* Their works are wicked works, injurious and hurtful to others.

Here is a *Substantive* of the Genitive case for an *Adjective*.

Note, that these words, *Their works are works of iniquity*, relate to, and in construction do follow immediately after, those words, *They hatch Cockatrice eggs*, and *weave the spiders web*: And that those intervening words (*He that eateth of their eggs dyeth*, and that which is *crushed breaketh out into a Viper*; *their webs shall not become garments*, *neither shall they cover themselves by their works*,) are to be read as it were with a *Parentesis*.

*The act of violence is in their hands.*] *i. e.* They commit acts of wrong and violence.

7. *Their feet run to evil,*] *i. e.* They haste and stay not to commit evil: *i. e.* They are ready to commit evil upon all occasions.

Their feet are put for *them themselves*, by a *Synecdoche* of the part for the whole.

And they make haste to shed innocent blood,] *i. e.* And they are ready, and stick not to oppress, yea to slay those which are innocent.

*Their thoughts are the thoughts of iniquity,*] *i. e.* Their thoughts are wicked thoughts; for all that they think of, is, how to do evil.

*Wasting and destruction are in their paths,*] Which way soever they go, they waste and destroy, like a plague that sweepeth all away.

Note, that *wasting and destruction* are to be taken here actively.

*The way of peace they have not known,*] *i. e.* They have not walked in peaceable or quiet ways: that is, Their deeds and actions have not been peaceable, or such as become honest and peaceable men.

Note, that *ways and paths* are often put for the *actions and deeds* and *carriages*.

riages of men, by a Metaphor.

8. *And there is no judgment in their goings,*] i. e. For there is no right or equity (which are the foundations and preservers of peace) in their actions, and in their doings.

*And* is put here for *For*, (for this yieldeth a reason of what went before:) *And judgment* is put for *right and equity*; and *goings* for *actions*.

*They have made them crooked paths,*] i. e. They have chosen wicked and perverse courses.

As *paths* and *ways* and *goings* are put oftentimes for the *actions* and *carriages* of men; for *right paths* and *straight ways* and *goings* signifie *honest and just and godly actions* and *carriages*; and *crooked ways* and *paths* and *goings* signifie *wicked, unjust and ungodly actions* and *carriages*: For the Scriptures by a Metaphor make the end of Gods Commandments (which is blessedness or happiness) as a *mark* or *place* to which we should go or run: and the Commandments themselves they compare to the *way* or *paths* which lead to that *mark* or *place*; to wit, A way which is straight and direct, and lying as it were in a straight or direct line. Now because they which keep not in such a path or way, must needs go in *crooked paths*, (for there cannot be two straight paths or lines from point to point,) hence they which keep the Commandments of God may be said, by this Metaphor, to walk in the *right way* and *straight paths*; and they which keep not Gods Commandments, to walk in *crooked paths*, which paths they may be said to make to themselves, because God appointed them not.

*Shall not know peace,*] i. e. Cannot know what belongeth to peace and quiet; and therefore all their doings tend to the vexation, and wrong, and ruine of others.

To know signifieth here to know with approbation; and the Indicative is put for the Potential mood.

Note here, that Saint Paul maketh use of the seventh and part of the eighth Verse of this Chapter, in the 15, 16, and 17, Verses of the third Chapter to the Romans.

But you may ask, To what purpose St. Paul maketh use of these places there?

Ans. He maketh use of these places there, not alone, but with other the like places,

to shew, that all men have sinned, some after this manner, and some after that. For whereas he had said (out of the Psalms) that *there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are altogether become unprofitable; there is none that doth good, no not one*: he addeth out of other Psalms, and this place of our Prophet, *Their throat is an open sepulcher, with their tongues they have used deceit, the poison of Asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known*. As if he should say; The throat of some is as an open sepulcher, others have used deceit with their tongues, others carry the poison of Asps under their lips, the mouth of others is full of cursing and bitterness, the feet of others are swift to shed blood; destruction and misery are in the way of others, and the way of peace they have not known.

For note, that neither St. Paul there, nor our Prophet here, doth mean, that all these vices and sins were in all and singular men; but that some were in some, and others in others; yet so, as that all had sinned and gone out of the way, and that there was none righteous, no not one.

But how can Paul prove, from these, and the like particular places as these are, That all have sinned?

Ans. Because these, and the like places, speak of the sins of such as had the best means to make them good: For thus Paul argueth; q. d. If they which had the best means to make them good, have proved so extream bad; it is not credible that they were good, who had not means to be good, in the least degree answerable to theirs. Saint Pauls Argument therefore from these and the like places, is, *Argumentum a minus credibili ad magis credibile*.

9. *Therefore is judgment far from us, neither doth justice overtake us,*] q. d. Because we have done these things, and there is no judgment in our goings; therefore is judgment far from us, neither doth justice overtake us.

Note, that this is spoken in the person of the captive Jews, but of such of them as were not of the wicked crue; who excuse not, but accuse themselves, and

judge themselves worthy to suffer what God hath layd upon them.

Note also, that the word *judgment* is otherwise to be taken here, then it was *verf. 8.* and that *judgment* and *justice* signifie here both one and the same thing, and that that which is called *judgment* and *justice* here, is called *judgment* and *salvation*, *verf. 11.*

By *judgment* and *justice* therefore is meant *salvation* and *deliverance* out of the hands of the *Babylonians*.

But how cometh *judgment* and *justice* to signifie *salvation* and *deliverance*?

*Ans.* By a Metonymy of the cause; for if the *Jews* had observed *judgment* and *justice*, God, who had delivered them over into the *Babylonians* hands for their *injustice*, would have sent them *salvation* and *deliverance* again, as a reward for that their *judgment* and *justice*. Therefore, as *works* are sometimes put for a reward of *works*, as *cap. 40. 10.* and *60. 11.* So is *judgment* and *justice* put for the reward of *judgment* and *justice*, which (as I said) had been in particular to these men their *deliverance* and *salvation* out of captivity: For of this it is said, Behold his reward is with him, and his work before him; *Cap. 40. 10.* and *cap. 60. 11.*

*We wait for light, but behold obscurity,*]  
i. e. We look for prosperity, but behold we are still kept in adversity.

*For brightness, but we walk in darkness,*]  
i. e. We look for redemption, but we are held still in captivity and misery.

Note, that the *Hebrews* by *light* and *brightness* do often signifie any happy and joyful estate; and by *night* and *darkness* and *obscurity*, any kinde of misery or miserable estate whatsoever.

*10. We grope for the wall like the blinde,*]  
i. e. We feel for *salvation*, and grope after it, as the blinde man feeleth for, and gropeth after the wall: For as the blinde man gropeth after the wall, and cannot meet with it; so do we grope after *salvation*, but cannot finde it.

This is a Proverb, and it is well here used; for well might those *Jews* be compared to blinde men groping after the wall; for they felt after *salvation*, as blinde men do after the wall; for they went but blindly to work, because they believed not the Prophets, but thought to obtain *salvation* in that sinful estate in which they were in,

by their hypocritical fasts, and outward observances, either not knowing that God would not save them, so long as they were in that estate in which they were in, or else not knowing what and how sinful their estate and condition was. Moreover as the wall brings ease and rest to a weary man; so would *salvation* have brought ease and rest to these *Jews*.

*And we grope as if we had no eyes,*]  
q. d. Yea, I say, we grope as if we were stark blinde.

*And is put for Tea.*

*We stumble at noon-day as in the night,*]  
i. e. We are exceeding blinde, and which way soever we go, we hurt our selves, as he which stumbleth at a stone in the night, and falleth, and comes to hurt.

He must needs be exceeding blinde, which cannot see his way in the day, and that time of the day which is the lightest, which is at noon, when the Sun is at the highest, and which seeth no more then if it were midnight.

These *Jews* were as it were in the light; yea the light of the noon-day, when the Prophets did preach unto them the Word of the Lord, and tell them what they should do to be delivered out of captivity, (for the Word of the Lord is a shining light;) but they were blinde, in that they did not believe that Word, nor were attentive thereunto; and came to hurt, in that they followed not the Word of the Lord, but their own fond conceits for Redemption, whereby they provoked the Lord to add to their afflictions, and to keep them yet faster in captivity.

*We are in desolate places as dead men,*]  
i. e. We are in the Land of our captivity, as dead men are in their graves or in their sepulchers; for as dead men have no eyes, no more have we; for we want the eye of Faith to see and behold the Promises of God, and other parts of his Word: and as dead men cannot get out of their sepulchers, no more can we out of the Land of our captivity.

*In desolate places*] i. e. In the Land of our captivity.

They call the Land of their captivity, desolate places, in allusion to sepulchers; because as sepulchers are places of darkness, so was the Land of captivity to them a place of darkness and obscurity; that is, a place of sorrow and of mourning.

Note,



Note, that the *sepulchers* of the Ancients were rooms of some space, vaulted over-head, with gates also belonging to them; and these he calleth *desolate places*, because no living man did there abide or inhabit.

11. *We roar all like Beasts, and mourn like Doves,]* Supple, Because of the great oppressions and miseries which we endure.

*We look for judgment, but there is none; for salvation, but it is far from us.]* See Vers. 9.

12. *For our transgressions are multiplied before thee,]* i. e. For our sins are many, and that thou knowest very well, as being committed in thy sight.

Here is an *Apostrophe* to God.

*And our sin testify against us,]* i. e. And our sins come in as witnesses against us, and witness that we are worthy of that which we suffer, and unworthy of salvation, or to be delivered from our sufferings.

He speaks of sin as of a *pe son*, by a *Prosopopæia*.

*For our transgressions are with us, and as for our iniquities we know them.]* c. d. For we cannot say that we have not transgressed and sinned; for our transgressions are always before our eyes, and as for our sins we know them very well.

Here is an *Ἐκκλιση*, or *Brachylogy*.

*We know them.]* i. e. We know them, and confess them; for we cannot deny but that we are guilty of them.

13. *In transgressing and lying against the Lord,]* i. e. We have sinned by transgressing and lying against the Lord.

These words, *We have sinned*, are here to be understood.

I take their *transgressing* and *lying against the Lord* to signifie here both one and the same thing: For their *transgressing the Law of the Lord* may be called *lying against the Lord*, because the Jews promised the Lord solemnly in Mount Sinai, and elsewhere, to keep his Laws, and yet broke this their promise, which what was it else but *lying against God*?

*Departing from your God,]* i. e. Leaving the worship of God to serve Idols.

*Speaking oppression and revolt,]* i. e. Advising one another, and teaching one another how to oppress the poor, and to forsake the worship of God, and serve Idols.

*Conceiving and uttering from the heart words of falsehood,]* i. e. Conceiving in our hearts *false reports*, and *false accusations*, to the hurt of our neighbors; and *disloyalty*, to the dishonor of our God; and bringing them out of our hearts (where they were conceived) by the mouth or tongue.

Note, that this word *falsehood* may relate both to God, and to their neighbor; and as it relates to their neighbor, it may signifie *false reports*, and *false accusations*; and as it relates to God, it may signifie *disloyalty* in breaking the *Covenant* and the *Promises* which they made to God; as c. p. 57. 4.

14. *Judgment is turned away backward,]* i. e. And judgment is gone away, and will not come at the Courts of Judicature.

By judgment understand upright dealing, in pleading and making Decrees, and giving sentence in Courts of Judicature: And note, that he speaketh of it, as of a person, by a *Prosopopæia*.

*And justice standeth afar off,]* i. e. And justice standeth afar off, and will not come nigh to the Courts and places of Judicature.

What he called *Judgment* before, he calleth *Justice* here, and useth the like *Prosopopæia*: So that this is but a repetition of the former sentence.

*For Truth is fallen in the streets, and Equity cannot enter,]* i. e. Because Truth is overthrown by falsehood, and fallen in the very streets, and Equity cannot enter into the Courts or places of Judicature, being kept out as it were by force.

This containeth a reason why *Judgment* turned backward, and *Justice* stood afar off; For *Judgment* turned backward, and *Justice* stood afar off, because they saw *Truth* beaten down, and *Equity* kept out of the Courts and places of Judicature: For *Judgment* and *Justice* will not be, nay they cannot be, where *Truth* and *Equity* are not entertained.

He speaks of *Truth* and *Equity* here, as of persons, by a *Prosopopæia*, as he did of *Judgment* and *Justice* before.

15. *Yea, Truth faileth,]* i. e. It is more for *Truth* to fail than to *fall*; for if *Truth* fall, she may recover strength, and rise again; but if she fail, or languish, her very vitals are decayed.

*And he that departeth from evil, maketh himself a prey,]* i. e. And if any man hate evil

evil, and cleaveth to that which is good, he is therefore hated and persecuted, and made a spoyl to wicked men.

This is a sign that Equity failed as well as Truth.

*And the Lord saw it,*] i. e. And the Lord took notice of it, that there was no Judgment in Courts and places of Judicature.

16. *And the Lord saw that there was no man,*] i. e. And the Lord looked about to see if there were any man, *supple*, that did intercede with him to take away his displeasure from us.

*And he wondered that there was no intercessor,*] i. e. And he saw that there was none that did intercede with him for us, and he wondered at it.

It was a matter of wonder, that none among all that people, which had been so brought up, and so instructed from time to time, should intercede, and be earnest with God to pardon so great sins as these were of the people.

He speaks of God, as of a man, by an *'Anropomorphia*.

*Therefore his arm brought salvation to him,*] i. e. Notwithstanding this, his arm brought salvation to him, &c.

Therefore is put here for Yet notwithstanding, as cap. 7. 14. cap. 51. 21. And the sence is, q. d. Though our wickedness is so great, and there is none to intercede for us, yet notwithstanding the Lord will deliver us his people out of the hands of the Babylonians, to wit, so many as are righteous, and do repent in Jacob.

*His arm brought salvation unto him, and his righteousness it sustained him,*] q. d. His arm will bring salvation to Jacob, that is, to the Jews; and his righteousness will uphold him (that is, Jacob, that is, the Jews) against the Babylonians, yea, and deliver him out of their hands.

This may seem to be the natural Interpretation of these words; and so should I have took it, had not a parallel place, to wit, cap. 63. 5. (which is not so capable of this Interpretation) put me to seek another.

When therefore I consider those words, cap. 63. 5. *Therefore mine own arm brought salvation unto me, and my fury it upheld me;* and when I consider withall those words which follow in this place, viz. *For he put on righteousness as a breastplate, and an*

*helmet of salvation upon his head;* My thoughts are, that there is both in these words we have in hand, and cap. 63. 5. an allusion to a King arming himself for a Battel, that he might war against his Enemies in the behalf of his Subjects, whom they have wronged.

So that I conceive, that the words in hand must be interpreted some such way as followeth.

*His arm brought salvation to him,*] q. d. He hath brought salvation out of his armory, and made use of it.

He speaks of *salvation* here as of a piece of armor, wherewith a Soldier is armed. If you ask, what piece of armor it is which he alludeth to; the next Verse will tell you, where he calls it, *the helmet of salvation*.

Note, that the arm, which is but a part, is put here for the whole man, by a *Synecdoche*.

*Object.* But you will say, that the Hebrew being translated word for word, is not, *His arm brought salvation to him*, but, *His arm hath saved him*.

*Ans.* Be it so, yet there may be the same meaning, and the same allusion in these words, as was in the former: For the meaning of these words, *His arm hath saved him*, may be this, *He hath made himself safe*, that is, *He hath armed himself*, supple, *with salvation*: For armor is a safeguard to the body which is therewith armed.

*And his righteousness it sustained him,*] Rather, *And his righteousness doth sustain him*: q. d. And his righteousness armeth him, that is, is upon him as a piece of armor, to preserve him.

If you ask, what piece of armor he alludes to; the next verse will tell you, that it is a *breastplate*.

But note, that in these words, *It sustained him*, or, *It sustaineth him*, there is a Metaphor borrowed from a staff which a man hath in his hand, whereby he is sustained or upheld while he leaneth upon it: but we must transfer this Metaphor to *the having on*, or *being armed with a breastplate*: For as a staff, which a man hath in his hand, doth preserve him and keep him from falling; so doth the *breastplate*, which a man hath on him, or with which he is armed, preserve him and keep him from wounds.

Such

Such kinde of mingling or confounding or transferring *Metaphors* our Prophet often useth.

Note that the Pronoun, *It*, is here redundant by an *Hebraisme*.

What is meant by *Righteousnesse* here, See in the next verse following.

17. For he put on righteousness as a breast-plate] Better, For he hath put on righteousness as a breast-plate.

A breast-plate is a piece of armour : which defendeth the heart and the vitall parts : to a breast-plate therefore doth he liken righteousness, that is, the justnesse of the cause of warre, because there is no greater comfort to the heart of a man, nor any thing that can give him greater assurance, or on which he may more rely for safety and preservation in the Battle, than this that he knoweth that his cause of taking up armes is just.

By righteousness therefore I understand the just cause which the Lord had in taking up armes or making Warre upon his enemies the *Babylonians*, the justnesse of whose cause you may read, *Cap. 47. v. 6. &c.*

An helmet of salvation upon his head] i.e. And salvation as an helmet upon his head.

An *Helmet* is a piece of armour which is to guard and defend the head wherein the braines lye, which are the Mint of the Animall spirits, which being wounded death presently followeth.

Nothing can yeild more safety than salvation it selfe, for where salvation is, there can be no hurt, otherwise salvation were not salvation. Therefore the Lord saith that he will appoint *Hierusalem* salvation for walls, *Cap. 26. 1.* And therefore doth the Lord take salvation here for his own *Helmets*.

Note, that this salvation which the Lord here takes is to protect himselfe, not to save his people : For salvation is here as an *Helmet*, and an *Helmet* is for the safety onely of him which weareth it, and therefore the Lord is said to put on an *Helmet* of salvation, to shew, that he is invincible, and can receive no hurt.

By this that the Prophet saith, that the Lord hath put on righteousness as a breast-plate, and salvation as an *Helmet* upon his head, we may learne, that God is a just God, and therefore draweth not out his sword against a man to punish him without a cause ; and that he is invincible, and

therefore is not afraid to set upon the most potent enemies ; so that all men have just reason to stand in awe of him.

St. Paul *Ephef. 6. v. 14, 17.* describing the whole armour of a Christian, seemeth to allude to this place.

And he put on the garments of vengeance for clothing] i.e. And he hath put on garments made of vengeance, for his clothing.

Vengeance is to be taken here for a desire of executing vengeance upon his enemies.

And he was clad with zeale as with a cloake] i.e. And he is clad, &c.

By zeale may be meant the zeale and love which he bore to his owne honour, which honour of his had been given to Idols, even the Idols of the *Babylonians*, if he had suffered the *Babylonians* alwayes to oppresse his own people. And the zeale and love which he bore to his owne people whom the *Babylonians* did make to houle, *Cap. 52. 5.* And the zeale and indignation, (for zeale intimates as well indignation, as love) which he bore towards the *Babylonians* for his own honour's, and his peoples sake.

Besides, their garments of ordinary wearing in times of peace, most of the most ancient people of the world had their garments extraordinary which they wore upon their armour in time of Warre, of which you may read *Alex. ab Alexand. Genial. Dier. lib. 1 Cap. 20. &c.* And not to ordinary garments worn in time of peace, but to these warlike garments doth our Prophet seem to allude when he saith (And he put on garments of vengeance for clothing, and was clad with zeale as with a cloake.

18. According to their deeds, accordingly will he repay fury to his adversaries] i.e. He will recompence his adversaries (who have without mercy oppressed his people) he will recompence them, I say, with such effects of his fury as they have deserved.

Fury] Fury is put here for miseries and calamities and other the effects of Gods fury and wrath. *Per metonymiam efficientis.*

His adversaries] He meaneth the *Babylonians* whom therefore God calleth his adversaries, because they did most cruelly oppresse and shew no mercy at all to his people when they were in Captivity.

Recompence to his enemies] By *Recompence* is meant that which they have deserved, that is, the like cruell usage, as they had



had used towards the *Jewes*. And this is a Repetition of the former sentence.

*To the Islands, he will repay recompence*] By *Islands* understand the Inhabitants of the Islands, by a *Metonymie*; and by these *Islands* understand *Mesopotamia*, and other Islands which were neer to *Tigris* and *Euphrates*: For *Mesopotamia* was an Iland or Islands made by those two Rivers *Tigris* and *Euphrates*. But the *Hebrewes* call not onely that Land an *Island*, which is quite invironed with waters: but that also that lyeth by the Seas or Rivers sides. Yea they call every particular Nation an *Island*: so that by *Islands* here may be meant all those Nations which were subject to the King of *Babylon*, taking *Island* Per *metonymiam continentis*, for *Islanders* or *Inhabitants of Islands*, as I said.

This is also a Repetition of the former sentence.

19. *So shall they feare the name of the Lord from the West*] So shall all the people of the Western parts of the world feare the Lord, when they shall see or heare how he hath recompenced the *Babylonians* for their cruelty to his people.

The name of the Lord is put here for the Lord himselfe: Per *metonymiam adjuncti*.

And his glory from the rising of the Sun] i.e. And all the people which live in the Easterne parts of the world, shall likewise feare him.

His glory] i.e. The glory of the Lord: that is, the glorious Lord.

The glory of the Lord is put for the glorious Lord: Per *metonymiam adjuncti*.

By these words (*So shall they feare the name of the Lord from the West; and his glory from the rising of the Sun*) is meant, that they shall feare the Lord all the world over. Two parts of the world, to wit, the West and the East being put for the whole world by a *Synecdoche*.

When the enemy shall come in like a flood] q.d. *Cyrus* shall come with the *Medes* and the *Persians* in upon the *Babylonians* like a Flood or overflowing River, and when he shall so come, &c.

Like a Flood] He alludeth to the overflowing of the River of *Euphrates* whereon *Babylon* stood, which overflowing, did by its inundations mightily annoy and endamage the *Babylonians*.

The spirit of the Lord shall lift up a standard against him] q.d. Then shall the Lord

himselfe in his fury beare the Standard before *Cyrus*, and the *Medes* and *Persians* against the *Babylonians*, and fight for *Cyrus*, and *Medes* and *Persians* against them.

By the spirit of the Lord is meant the Lord himselfe, but as he was enraged with fury, Per *metonymiam adjuncti*: For note first, that the Prophet speaketh here of God as of a man by an *anthropomorphia*: Then note, that the word *spirit* among other significations which it hath among the *Hebrewes*, signifieth the motions and passions of the Soul, as love, anger, or wrath, or fury, &c. And here it signifieth anger, or wrath, or fury, as it signified love, Cap. 48. 16.

If you aske how this word *spirit* cometh to be taken for the motions or passions of the soul? some answer Per *metonymiam efficientis*, because the motions or passions of the soul arise from that soul which is a spirit; and Per *metonymiam subiecti*, because they are received in the soul as in their subject; others answer that therefore the motions and passions of the minde are called a *spirit*, because the word *spirit* intimateth that which hath motion, and the motions or passions of the soul stirre the man in whom they are, and move him to action.

Note that in the particule *him* a *Singular* number is put for a *Plural*, by an *Enallage*.

20. And the Redeemer shall come to Sion] And then the Redeemer (to wit, *Cyrus*) shall bring redemption to *Sion*, that is, to *Hierusalem*.

*Cyrus* came not to *Sion* in person, but she came even to *Sion* by his favours to her, and by the effects of his victory over the *Babylonians*.

In Jacob] i.e. Among the *Jewes* which were the children of *Jacob*.

21. As for me] i.e. For as for my part.

Und. stand to for here.

This is my covenant to them] i.e. This is that which I promise to doe for them, by the Covenant which I make with them.

To them] i.e. To those which turne from transgression in *Jacob*.

My spirit that is upon thee] i.e. Those words which thou hast uttered by vertue of that spirit which is upon thee, O *Isaiab*.

The Lord makes an *Apostrophe* here to *Isaiab*.

By the Spirit is here meant first the gift of Prophecy (for such gifts of God are by the *Hebrewes* called the spirit of the Lord, see Cap. 61. 1.) Then by the gift of Prophecy is

is meant the Prophecy, or Speeches, or Words of God, proceeding from, or uttered by vertue of that gift of Prophecy, by a Metonymy.

And my words which I have put into thy mouth,] q. d. That is to say, The words (concerning that which I will do for them which turn from transgressions in Jacob) which I have sent thee to speak, and to make known.

This Conjunction And is a note of explication, and signifieth as much as That is to say: For note, that these words, My words which I have put into thy mouth, are an explication of those, My Spirit which is upon thee.

Shall not depart out of thy mouth, nor out of the mouth of thy seed.] i. e. Shall never be forgotten, but shall so be fulfilled, as that thou and thy children, and thy childrens children after thee, shall always speak of them, saying, The Lord hath said thus and thus by his Servant *Isaiah*, and he hath made good what he said; for whatsoever he said by him, he hath performed.

The meaning of this place is this; as if the Lord should say, This which I have said

shall certainly come to pass; for what I have said I will covenant to perform.

The words which *Isaiah* spoke, are therefore said not to depart out of his mouth, nor out of the mouth of his children, or childrens children; because he, and his children, and childrens children, should always make mention of those words, and talk of them, and of the goodness of God in fulfilling them, and that with praise and thanksgiving, saying, The Lord said by the mouth of his servant *Isaiah*, that he would send a Redeemer to Sion, and to them that turn from transgression in Jacob, &c. And what he said by the mouth of *Isaiah*, he hath performed, &c. Blessed therefore be the Name of the Lord for ever.

Yet note, that these words do not signifie, that the words which the Lord had put into the mouth of *Isaiah* should never actually depart out of his mouth, and out of the mouth of his seed; but that the Lord would do such things as should deserve the perpetual remembrance of those words; and that those words should never depart out of their mouths.



# ISAIAH.

## CHAP. LX.



Rise, &c.] i. e. Arise out of the dust, or from the ground whereon thou hast sat mourning during the time of thy captivity. See cap. 3. 26. and 52. 2.

This the Prophet speaketh by his Prophetique spirit to Sion, or to Jerusalem, as though thee were in captivity, and the time of her captivity were expired; telling her, that now she should be redeemed out of captivity: and he speaks to Sion, or Jerusalem, which was a City, as to a woman, by a Prosopopæia.

Shine,] Receive that light which is cast upon thee; and shine by the reflexion of that light.

The meaning is, q. d. Be thou happy and glorious, through that happiness with which thy God will bless thee.

The Prophet seemeth to allude here to the Moon, or to some Star, which is enlightened by the Sun, and compareth the Lord to the Sun, and Sion to the Moon or Star enlightened by the Rays of the Sun.

It is a common thing with the Prophet to put light for prosperity and happiness: By light therefore received, understand the prosperity and happiness which the Lord would vouchsafe Sion by his favor: And because the Moon and the Stars do shine by the reflexion of that light which they receive from the Sun, understand by Sions

X x x

shinings

shining, the glory which *Sion* should have by the happiness which the Lord would vouchsafe her.

*For thy light is come,*] i. e. For thy God which will give thee light, that is, Prosperity and Redemption, is come, supple, to give thee light.

By light understand God, who is here likened to the *Sun*, which is called a light (because it giveth light) *Gen. 1. 16.*

Because the Prophet doth often call prosperity, light; and God was to be the Author of *Sion's* prosperity and redemption; he likeneth God here to the *Sun* (which giveth light to the *Moon* and to the Stars) when he saith, *Thy light is come.*

*And the glory of the Lord is risen upon thee.*] i. e. And the glorious Lord is risen upon thee, as the *Sun* riseth upon the *Moon* and the Stars, by casting his rays upon them.

By the glory of the Lord understand the glorious Lord himself, as *cap. 58. vers. 8.* which he saith *is risen upon thee*, by a Metaphor drawn from the *Sun*, in which he persists.

2. *The darkness shall cover the Earth,*] By darkness is understood misery and calamity: by the Earth is understood the Land of *Babylonia*, by a Synecdoche, the whole Earth being put for a part thereof: and, by a Metonymy, the inhabitants of that earth, to wit, the *Babylonians*.

*And gross darkness the people,*] i. e. And exceeding great misery and calamity the people which inhabit *Babylonia*.

This came to pass when *Cyrus* conquered and subdued *Babylon*.

He prophesyeth misery to the *Babylonians*, because the *Babylonians* did mightily oppress *Sion*, and her children the *Jews* in their captivity.

3. *But the Lord shall arise upon thee,*] i. e. But the Lord shall arise upon thee, by casting the beams of his favor upon thee, as the *Sun* ariseth upon the *Moon* and the Stars, by casting his rays upon them.

*And his glory shall be seen upon thee,*] i. e. And he shall be seen upon thee, Supple, by the light and brightness of the beams of his favor which he shall cast upon thee.

He compareth here the Lord to the *Sun*, and the redemption and prosperity which he gave to *Sion*, to the beams and brightness

which proceedeth from the body of the *Sun*.

Then did the Lord arise upon *Sion*, when *Cyrus* did vanquish the *Babylonians*, and set the *Jews* free, and do such great things for them, as we read of in the book of *Ezra*.

*His glory,*] i. e. He. See *vers. 1.*

*And the Gentiles shall come to thy light,*] i. e. And so great shall thy glory and thy prosperity be, as that the *Gentiles* shall come to thee, because of the greatness of thy glory and prosperity, to joy thee, and to be partakers with thee of that thy prosperity, or at least to behold it, and admire it.

*To thy light,*] By light (as I said) is meant prosperity, &c. But he alludeth here to the light of the *Moon*, or some glorious Star, to which he here resembleth *Sion*.

*And Kings to the brightness of thy rising.*] i. e. Yea, Kings shall come to thee, by reason of thy brightness, when thou shalt rise for brightness like to the *Moon*, or some glorious Star, enlightened by the beams and rays of the *Sun*.

The brightness of thy rising is put, per Metonymiam Adjuncti, for *Sion* her self rising in brightness.

4. *Lift up thine eyes round about,*] i. e. Behold and look towards all the parts of the Earth.

Here he beginneth to shew in particular, what the light and brightness, that is, what the prosperity and glory of *Sion* should be.

*All they gather themselves together, they come to thee,*] i. e. All they which thou seest gathering themselves together in all the parts of the Earth, are *Jews*, thy children, and they gather themselves together to come to thee.

He speaks here to *Sion*, as if he had her in an high Watch-tower, from whence she could see all the quarters of the Earth.

*Thy sons shall come from far,*] i. e. Thy sons shall come to thee from far, even from *Babylon*, where they were captive; and from other parts of the world, whither they fled when the *Babylonians* invaded thy Land.

The *Jews* which were captive in *Babylon* returned to *Jerusalem*, by the favor of *Cyrus*, which conquered *Babylon*, and set them free: The *Jews* which were in other parts of the Earth, when they heard what *Cyrus*



Cyrus had done for their Countrymen, were invited by their good success to return home, and did return and take part with them of their happiness.

*And thy daughters shall be nursed by thy side.] q. d.* And thy daughters shall be no more taken away from thee, but they shall be nursed up by thy side, or in thy presence.

He speaks to *Sion* as to a most indulgent Mother.

5. *Then shalt thou see, and flow together,]* i. e. Then shalt thou see, *supple*, thy sons and thy daughters in thine own house; and shalt flow together with them with abundance of joy and riches.

*Shalt thou see,]* *Supple*, Thy sons and thy daughters within thine own walls.

*And flow together,]* i. e. And thou shalt flow together with them; or, thou and they together with thee shall flow with abundance of joy and riches.

*Flow]* There is a Metaphor in this word, taken from a river which floweth with abundance of waters, to which waters he likeneth the joy and riches of *Sion* and her children.

*And thine heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee,]* i. e. And thou shalt fear and rejoyce, because of the abundance of people that shall come to thee.

A question will here be asked, How the Prophet can say, that she shall fear and rejoyce; for these two are contrary passions, and cannot happen upon the same occasion, in the same person, at the same time.

*Ans.* The Prophet here alludeth to the manner of men, who when they see a great company approaching toward them, and toward their dwellings, and knowing not what they are, are dismayed, and fear that they are some Enemies (especially if they have been frightened before with companies of Enemies, as *Sion* had been with the *Babylonians*,) but when they perceive, upon their neer approach, by their carriage, and by their words, that they are friends come to serve them, their fear is turned into joy. *Sion* then might fear, when she saw so many coming to her, while they are yet afar off, suspecting that they were Enemies, and that by their multitudes they intended evil against her; but when she is assured of the contrary, that they are friends

come with Presents to her, and offering her all kinde services, her fear is turned into joy: So that *Sion* did not fear and joy here upon the same occasion, at the same time; but her joy succeeded her fear, upon a several apprehension.

*And be enlarged,]* i. e. And shall rejoyce.

*Fear and sorrow do contract the heart, but joy enlargeth it; he saith therefore, Thine heart shall be enlarged, for Thine heart shall rejoyce, or thou shalt rejoyce; per Metonymiam Effectus.*

*Because of the abundance of the sea shall be converted unto thee,]* i. e. Because of the abundance of the *Tyrians*, and those which live by the Sea-side, and in the Islands thereof, which shall direct their way to thee, and come to thee.

*Of the sea]* i. e. Of those which live neer the Sea, or in the Sea, in the Islands there: *Metonymia subjecti* or *adjuncti*.

*Shall be converted unto thee,]* i. e. Shall turn their way to thee, and come to thee with their merchandize, whereas they were wont to go to other Cities.

In the word *Converted*, some think there is a change of minde intimated, as well as a bodily coming; as if these people were once ill-affected to the *Jews*, but should now be well disposed towards them.

*The Forces of the Gentiles shall come to thee,]* i. e. Whole Armies as it were of the *Gentiles* shall come to thee, and bring their merchandize to thee.

By *Forces* understand great multitudes of men, for such doth he call *Forces* here, by a Metaphor from an Army, which in warlike terms is called the *Forces* of such or such a Nation, or such and such a Prince.

That the *Tyrians*, or people of *Tyre*, brought fish, and all manner of ware, to sell in *Jerusalem*, see *Nehem.* 13. 16. And what the *Tyrians* did, that we may say all the other Nations did which dwelt about *Judea*; that is, That every one brought the commodities of their Land thither, there to sell.

6. *The multitude of Camels shall cover thee,]* i. e. So many Camels shall come into thee, laden with rich commodities, as that they shall even cover the ground of thy streets, so thick shall they stand there.

The *Easjern* people were wont to carry their Carriages, and such commodities as their Countries afforded (as Gold, Silver, Spices, sweet Odors, &c.) upon the backs of *Camels*; so that the Prophet meaneth by this, which he saith here of the *Camels*, that great abundance of merchandize and commodities of the *East* shall be brought into *Jerusalem*.

*The Dromedaries of Midian and Ephah,*] i. e. Even the Dromedaries of *Midian* and *Ephah*.

These words seem to limit the former words; q. d. The multitude of *Camels* shall cover thee; I mean the *Camels* of *Midian* and *Ephah*.

A *Dromedary* is a kinde of *Camel*, so called from its swiftness, for it is derived from *δρεμα*, which signifieth to run.

*Midian*] *Midian* is put here for the *Midianites*, which were the children of *Midian*, the son of *Abraham* by *Retura*, Gen. 25. 1. per *Metonymiam efficientis*.

*Ephah*] *Ephah* is taken here for the children of *Ephah*, who was the son of *Midian*, Gen. 25. 4. by the like *Metonymy* as before.

The *Midianites* and *Ephaites*, or children of *Ephah*, dwelt beyond *Arabia*.

*All they from Sheba shall come,*] i. e. Many of them which are descended from *Sheba* shall come unto thee.

This universal Particle, *All*, hath not always an universal signification.

*Sheba* was the son of *Raamah*, the son of *Cush*, the son of *Ham*, the son of *Noah*, Genes. 10. v. 7, 6, 1. He dwelt in *Arabia Felix*, from whom a certain Region thereof was called *Sheba*, of which the which came to see *Solomon*, 1 *King*. 10. 1. was Queen.

*They shall bring Gold and Incense,*] *Arabia Felix* was noted for Gold and Incense.

*India mittit ebur, molles sua thura Sabæi.*\*

*And they shall shew forth the praises of the Lord.*] q. d. And as in times past the Queen of *Sheba*, when she saw what the Lord had done for *Solomon*, 1 *King*. 10. 9. So shall many of the people of *Sheba*, when they see what great things the Lord hath done for thee, praise the Lord in thy behalf.

7. *All the flocks of Kedar shall be gathered together unto thee,*] i. e. Many of the

flocks of *Kedar* shall be gathered together to be brought in unto thee, and fold in thy Markets.

*Of Kedar*] By *Kedar* are meant the children of *Kedar* (which were called *Kedarens*) per *Metonymiam Efficientis*, which *Kedar* was the son of *Ishmael*, Genes. 25. vers. 13.

*Kedar*, and his children the *Kedarens*, inhabited part of *Arabia Petraea*, and abounded with flocks and herds of Cattel.

*The Rams of Nebaioth shall minister unto thee,*] i. e. The children of *Nebaioth* shall bring their Rams to be sold in thy streets, so that their Rams shall be at thy service, and they shall yield burnt sacrifices to thee, for thee to sacrifice to me.

*Of Nebaioth*] *Nebaioth* is put here for the children of *Nebaioth* (which were called *Nabatei* and *Nabathites*, 1 *Mac*. 5. 27.) per *metonymiam efficientis*, which *Nebaioth* was the son of *Ishmael*, Genes. 25. 13.

*Nebaioth*, and his children the *Nabateans* or *Nabathites*, did inhabit part of *Arabia Petraea*, and were rich in flocks and herds, as the *Kedarens* were.

*They shall come up with acceptance upon mine Altar,*] q. d. Thou shalt offer them for burnt-sacrifices upon mine Altar, where I will accept of thee and of those thy sacrifices.

*And I will glorifie the house of my glory.*] i. e. And I will make my Temple glorious by those Rams which *Nebaioth* shall bring to thee, and thou shalt offer therein to me.

The more the sacrifices were, which were offered in the Temple, the more glorious was the Temple accounted, and the higher esteemed of.

*The house of my glory.*] i. e. The house of me, that is, my house.

The glory of the Lord is put here, per *metonymiam adjuncti*, for the Lord himself, who is glorious, as vers. 1.

By this house of the Lord is meant the Temple.

8. *Who are these that flee as a cloud, and as the Doves to their windows?*] i. e. Who are these which flee to thee, as fast as a cloud before the wind, or as a flock of Pigeons to their house?

I said, vers. 4. that he spake unto *Sion*, as if he had had her in an high Watch-tower,

tower, from whence she could see all the Quarters of the Earth: Now as though they were in the same Watch-tower still, and espied on a sudden a great company hastening towards Jerusalem, he cries, *Who are those that flee as a cloud, and as Doves to their windows?* He knew them to be the Jews returning homeward: but (as men use to do in such a case) he asketh *Sion*, whether she knew who they were or no, that he might assure her that they were her children the Jews hastening unto her.

By this the Prophet would shew the certain return of the Jews out of the Babylonish captivity to their own homes again.

*As the Doves to their windows*] By windows understand here the windows or loopholes of the Dove-houses, or Pigeon-houses, by which the Doves or Pigeons go in or out of their houses, to wit, the Pigeon-houses, or Dove-houses.

9. *Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far,*] i. e. Surely the Inhabitants of the Isles and the Merchants of Tarshish shall wait upon me, as servants upon their Master, that they may bring thy sons to me at my command.

*The Isles*] By the Isles, he meaneth the Inhabitants of the Isles, that is, of the sea-coasts, by a Metonymy.

*The ships of Tarshish*] By the ships of Tarshish he meaneth the Merchants of Tarshish, who traffique by sea in ships.

What Tarshish was, see cap. 2. 16.

*First*] i. e. Before they do any other thing, or take any voyage, either for themselves or any other.

*To bring thy sons from far,*] i. e. To bring thy sons, O Zion, from those far Countries into which they were fled, or were carried, when the Babylonians invaded Judea.

*Thy sons*] He makes Zion here as a Mother, and the Jews as her sons.

*Their silver and their gold with them,*] i. e. And to bring their silver and their gold with them.

This may be understood, either of the silver and gold of the Merchants, which they should bring with them to traffique within Jerusalem, as ver. 6. or of the silver and gold of the Jews, which either they had gained by their labor, or carried with them when they fled for fear of the

Babylonians; or which had been given them by the benevolence of others for their Gods sake, as Ezra 1. 6.

Note, that these ships of Tarshish might have been employed to bring the Jews to Jerusalem, not onely from Tarshish, but from any other part of the World besides.

*Unto the Name of the Lord thy God,*] That is, To the dwelling place of the Lord thy God.

Note here, that by the Name of the Lord God is meant the Lord God himself, by a Metonymy: Then by the Lord is meant the dwelling place of the Lord, by another Metonymy; as Ucalegon in the Poet is put for the house or dwelling place of Ucalegon.

—*Iam proximus ardet*

Ucalegon. Virgil. *Æneid.* lib. 2.

Then by the dwelling place of the Lord is meant Jerusalem: see Psu. 76. 2.

*To the holy One of Israel,*] i. e. To the dwelling place of God, who is the holy One of Israel.

This is a repetition of the former sentence.

Note here the Enallage of the person, and how God speaketh of himself in the third person.

*Because he hath glorified thee,*] i. e. Because he hath honored thee, and will honor thee in the sight of all the Nations.

10. *And the sons of strangers shall build up thy walls,*] i. e. And strangers shall build up thy walls.

The sons of strangers are put for strangers, by an Hebraism; And those he calls strangers which were not Israelites born.

The walls of Jerusalem were beat down by the Babylonians, 2 Chron. 36. 19. and they were built up again after the Babylonish captivity, by the favor and liberality of Cyrus, Darius Hystaspis, and Artaxerxes, Ezra, cap. 6, 7. and by the hands of many Profelytes.

*And their Kings shall minister unto thee*] i. e. And the Kings of strangers shall minister unto thee those things which are necessary for that worke, *Supple*, Of building up thy Walls.

*For in my wrath I smote thee*] i. e. For I smote thee because I was angry with thee for thy finnes.

Then



Then he smote her, when he gave her over into the hands of the Babylonians.

11. Therefore thy gates shall be opened continually] i. e. Moreover thy gates shall stand open continually.

Therefore, for Moreover.

That men may bring unto thee the forces of the Gentiles] i. e. That the Armies of the Gentiles may be brought to thee, as Captives in chains.

He sheweth here the reason or end why the gates of Jerusalem should stand open continually night and day, to wit, that the captives which they took in warre should be brought thither: And by saying that the gates shall stand open continually day and night, he intimates the frequent victories which the Jewes should have, and their often conquests over the Gentiles.

And that their Kings may be brought] supple, To thee as captives in linkes of Iron.

Note, that what is here said of *Sion* in the first sense, is to be understood of the Church of Christ, in the second and sublime sense, of which *Sion* was here a Type, Revel. 21. 15.

12. That will not serve thee] i. e. That will not doe offices of civillity and kindnesse to thee, but rather injure thee and wrong thee, and give thee just cause to make warre upon them. And when thou doest so make warre upon them, will not submit to pay Tribute to thee, and doe other conditions which thou shalt require of them.

Note, that *to serve*, signifieth sometimes to doe offices of civillity and kindnesse to another, as Cap. 19. v. 23. So that he that will not doe offices of civillity and kindnesse to another, may be said to deny to serve him; Yea to deny to serve a man may sometimes signifie to injure and wrong a man; by a Metonymy.

Note further, that to pay tribute, and to performe other conditions, which a potent Prince or People exacteth of another Prince or People, doth usually fall under the name of service: And tributaries are frequently called servants; so that not to serve may signifie also not to pay tribute, and not to submit to such conditions as a more powerfull Prince or People shall exact: See 2 Sam. 10. 9. 1 Kings 4. 21. 2 Kings 18. 7.

Shall perish] Supple, From being a Nation or Kingdome of it selfe, and living

under its owne Lawes; for thou shalt subdue it, and bring it into captivity to thy selfe.

Yea, those Nations] Supple, That will not serve thee.

Shall be utterly wasted] Supple, By thy sword.

Josephus writes of the victory of the Jewes over the Tyrians and those of Ptolemais; as also of their victory over the Ammonites and Gileadites, lib. 12. Antiq. Cap. 16. He writes also of the subversion of Pella by the Jewes; lib. 13. Antiq. Cap. 23. In the book of Maccabees also we read of the victories of the Jewes by Judas Maccabaeus, 1 Maccab. Cap. 5. &c. All which tend to the fulfilling of this Prophecy.

13. The glory of Lebanon shall come unto thee] By the glory of Lebanon is meant the Cedar which is the tallest and stateliest of all Trees; and it is called the glory of Lebanon, because it brought a great deale of renoune to Lebanon (which bore it and upon which it grew) and made it famous Per metonymiam efficientis.

Lebanon was an high hill situate on the North side of the Land of Canaan, which brought forth as other godly Trees, so especially the Cedar; hence the Cedar of Lebanon went for a kinde of proverbe, 2 Kings 14. 9. Psal. 22. 12. Ezech. 31. 3.

Shall come unto thee] i. e. Shall be brought unto thee.

For what purpose the Cedar should be brought he tells towards the end of this verse.

Note that this is another reason why the gates of Jerusalem should stand open continually; and hereby is intimated also, that the Syrians which possessed mount Lebanon, should be subdued by the Jewes, or at least should so farre either stand in feare of them, or respect them, as that they should furnish them with all things for the use of the Temple which their Country could afford. For it must be either by the good will, or, by a conquest of this people that the Jewes could have these Trees brought to Jerusalem: but Sirabo relates that the Jewes did subdue this people by the sword.

To beautifie the place of my sanctuary] i. e. To adorne my Temple. for the Temple was adorned by the wood of these Trees being curiously wrought.

And

*And I will make the place of my feet glorious*] i. e. For I will make my Temple glorious.

*The place of my feet*] By the place of Gods feet is meant the Arke; then by the Arke (which stood in the *Sanctum Sanctorum*) is meant the Temple, *Per metonymiam contenti*.

The Arke is called the place of Gods feet as appeareth *1 Chron. 28. 2.* And therefore was it called the place of Gods feet, because in the two ends of the mercy seat (which covered the Arke) there were two Cherubins of gold looking one towards another, and spreading out their wings one towards another: and by the spreading out of their wings, making as it were a seat to sit upon. Upon the wings of the Cherubins so stretched out was the Lord supposed to sit in shape of a man, and to rest his feet upon the Arke; And therefore was the Arke called the place of his feet. See *Exod. Cap. 25. v. 17, 18, 19, 20, 21, 22.*

14. *The sonnes also of them which afflicted thee shall come bending unto thee*] q. d. So glorious also shalt thou be, that not onely they which were thy friends, but they also which afflicted thee as enemies, shall be moved with thy glory: and come and honour and reverence thee, if not for love, yet for feare, and sue to thee for thy favour, and for thy friendship.

This is another reason why the gates of Hierusalem should stand open continually, to wit, because the sonnes of them that had afflicted Sion, should come bending to thee.

*The sonnes of them which afflicted thee*] i. e. The children of those that afflicted thee. Or, they themselves which afflicted thee O Sion: For the Hebrewes put the sonnes of such and such, for, such and such themselves.

*Shall come bending unto thee*] Supple, In token of honour and reverence towards thee.

See this fulfilled in part *Ezra 4. v. 1. 2.*

*Shall bow themselves at the soles of thy feet*] i. e. Shall bow themselves down even to the ground in most humble manner, in signe of the greater respects to thee.

*And they shall call thee the City of the Lord*] q. d. And when they speake unto thee and call thee, they shall say, O thou City of the Lord: And this they shall say to shew the great esteeme which they have of thee, and that they greatly reverence thee.

Sion or Jerusalem might be called the

City of the Lord, aswell in regard of the love which the Lord had to her, as of the Temple (which was scituate in Jerusalem) which was the Lords house.

*The Sion of the holy one of Israel*] i. e. The Sion of the Lord, who is the holy One of Israel.

15. *Forsaken*] Supple, Of me as of thine husband, and of thy children thine Inhabitants during the Babylonish captivity.

*And hated*] Supple, Of me as of thine husband, against whom thou hast plaid the whore: And of the Babylonians as of my Instruments which I called to punish thee, who out of hatred to thee have laid thee waste and desolate.

*So that no man went through thee*] i. e. So that no man went through thy Streets.

*I will make thee an eternall excellency*] i. e. I will make thee most excellent and glorious for a long time to come.

The Hebrewes when they would signifie a thing in the Superlative degree: They use an Abstract for a Concrete; so here when the Prophet would signifie that Sion should be most excellent, saith, that she shall be an excellency.

*An eternall excellency*] i. e. Most excellent a long time.

The Hebrewes are somewhat hyperbolically in their expression of time and duration, and that that shall be eternall and everlasting, which shall last onely a long time.

*A joy of many generations*] i. e. Such a one as in which many generations successively shall rejoyce.

Note, that joy is put here, *per Metonymiam objecti*, for the thing in which we joy; and many generations, for the men of many generations, *per Metonymiam Efficientis*.

When the Lord made Jerusalem an eternall excellency, and a joy of many generations, then did all men flock to her and tread her streets, though none went through her before.

*Thou shalt also suck the milk of the Gentiles*] i. e. Thou shalt draw the riches of the Gentiles to thy selfe, and be enriched by them.

He useth a Metaphor taken from a sucking child, milking his Nurfes breasts, and resembleth Riches to the milk which he drawes by sucking.

*And shalt suck the breasts of Kings*] He persists in the Metaphor of a sucking child.

In

In the 49 Chapter, vers. 27. The Prophet saith; *That Kings shall be their (i. e. the Jewes) nursing fathers*, and that the same with this, *Thou shalt suck the breast of Kings*.

Whe he saith, *The breast of Kings*, his Metaphor is, *Catachresticall*, For children use to suck, not the breasts of men, but of women.

*And thou shalt know*] i. e. For thou shalt know, and that by experience.

*And is put here for*, for.

*Thy Saviour, and thy Redeemer*] *Supple*, which will save thee, and redeem thee out of the hands of the Babylonians.

*The Mighty one of Israel*] i. e. The mighty God, whom Israel worshipped, and who loved Israel.

By Israel may be here meant, either Jacob himselfe, who was named Israel, Gen. 32. 28. or the Jewes; he children of Jacob.

The Lord addeth this, viz. *The mighty God of Israel*, to shew, that what he hath said here should surely be effected, for there be but two things required to bring any thing to passe: *A power and a will to doe*: God sheweth his power, in that he calleth himselfe *the Mighty one*; his will, in that he calls himselfe *the Mighty one of Israel*; for by that he sheweth his love to the children of Israel.

17. *For Brasse I will bring Gold, &c.*] q. d. whereas now thou art poore, I will make thee exceeding rich, so as Gold shall be as plentifull with thee then, as Brasse is now, &c.

Thus rich God made Sion by the Gentiles, whom he made as Conduit-pipes to convey these his favours to them; so as these words are an explication of those, *Thou shalt suck the milk of the Gentiles, and shalt suck the breast of Kings*.

*I will also make thine Officers peace*] i. e. I will also give thee such Officers to beare rule in thee and govern thee, as shall be meek and peaceable men.

This was fulfilled, when the Lord made Ezra, Zorobabel, Nehemiah, &c. Rulers and Officers in Hierusalem.

*Peace*] Peace is put here for most peaceable men; as excellency was for most excellent, Vers. 15.

*And thine exactors righteousnesse*] i. e. And those which shall be appointed to leavie the Taxes and Tributes which are to be leavied in thee, shall be righteous and just

men, such as will not impose nor exact more then they ought, and is convenient and needfull.

God promiseth not Hierusalem that she shall be freed from Taxes; for Taxes and Tributes must be leavied in all Kingdomes and Commonwealths, as occasion requires for the publique good. But he promiseth her here, that they which impose or levy the Taxes or Tributes, shall not be such as she felt during the Babylonish captivity, who were cruell and unjust Extortioners; but righteous Taxers, which shall impose no more then necessity requireth, and shall not exact what is imposed with rigour.

*Righteousnesse*] i. e. Most righteous.

*Righteousnesse* is put here for most righteous; as before peace, for most peaceable; and Excellency, for most excellent.

Note, that the Prophet preventeth an objection here; for whereas he saith (in the person of God) in the former part of the verse, *For Brasse I will bring Gold; and for Iron I will bring Silver, and for Stones Iron*. Sion might say, But what shall I be the better for this? for if I had never so much, such officers as I have now (meaning those that ruled in Hierusalem, under the King of Babylon, during the Babylonish captivity) and such exactors, would wring it all from me. This objection therefore the Prophet prevents, in the person of the Lord, saying, *I will also make thy Officers peace, and thine Exactors Righteousnesse*.

18. *Violence shall be no more heard in thy Land*] i. e. Nor shall violence be any more heard in thy Land; for though there hath been much violence used in thy land by the Babylonians, yet now thou shalt be free from the violence of all forraine enemies.

He seemeth to speak of violence, as of a scolding woman, by a Prosopopeia.

*Wasting and destruction within thy borders*] Nor wasting and destruction within thy borders, as they have been heard since the Babylonians first invaded these thy borders.

Here in this verse he promiseth security to Sion.

*But thou shalt call thy walls salvation*] q. d. But thy walls shall be safe, and shall keep all thy children within thee safe; yea, they shall be as safe as salvation, and keepe thy children within thee as safe as salvation her selfe can keep them. So that thou maist justly



justly call thy walls *Salvation*.

He speaks of *Salvation* here as of a person or at least as of a thing subsisting by it selfe. And what is more safe then salvation, which if she could be hurt, were not salvation; and what can keep us more safe than *Salvation*; For so long as salvation encompasseth us, we must needs be safe, otherwise *salvation* were not *salvation*.

*And thy gates praise*] By praise he meaneth *salvation*; for this is but as it were the former sentence repeated

But how commeth *praise* to signifie *salvation*?

Ans<sup>r</sup>. Per metonymiam effectus (for *salvation* produceth *praise* to God,) And Per metonymiam adjuncti, (for *salvation* is worthy of *praise* it selfe.)

And not onely *salvation*, but any other thing which doth either produce *praise*, or is worthy of *praise*, may be called *praise*.

Note, that the Prophet presents another objection here in this verse: for whereas the Lord had said, That for brass he would bring gold, and so for Iron he would bring silver; and for wood brass, and for stones Iron; And had prevented an objection which *Sion* might have made saying; But I shall be nothing the better for these; for such officers and such exactors as I am now under will extort and wring all that I shall have away from me: He prevents another objection; For *Sion* might say, though I shall have peaceable officers and righteous exactors, so that I may enjoy all that thou givest me, for any thing I need feare from Officers within me; Yet I have cause to fear the violent man and the destroyer, I mean the forraign Souldier from without, for I have felt them and their violence but lately for they have burnt downe my gates, and broken downe my walls, &c. This objection therefore the Lord prevents and takes away in this verse, Saying (*Violence shall be no more heard in thy Land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation and thy gates praise.*)

19. *The Sun shall be no more thy light by day, neither for brightnesse shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light*] q. d. The Lord shall give unto thee continually greater light by many degrees, than the Sun doth give thee by day or the Moon by night.

For understanding of this place, know first, that the Hebrewes when they make

comparison between two things, and therein preferre one thing before another, they affirme that which they preferre and deny that before which it is preferred. So *I desired mercy and not sacrifice*, is put for *I desired mercy more than sacrifice*: Hosea 6. 6. And *I am a worme and no man* is put for *I am a worme rather than a man*, Psal. 22. 6. According to which rule; these words (*The Sun shall be no more thy light by day, neither for brightnesse shall the Moon give light unto thee; But the Lord shall be unto thee an everlasting light*) Are put to signifie, That the Lord would give *Sion* more light continually than the Sun could give her by day. or the Moon by night.

Note secondly, that whereas the Lord is said to be *Sions everlasting light*; By *light* is meant *prosperity*; For, as I have often said, the Hebrewes call *prosperity* *light* by a Metaphor.

Note in the third place, that when the *light* which the Lord will here be to *Sion*, is compared with the *light* of the Sun; *light* metaphorically taken is compared with true naturall *light*: and so the Hebrewes often compare things only so called by a Metaphor or figure, with things properly so called: as you may see Cap. 58. 8. Eccles. 23. v. 19.

*The Sun*] By the *Sun* is meant the *Sun* which is placed in the Firmament of the Heavens.

*Thy light*] i. e. The giver of light to thee.

*Light* is taken here for the giver of light: Per metonymiam efficientis.

*Neither for brightnesse*] i. e. Neither in respect of any brightnesse which the Moon shall have. For her brightnesse shall be eclipsed or obscured by the brightnesse of the Lord.

*Shall the Moon give light unto thee*] Supple, By night.

*But the Lord shall be unto thee an everlasting light*] i. e. But the Lord shall be unto thee a giver of light, such light as shall farre exceed the light of the Sun and of the Moon, and that an everlasting light too.

*Light* is taken here for the giver of light; Per metonymiam efficientis, by which figure the Sun is also called a *light* as a little before; so also Gen. 1. 16.

*The Lord* is called the *everlasting light*, because he is a *light*, that is, a *Sun*

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which never goeth downe : See *Psal.* 84. 11.

Whereas the Lord is here said to be a light, or, giver of light, By light understand prosperity.

And thy God thy glory] This is a repetition of the Sentence going immediately before, and what he called light there, he calleth glory here; For light is a glorious thing: God therefore is said here to be Sions glory, Per metonymiam efficientis; Because he gave glory, that is, light, that is, prosperity to Sion, which light, that is, which prosperity might be called glory, Per metonymiam adjuncti, because it was glorious, and Sions glory, Per metonymiam efficientis, because it rendered Sion glorious.

The Lord is said in this sense to give glory, *Psal.* 84. 11.

Note here, that St. John in his revelation *Cap.* 21. v. 23. alludeth to this verse of our Prophet, but he doth not only allude to it as to words which he may turne to his purpose; but he alludes to it also as to a place principally intended to set out the glorious state of Christs Church; And indeed so these words are intended in the second and sublime sense; For though in the first sense they speake only of the prosperity which the Jewes should have after their captivity in Babylon: Yet in the second and sublime sense, they speake the glory and Blisse which Christs Church should receive after her delivery from sinne and ignorance and the power of the Devill; For those temporall and bodily blessings which God bestowed upon the Jewes after their captivity, were a Type of those spirituall and eternall blessings, which God would give unto Christs Church after their delivery from sinne and ignorance and the power of the Devill: And these words being understood of that blisse which the Church of Christ shall enjoy in Heaven, may be understood as they said without any figure, for in Heaven the Sunne shall be no more thy light by day, neither for brightness shall the Moon give light unto thee, but the Lord shall be unto thee an everlasting light, &c.

20. Thy Sun shall no more goe downe] Thy Sun shall no more goe downe, as the Sun in the firmament useth to goe downe and set daily.

Sions Sun went downe when God withdrew his favour from her, and delivered her into the hands of the Babylonians to be

afflicted and oppressed by them; But it rose againe, when he delivered them againe out of the hands of the Babylonians by Cyrus, and vouchsafed her his favour.

Neither shall thy Moon withdraw it selfe] Neither shall thy Moon set any more, as the Moon in the firmament useth to set, when it goeth under the earth.

For the Lord shall be thine everlasting light] i. e. For the Lord shall be thy Sun and thy Moon which shall be above thine Horizon, and shine upon thee everlastingly without intermission.

By light understand here the Sun and the Moon, which are called lights, because they give light, as *Genes.* 1. 16. But the Lord is called Sions Sun and Moon onely by a Metaphor, because he gave light, that is, prosperity and joy, day and night to Sion, as the Sun imparts his light by day, and the Moon imparts her light by night, to the Inhabitants of the Earth.

And the dayes of the mourning shall be ended] He speaks of that mourning which the Babylonians caused by their oppression and hard usage of her in her captivity.

By this we may understand what he meant by light, to wit, prosperity and joy.

21. Thy people also shall be all righteous] i. e. Most of thy children which shall returne out of Babylon, and come and dwell in thee shall be righteous.

All is put here for the greater part, not for All without exception.

The greatest part of those which returned to Sion out of captivity, were righteous and good men (though the most part of those which went into captivity were wicked) because the Sword and the Famine and diseases had consumed the greatest part of the wicked, and many of them which remained alive returned not, but remained still in Babylon; *Cap.* 57. v. 20, 21. See the like *Cap.* 1. 25. See also *Cap.* 4. 4.

Note here, that in these words thy people also shall be all righteous; the Verbe shall be is supplied by the Interpreter, so that the words of themselves are these, thy people all righteous, which may be as if he should say, thy people, to wit, all the righteous, so that the meaning of this plurall may be this, q. d. Thy people, that is to say, all the righteous shall inherit the Land for ever, &c.

They shall inherit the Land for ever] i. e. And they shall inherit the Land of Judah for a long time.

The

*The Branch of my planting*] *q. d.* Even the branch of my planting, &c.

This is governed of *to they*, to wit, *Thy people by Apposition*: And he calleth the people of *Sion* here, the branch of his planting, by *Anticipation*; But the branch of his planting hee calls them, because hee would (though he had not as yet) plant them in their own land, and cause them there to take root downwards, and beare fruit upwards, as he speaks, *Chap. 37. 31.*

*The work of my hands*] This also is governed of the former words by *Apposition*.

God calls the people of *Sion*, the work of his hands, because he would bring them out of their miserable thralldome, and give them great prosperity and joy; yea because he would plant them as a young slip or Tree in their own land, and there cause them to flourish.

*That I may be glorified*] *Supple*, for that

which I will doe to them, that is, to thy people.

*A little one shall become a thousand*] *i. e.* And so I will blesse them, as that a little Family in or among thy people shall grow into a thousand families.

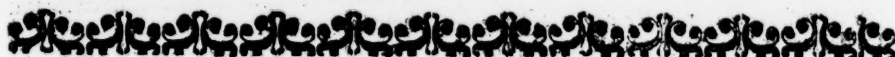
*And a small one, a strange Nation*] *i. e.* And a small familie shall become a mighty Nation.

This is a repetition of the former sentence.

*I the Lord will hasten it in his time*] *i. e.* I the Lord will make hast to accomplish this which I have said, that it may be fulfilled in the due time, that I have appointed for it.

*His time*] *i. e.* My time, or the time that I have appointed for it.

Here is an *Enallage* of the person, where the Lord on a sudden speaks of himselfe in the third person. See the like *Chap. 51. 15.*



# ISAIAH,

## CHAP. LXI.



*He Spirit of the Lord is upon me*] *i. e.* By the Spirit of the Lord, is meant that Spirit of prophetic, which is the gift of God, *q. d.*

The Lord God hath endued me with the gift of Prophecie, &c.

Note, that among the many significations which this word *Spirit* hath in the Hebrew language, it signifieth any quality of the mind, whether it be permanent, or whether it be transeunt. And if the quality be good, and given of God (as this of Prophecie is) it is called the Spirit of the Lord. And such a quality as it may be called a Spirit, per *Metonymiam subiecti*, because it is received in the soule, which is a spirit; so it may be called a spirit per *Metonymiam efficientis*, because it is given of God who is a Spirit.

This the Prophet speaks in his own person, of himselfe. Yet in this he was an eminent Type of Christ, of whom in the second and sublime sence these words also are to be understood. See *Luke 4. 18.*

*Because the Lord hath annointed me to preach good tydings*] *i. e.* because the Lord hath designed and separated me to preach good tidings, &c.

He alludeth to that ceremonie of the Law, whereby they which were designed and separated me to the office of a Prophet, were designed and separated thereunto by the Ceremonie of *Anoynting*. See *1 Kings 19. 16.*

By the same Ceremonie of *Anoynting*, were they separated to the Office of a Priest, *Exod. 29. 21.* And by the same were they separated also to the Office of a King. *1 Sam. 16. v. 12, 13. 2 Sam. 2. 4. 1 King. 1. 45. 2 Kings 9. 3.*

*To preach good tydings to the meek*] The mecke, to which *Isaiah* was to preach good tydings were those of the captive *Jewes* which were meek in heart, and humble in Spirit; and the good tidings which he came to preach was the good tidings of their delivery out of *Babylon* by *Cyrus*.

These good tidings did *Isaiah* preach to

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them



them by his Writings, though he himself dyed before the captivity.

Note here, that as these good tydings, in their first sence, do signifie the tydings of the delivery of the *Jews* out of the *Babylonish* captivity by *Cyrus*: So in the second and sublime sence, they signifie the good tydings of *mans salvation*, whereby he is saved from the captivity of sin and of the Devil by *Christ*; of which latter that former was a type.

He hath sent me to binde up the broken-hearted,] i. e. He hath sent me to comfort the sorrowful heart by my Prophecies.

This is a repetition of the former sentence; and the Prophet useth here a *Metaphor* taken from a leg or an arm of a man which is broken, which while the Chyrurgeon healeth, he swadleth and bindeth up after he hath set the bone.

He hath sent me, &c.] These words shew what these words mean, viz. He hath appointed me.

To proclaim liberty to the captives,] i. e. To declare to the *Jews* which are captive in *Babylon*, that they shall be delivered out of that their captivity.

And the opening of the prison to them that are bound.] i. e. And the enlarging of them which lie in prison bound in chains.

This is, for sence, the same with the foregoing words.

Note, that the *Jews* which were carryed captive into *Babylon*, were not chained and put up in prison, as great Malefactors were wont: therefore that which is here spoken, is to be taken *metaphorically*; For because the *Jews* could not go out of those Cities and places at large, which were assigned them in their captivity, therefore doth he by a *metaphor* call them prisoners, and the places of their captivity prison.

2. To proclaim the acceptable year of the Lord,] i. e. He hath sent me to proclaim the acceptable year of the Lord: For these words are either to be referred to them, to wit, He hath sent me, or they are to be repeated here.

To proclaim the acceptable year of the Lord,] Supple, To the *Jews* which are in captivity, that is, to proclaim, that the time in which the Lord will redeem is at hand.

The acceptable year] i. e. The year or time in which the Lord is well pleased, and in which he will dispense his favors,

and shew his magnificence, by giving gifts as a King unto his people, and by delivering those which had offended out of prison.

This speech is *metaphorical*; but concerning the *Metaphor*, see *Cap. 49. 8.*

And the day of vengeance of our God,] i. e. And the time in which the Lord will pour out his vengeance upon his Enemies, that is, upon the *Babylonians* which have held his people in an hard captivity.

One and the same time may be an acceptable time, and yet a day of vengeance; an acceptable time in respect of the Kings subjects, and a day of vengeance in respect of his Enemies, whom he may put to death, having taken them captive on that solemn day, and the more to celebrate the day, and the more to shew his love and care to his people.

To comfort all that mourn.] i. e. To comfort all that mourn, by reason of their hard usage in *Babylon*, if they mourn likewise for their sins.

3. To appoint to them that mourn in Zion,] i. e. To tell that the Lord will appoint to them that mourn among the people of the *Jews* which are in *Babylon*.

Note, that the Prophet suspends this sentence till the next words, and there perfects it.

That mourn] See *Verf. 2.*

In Zion,] i. e. Among the people of the *Jews*, supple, which are in *Babylon*.

*Zion* is often put, by a *Prosopopæia*, as a woman, yea, as the mother of the *Jews*; and it is put here, by a *Metonymy*, for the *Jews* themselves.

To give unto them beauty for ashes,] Here the Prophet doth perfect the sentence which he left imperfect and in suspense in the former words: so that those words, and these together, are thus to be read or construed; q. d. To tell that the Lord will appoint to them that mourn in *Zion*; that is, that he will give to them beauty for ashes, &c.

Beauty] Beauty is put here, per *Metonymiam Adjuncti*, for beautiful garments, such as they were wont to wear in times of joy.

For ashes,] By *ashes* is here meant sackcloth basked in ashes, such as they were wont to wear in times of mourning: for in times of mourning they were wont to put on sackcloth and sit in ashes.

Or by *beauty* may be meant the *beauty of the face*, which they were wont to wash, and make as beautiful as they could in times of solemn joy: and by *ashes* are meant the *ashes which stuck upon the face*, and made it ill-favored in the time of sorrow and mourning and publique calamities; for at such times they were not onely wont to sit in *ashes*, but to sprinkle *ashes* upon their heads.

If you ask, how the Prophet did appoint or give to them which mourn in *Zion*, beauty for *ashes*: I answer, He did it by prophesying to them, that God would give them beauty in stead of *ashes*; as *Jeremy* is said to root out, and to pull down, and to destroy, and to throw down, to build, and to plant *Cities*, because he foretold and prophesied, that they should be rooted out, and pulled down, and destroyed, and thrown down, and builded, and planted, *Jer. 1.10.* See Notes, cap. 6. 10.

The oyl of joy for mourning,] i. e. Joy for mourning.

When he saith, the oyl of joy, he alludeth to the sweet oyls and ointments with which they were wont to anoint themselves in times of joy: Of which, see *Psa. 23. 5.* & *104. 15.* and *Mat. 6. 17.*

The garment of praise for the spirit of heaviness,] i. e. Gladness for heaviness.

By praise he meaneth gladness, and that either because gladness is a thing in it self praise-worthy, or because it produceth praise to God, while they which rejoyce praise God for his benefits to them, and for the cause of their rejoycing.

When he saith, the garment of praise, or of gladness, he alludeth to the garments which they were wont to use in days of publique rejoycing, which were better then those which they wore on ordinary days, as they which they wore on days of sorrow and humiliation were worse.

Or by the garments of praise may be meant such garments which they were wont to wear on the days of praise and publique thanksgiving, when they praised God for some great mercy received: and by such garments may be meant the joy and gladness of heart which the people had when they wore those garments, by a Metonymy.

For the spirit of heaviness,] The word spirit signifieth here a passion; but it is here redundant, as it is often among the He-

brews: so that the spirit of heaviness is no more then heaviness.

That they might be called trees of righteousness,] That is, That they to whom I preach may by my preaching become trees of righteousness, that is, such trees as the Lord will plant in the Land of *Judea*, there to flourish for ever.

The meaning is, that they might by his preaching stir up themselves to take hold of the gracious promises of the Lord, that so they might go out of captivity, and inherit their own Land, that is, the Land of *Judea* for ever. For if they did stir up themselves to take hold of the gracious promises of the Lord by Faith, the Lord would surely deliver them out of captivity, and bring them to their own home again.

Note here first, that he saith, that they might be called, for that they might be. See the like, cap. 7. 14. & 9. 6.

Note secondly, that this [that they might be called, or that they might be trees of righteousness] is the same with that, That they might inherit their own Land, even the Land of *Judah* for ever, Cap. 60. 21. For he useth a Metaphor here, and in this Metaphor he compareth the Land of *Judah* or *Judea* to an Orchard or a Vineyard; and the inheritors of that Land to a tree which taketh root in that Orchard or Vineyard: So that these words, That they might be called the trees of righteousness, are no more then this, That they might go out of the Land of their captivity, and inherit their own Land, even the Land of *Judah* for ever.

Trees of righteousness,] i. e. Righteous and holy trees.

A substantive of the Genitive case is put here for an Adjective.

By why doth he say, That they might be trees of righteousness, that is, righteous or holy trees?

Ans. To shew, that he desired that they might be trees agreeable to the soyl wherein they were to be planted; that they agreeing with the soyl, & the soyl with them, they might always flourish therein. Now the soyl wherein they were to be planted was *Judea*; and no other trees were to be planted in that soyl, to wit, *Judea*, then holy and righteous trees; neither was it seemly that there should: for *Judea* was the holy Land, as *Jerusalem* was the holy City

City, Matth. 4. 5. & 27. 53. And it was not meet to plant any other Trees or Plants in the *holy Land* then such as were *holy* and *righteous*: For men will not set Nettles, or plant Bryars and Thorns in a choyce Vineyard or Orchard. Secondly, the trees which were to be planted in *Judea* were to be planted by the Lord who is *holy* and *righteous*: And would the Lord plant any other trees in his Orchard or Vineyard, but such as he liked and approved? And he could like and approve of none, but what were *righteous*, being that he himself is *righteous*.

But you will say, Who ever heard of *holy trees*, or *righteous trees*? What? *trees*, and yet *holy* or *righteous*? *Trees* are without sense, but *righteousness* presupposeth sense and reason too.

Ans. The Prophet speaks here of men under the metaphor of trees, and therefore he saith, *righteous trees*, or *trees of righteousness*: and he hath respect not to *trees*, when he mentioneth *righteousness*, but to the *men*, signified by the *trees*: For it is usual with the Prophet, as to confound Metaphors, so to confound that which is metaphorical and figurative with that which is real and without a figure.

The planting of the Lord,] i. e. Plants planted of the Lord.

Planting is put here for *plants*, or *trees* planted, per Metonymiam adjuncti: And this is a repetition of the former words.

That he might be glorified.] That is, That he might receive honor, and praise, and glory, by this his planting of them in their own Land, and making them thus to flourish.

4. And they shall build the old wastes,] i. e. And they which are now captives, and mourn in *Babylon*, shall build up those Cities and Towns, which the *Assyrians*, and the *Babylonians*, and other the Enemies of the *Jews*, have layd waste in *Judea*.

They shall raise up the former desolations.] i. e. They shall build up those places, which the *Assyrians*, and the *Babylonians*, and other the Enemies of the *Jews*, pulled down, and made desolate in *Judea* in former time.

Desolations are put here for desolate places or Cities, per metonymiam adjuncti.

The desolations of many generations,] i. e. The place and Cities which have layn

waste and desolate many ages. See cap. 38. vers. 12.

5. And strangers shall stand and feed your flocks,] i. e. Strangers, which are not *Jews* born, nor of the stock of *Abraham*, shall serve you, and be your shepherds, &c.

Note, that this word *stand* signifieth to be ready at hand, as the servant is at the hand of his Master, to do his will when he calls him: for *standing* is the posture of one which is in a readines to do any thing. See Cap. 48. 13.

As this word *stand* signifieth a readines to do any service; so, to feed the flock, to be plow-men, to be vine-dressers, limits the service, and shews in what they shall serve them.

Note here the Enallage of the person, how he speaks to them in the second person, of whom he spoke in the third just before.

And the sons of the alien shall be your plow-men,] What he called *strangers* before, he calls the *sons of the aliens* here, who, he saith, shall be their *plow-men*, to fallow and plow their Lands, and sow their Corn, and reap it, and bring it in, &c.

And your Vine-dressers,] Supple, To dress your Vines, and to do all the labor and toyl which a Vineyard requireth.

That which he saith here, is this; That they shall not need to toyl and moyl as Countrymen use to do about their Cattel, and about their Corn, and about their Vineyards; but they should sit still, and have all done to their hands: So that they should feed of the flock, and eat of the field, and drink of the Vineyard, without sweat and labor.

But how should the *Jews* have *strangers* thus to moyl and toyl for them, and they themselves sit still?

Ans. They should take some captives in war, and make them their servants; others they should hire for their mony, for they should be rich enough to do it: so that one way or other they should have all their moyling Country-work done for them without any trouble of their own.

6. But ye shall be named the Priests of the Lord,] And why shall they be named or called the *Priests of the Lord*? Ans. Because as the *Priests of the Lord*, the sons of *Aaron*, were maintained by the labor of the other Tribes, and labored not in Husbandry



bandry as the other did, (for the Lord gave them the Tythes of the Flock, and of the Herd, and of the Corn, and the Oblations which were offered, that they might the better wait upon their Ministry;) So should the whole Nation of the *Jews* live by the labors of the strangers, and have their meat and their bread and their wine brought in to them, without any pains at all by them taken.

But ye,] There is an *emphasis* in this Pronoun *Ye*.

Men shall call you the Ministers of our God,] This is a repetition of the former sentence; for he meaneth hereby those Ministers and Servants of God, which minister at the Altar, and serve him in holy things.

Ye shall eat the riches of the Gentiles,] i. e. For ye shall eat of the Flocks and of the Herds of the *Gentiles*, about which you took no pains. See *cap. 60. 7.*

The *riches* of many people of old consisted chiefly in Flocks and in Herds; therefore are *riches* put here for Flocks and for Herds.

This is another reason, to shew why they should be called the *Priests of the Lord*, and the *Ministers of their God*, in the sense given: For the Prophet doth often follow that with one reason, which he uttered in with another.

And in their glory shall ye boast your selves,] i. e. And ye shall enjoy, and rejoyce in their riches.

This is a repetition of the former sentence.

What he called *riches* just before, he calleth *glory* here, *per Metonymiam Effecti*; because riches were the *Gentiles* glory: i. e. They were that in which they gloried themselves, and that for which they were renowned by others.

Shall ye boast your selves,] i. e. Shall ye rejoyce.

To boast of a thing sometimes signifieth to joy or delight ones self in a thing, because they which boast of a thing, take joy and delight in what they boast of.

7. For the shame ye shall have double,] *Supple, Honor: q. d.* Ye have been put to shame by the *Babylonians*, whose bondmen ye have been; but for that your shame ye shall receive twice as much Honor.

And for confusion they shall rejoyce in their portion,] i. e. And for the confusion

which they have suffered, God will give them a great portion of Honor, in which portion of Honor they shall rejoyce.

This is a repetition of the former sentence; onely he changeth the *second* person into the *third*: for this belongeth to those *Jews* to whom he spoke before.

For confusion,] *Confusion* signifieth the same thing as *shame* did.

In their portion,] i. e. In that portion of Honor which God will give them, so great shall it be.

Therefore in their Lord they shall possess the double,] i. e. For whereas they have been put to shame in a strange Land, to wit, in *Babylon*, they shall possess twice as much Honor in their own Land, as they have suffered shame in a strange Land.

Therefore is put here for *For*, or *Because*, as *Cap. 26. 14.*

The double,] i. e. A portion of Honor, which shall be double to the shame which they have suffered.

Everlasting joy shall be unto them,] i. e. And the cause of this their joy shall proceed, as from other blessings, so partly from this, that their God shall make them honorable. See *cap. 43. 4.*

8. For I the Lord love judgment,] i. e. For I the Lord love upright dealing, I love common Justice (which giveth to every one his own) and reward it, wheresoever I finde it.

I hate robbery for burnt-offerings,] i. e. But I hate robbery, though it be committed for this end, that he that robbeth might buy a burnt-offering with that which he hath taken by robbery, and offer it unto me; I say, I hate robbery, and will punish it, in whomsoever I see it.

By this God intimateth, that he would not spare those *Jews* of the captivity which were given to robbery and unjust dealing.

And this he speaks occasionally, and by the *By*; for his main scope is contained in those words, *I love judgment.*

By Judgment understand, by a *Synecdoche*, all good; by robbery, all evil.

Note, that this is spoken in the person of the Lord, and the Lord giveth a reason here, why he will do so great things for them to whom he sent *Isaiah* his Prophet, and why he will so honor them; and the reason is, because he findes Judgment and Justice in them: *q. d.* For I the Lord love Judgment, and I will reward it wherefo-

ever

ever I finde it; and because I see it in these my people, I will reward them for it.

Note, that though most of the *Jews*, which were carryed away captives, were *unjust, robbers*, and fraughted with all manner of wickedness; yet all were not so, but some were upright honest men: And of those which were naught, some turned from their naughtiness and became good: of these therefore, which either persisted in their goodness, or turned from their wickedness, and those onely, doth the Lord and his Prophet here speak.

*And I will direct their work in truth,] i. e.* I will direct their reward, who follow after Judgment, in truth.

*Their work] i. e.* Their reward, or the reward of their work.

*The work* is put here for the reward of the work, per *Metonymiam efficientis*.

*In truth,] i. e.* According to truth.

Then is the reward directed according to truth, when the reward is answerable and proportionable to the work which is to be rewarded.

Or, *In truth, that is*, according to my sayings, who am true in all my sayings.

*And I will make an everlasting Covenant with them,] i. e.* And I will renew my Covenant with them, which for my part shall be everlasting, for I will never break it.

When a Covenant is broken on any part, he that breaks it can no more lay claim to it; wherefore the renewing of it is as the making of a new Covenant.

This Covenant the Lord renewed by his Prophets; and *Nehemiah* and others sealed to it in the name of the whole people, *Nebem. 10.*

9. *And their seed shall be known among the Gentiles,] i. e.* And such shall be the prosperity of their children, as that the *Gentiles* shall take notice of them, for the prosperity and happiness which they shall enjoy above other people.

*That they are the seed which the Lord hath blessed,] q. d.* Whereas the Lord blessed the seed of *Abraham, Gen. 26. 4.* all that see them shall know, that they are the seed of *Abraham* whom the Lord blessed.

10. *I will greatly rejoyce in the Lord,] i. e.* I will greatly rejoyce, because of the goodness of the Lord towards me.

This is spoken in the person of *Zion*, by a *Prosopopæia*; for *Zion* hearing these great things which the Prophet speaketh of, and

believing them, breaketh out into joy and gladness, saying, *I will greatly rejoyce in the Lord.*

*In the Lord,] i. e.* Because of the goodness of the Lord towards me in my children.

*In* is put here for *For*, or *Because of*, and is a sign of the Object: and the Lord is put here for the goodness of the Lord, per *Metonymiam efficientis*.

*He hath clothed me with the garments of salvation,] i. e.* For he hath redeemed me out of the *Babylonish* captivity.

He compareth the Redemption, or Salvation, by which they were saved or delivered out of the *Babylonish* captivity, to a garment; therefore he calls it the garment of Salvation.

He puts a *preterperfect tense* for a future.

*He hath covered me with the robes of righteousness,] This* is a repetition of the former sentence: for by righteousness he meaneth salvation; of which more in the following Verse.

*As a Bridegroom decketh himself with ornaments,] i. e.* As a Bridegroom decketh himself with ornaments on the day of his marriage, on which day he is at the finest.

11. *So the Lord God will cause righteousness and praise to spring forth,] Supple,* In me, or for me.

This is spoken still in the person of *Zion*, who takes that which is done to her children the *Jews*, as done also to her self.

*Righteousness] By righteousness* he meaneth salvation, that salvation by which the Lord redeemed *Zion* and her children out of the hands of the cruel *Babylonians*; and this salvation he calleth righteousness, per *Metonymiam efficientis*, because God gave it to the *Jews* which were righteous, as a reward of their righteousness: as also because God gave it to the *Jews* according to his promise; so that it was an effect of Gods righteousness, that is, of his fidelity or faithfulness in keeping promise.

*Praise] By praise* he meaneth also salvation and redemption, even the salvation and redemption of *Sion* and her children, and that per *Metonymiam efficientis*; because that Salvation and Redemption bring forth praise to God: for they which are saved and redeemed, will praise God for his Salvation and Redemption.

*Before all Nations,] i. e.* In the sight of all Nations.

## ISAIAH.

## CHAP. LXII.



*Or Zions sake I will not hold my peace,] i. e. For the love which I bare to Zion I will not hold my peace, but call upon God day and night to save Zion out of the hands of the Babylonians.*

The Prophet speaks this, as though the Jews were even then in captivity, and neer to be delivered, and as though he himself did see them in distress bodily: And what he saith he would do here, certainly many of the godly men and the Prophets, which lived in the time of the captivity, did do.

*For Jerusalem's sake I will not rest,] This is a repetition of the former sentence.*

*I will not rest,] Supple, From calling upon God to hasten the salvation of Zion.*

*Until the righteousness thereof] i. e. Until the salvation thereof, that is, of Zion.*

By righteousness is meant salvation. See cap. 51. 11.

*Go forth as brightness,] i. e. Go forth as a light which dispelleth the darkness.*

*As brightness,] i. e. As a light.*

He putteth brightness for light, that is, for a body which giveth light, and shineth clearly, per Metonymiam adjuncti.

He compareth the salvation of the Jews to a bright shining body, because as such a body giveth light, so would this salvation bring joy and prosperity with it, which the Scripture doth often resemble to light, and call by the name of light.

*And the salvation thereof as a lamp that burneth.] This is a repetition of the former sentence: For the Lamp that burneth, shineth.*

2. *And the Gentiles shall see thy righteousness,] i. e. For the Gentiles shall see the salvation which God shall work for thee.*

*And is put here for For, and righteousness for salvation, as Vers. 1.*

*Thy glory,] i. e. The glorious estate with which God will bless thee.*

He calleth the glorious estate which God would give her, her glory, per Metonymiam adjuncti.

The Prophet useth an Apostrophe here to Zion, whom he speaks to as to a woman.

*Thou shalt be called by a new name,] What this new name is by which Zion should be called, we shall read vers. 4.*

*Which the mouth of the Lord shall name.] i. e. Which the Lord shall give unto thee.*

The mouth of the Lord is put here, by a Synecdoche, for the Lord himself.

The name which the Lord shall give her shall consist rather in reality than in words, for Gods word are operative, and turn to deeds.

3. *Thou shalt also be a crown of glory in the hand of the Lord,] i. e. Thou shalt also be as a glorious crown in the hand of the Lord; that is, Thou shalt also be precious in the eyes of the Lord.*

The Note of similitude, As, is here left to be understood: and a substantive of the Genitive case, viz. of glory, is put for the Adjective, glorious.

A crown is a rich and precious ornament of a King; therefore he saith, she shall be as a crown of glory, or as a glorious crown, to shew the happy and glorious estate which she shall attain to, and how precious she should be.

And he saith, *In the hand of the Lord,* to shew, that the Lord should delight in her, and have a continual eye upon her: For it is a sign that we delight in, and take pleasure in a thing, when we love to have it in our eyes, and to look upon it.

*And a royal Diadem in the hand of our God.] i. e. And as a royal Diadem in*



the hand of our God.

This is a repetition of the former sentence.

A *Diadem* was an Ornament or *Crowne* which Kings used to weare upon their heades; It was made commonly of purple filke, and beset with pearles and jewells and pretious stones.

4. *Thou shalt no more be termed forsaken*] i. e. Thou shalt be no more forsaken.

Note, that to be termed or to be called *so* or *so*, signifieth with the Hebrewes to be *so* and *so*, for by being *so* or *so*, they may be called *so* or *so*.

*Sion* was forsaken, when God who was her husband left her, for her whoredomes, and had no pleasure in her.

Neither shall thy Land be termed any more *desolate*] By the Land of *Sion* is here meant, the Land of *Judah*, whereof *Sion* or *Jerusalem* was the head.

The Land of *Sion*, or the Land of *Judah* was desolate, when the *Babylonians* destroyed many of the Inhabitants, and caused others to flye for feare into forraigne countries, and carried away the rest captive into *Babylon*.

But thou shalt be called *Hephzibah*] i. e. Thou shalt be called my delight is in her.

*Hephzibah*, by interpretation, signifieth my delight is in her, which name being given her by God himselfe, v. 2. signifieth that God should take delight in her, and rejoyce over her: and note, that this name *Hephzibah* was given her in opposition to that, that she was termed *Forsaken*; For whereas God forsook her, because he had no delight in her; now he will delight in her againe.

And thy land *Beulah*] *Beulah* signifieth by interpretation married, & therefore should the Land of *Sion* or the Land of *Judah* be called *Beulah*, that is, married, because her Sons should marry her, v. 5.

Note that this name *Beulah* is given to the Land of *Sion* or the Land of *Judah* in opposition to that, that she was termed *desolate*; for being that her Sons should marry her Land, it is intimated, that there should be a kinde of indissoluble knot between them, as is between a man and his wife, and that her children should alwayes dwell with her Land as an husband dwelleth with his wife.

For the Lord delighteth in thee] This is the reason why *Sion* should be called *Hephzibah*.

And thy Land shall be married] i. e. And thy Land shall be married, to wit, to thy children the *Jewes*.

This containeth the reason why *Sion* should be called *Beulah*.

So shall thy sonnes marry thee] i. e. So shall thy sonnes marry thy Land, *Supple*, And when they have married it, they shall alwayes live in it or with it, as an husband liveth with his wife: they shall not depart from it as they have done of late by means of the *Babylonians*, who scattered some of them abroad, and carried others captive into *Babylon*.

By Thee, that is, by *Sion* is meant the Land of *Sion*, that is, the Land of *Judah*, by a *Metonymie*, as will appeare vers. 4.

Note that these words, As a young man marieth a Virgin, so shall thy sonnes marry thee, relate to those words of the fifth verse, And thy Land shall be married, as a demonstration thereof.

As the Bridegroom rejoyceth over the Bride] i. e. As the Bridegroom rejoyceth because of the Bride, and taketh joy in her.

So shall thy God rejoyce over thee] i. e. So shall thy God take joy in thee, *Supple*, and therefore he shall take thee to himselfe againe, and not forsake thee as he hath done.

6. I have set watchmen upon thy walls O Jerusalem] i. e. I have given thee Priests and Levites.

Note that this phrase is *Allegoricall*, alluding to watchmen watching upon the walls of a City for the safety of that City: For the Priests and Levites are often called by a *Metaphor*, watchmen; because they are set over Gods people for the safety and welfare of their soules, as the watchmen of a City are set over the walls of a City for the safety thereof. And therefore because the Priests and Levites are called watchmen by a *Metaphor*, he alludes to those watchmen from whom the *Metaphor* is taken, when he saith, I have set watchmen on thy walls O Jerusalem! whereby is meant nothing else but this, I have given to thee spirituall watchmen O Jerusalem, and I have given them to thee for thy spirituall safety.

The duty of the spirituall watchmen is to labour and promote the safety of that people over which he is set, which he doth partly by adverting them of their finnes, when he seeth them in danger thereof, partly

partly by praying to God for them.

*They shall never hold their peace day nor night*] i. e. They shall pray unto me without ceasing, that I would save thee and deliver thee out of the hands of the Babylonians.

Note that though the Prophet did allude to the watchmen of a City when he said, *I have set watchmen upon thy walls O Jerusalem*; yet in this passage, he doth not allude to them, but speaks onely of the spirituall watchmen: For it is usuall with the Prophet to confound that which is Metaphoricall, and that which is not Metaphoricall together.

What is spoken from the beginning of this verse hitherto, is spoken in the person of God, who when he intends to doe a thing doth often set and appoint men himselfe to intreat him to doe it, See *Genes. 20. 7. Job Cap. 42. 8.*

*Yee that make mention of the Lord keep not silence*] q. d. Being it is so that God hath set you upon the walls of Jerusalem and hath said that yee shall never hold your peace day nor night, keep not silence O yee Priests and Levites, but call upon him without ceasing day and night, &c.

This the Prophet speaks in his owne person.

*Yee that make mention of the Lord*] i. e. Yee Priests and Levites, which are the Servants of the Lord, as *Psal. 134. v. 1.*

He describeth the Priests and Levites by this, that they make mention of the Lord; because they were the servants of the Lord, servants set apart in a peculiar manner for his service, for to make mention of one, in the Hebrew phrase, is, to be his servant of whom he maketh mention, See *Cap. 26. 13.*

*7. And give him no rest*] i. e. And give the Lord no rest, by your continuall calling upon him.

*Till he establish*] Supple, Jerusalem in a firme state of prosperity.

*A Praise*] i. e. Most praiseable or praise worthy scilicet by reason of his blessings to her.

A Substantive abstract is put here for an Adjective of the Superlative degree Congrete as *Cap. 60. v. 13.*

Or, Praise is put here by a Metonymim, for the matter or subject of praise: q. d. Such a one as may praise him her selfe, and as others may praise him also for his exceeding goodnesse shewed to her, by redee-

ming her out of the Babylonish captivity and setting her in perfect peace and prosperity.

*In the Earth*] i. e. In sight of all the people of the Earth.

*8. The Lord hath sworn by his right hand and by the arme of his strength, saying, surely I will no more, &c.*] The Prophet tells the Priests and Levites (whom he called upon in the former verses, to call upon God continually in the behalfe of Jerusalem) that the Lord had sworn to Jerusalem to be good to her; and this he doth, to make them more confident and faithfull in their prayers, that they might not doubt of the issue thereof.

The Lord sweareth here by his right hand, because that is an Emblem of Fidelity, and by his Arme, because that is the Emblem of power, to signifie, that he is able to doe what he sweareth, and will therefore faithfully performe it: And God when he sweareth, sweareth alwayes by himselfe, because he hath no greater to sweare by, *Heb. 6. 13.*

*By the arme of his strength*] i. e. By his strong arme.

*I will no more give thy corne to be meat to thine enemies*] q. d. Although I have heretofore given the meat which thou hast taken paines for, to the Assyrians and to the Babylonians and other thine enemies, yet now I will doe so no more.

*The sonnes of the stranger shall not drink of thy wine for which thou hast laboured*] i. e. Strangers such as the Assyrians and the Babylonians are, shall not take away thy wine which thou hast laboured for, by force, and drinke without thee.

*9. But they that have gathered it shall eat it*] i. e. But they that have been at the cost or at the paines to sow the corne and to reape it, and to gather it into the Barne, shall eat it.

*Have gathered it*] By gathering the corn into the Barne understand by a Syllepsis all other costs and paines necessary for the having of corne.

*It*] i. e. The corne, v. 8.

*Shall eat it*] Supple, In the courts of the Lords house, to wit, the Temple, See *Deut. 14. v. 23.*

But note, that the Tithe onely of the corne &c. was to be eaten before the Lord in the court of his house, but their eating of the Tithe there, according to the Lords

command, was as it were an earnest, that they should peaceably eate the whole harvest at their own places.

*And praise the Lord*] *Supple*, For his bounty and goodnesse in giving them corne to eate.

*They that have brought it together*] *i.e.* They that have brought the wine together into their cellars and store-houses out of their severall Vineyards &c.

*It*] That is, the wine, *v. 8.*

*Shall drink it in the courts of my holinesse*] *i.e.* Shall drinke it in my courts, as I have commanded, *Deut. 14. 23.*

*In the courts of my holinesse*] *i.e.* In my courts.

*Gods holinesse* is put here *Per metonymiam adjuncti* for God himselfe: so that in the courts of my holinesse is *q.d.* In the courts of me, that is in my courts.

*10. Goe thorow, goe thorow the gates*] *q.d.* Make hast, make hast, and goe yee into your own Land, O yee *Jewes* which have been held here in *Babylon* captives.

This is spoken in the person of *Cyrus*, or some from *Cyrus* to the *Jewes* which were in captivity, and signifieth to them, that they might goe out of their captivity so soon as they would.

*Prepare yee the way of the people*] *i.e.* Prepare yee the way of the *Jewes* by which they are to passe from *Babylon* to *Judea*, that their way may be without let or hinderance.

This is spoken to the way-makers or those which were set to see to it that the wayes were good, See *Cap. 40. v. 3.*

This sudden turning from persons to persons is done, as if the *Jewes* were even then hastening to depart out of *Babylon* to their own home: by which is signified the certainty of their returne.

*Cast up, cast up the highway*] See *Cap. 57. 14.*

*Gather up the stones*] *Supple*, Out of the way in which they must goe, that they may no way trouble or hinder them in their way.

*Lift up a standard for the people*] This is spokento other persons then before. And the sense is, *q.d.* call the *Jewes* together from the severall places of their captivity, that they may goe together to their own Land.

He alludeth to the manner of *Souldiers*, for whom when they were to meet together, a *standard* was set up for them to meet at.

*11. Behold the Lord hath proclaimed unto the end of the world*] *supple*, saying, *i.e.* Behold the Lord hath sent out his proclamation into all, even into the uttermost parts of the world, saying.

The proclamation here mentioned may relate to that proclamation which *Cyrus* made *2 Chron. Cap. 36. v. 22. 23.* For what *Cyrus* did by motion from the Lord, the Lord himselfe may be said to doe.

*Say yee to the daughter of Sion*] *i.e.* Say yee to *Sion*.

By the daughter of *Sion* is meant *Sion*, that is, *Jerusalem*: As *Cap. 1. 8.* And he speaks to *Sion* as to a woman by a *Prosopopæia*. And the sense of those words, *say yee to the daughter of Sion*, is *q.d.* Let the daughter of *Sion* know: for these words (*say yee*) are to be taken indefinitely.

This and what followeth is the substance of the proclamation which the Lord proclaimed.

*Behold thy salvation commeth*] *i.e.* Behold thy Saviour commeth, even he which will save thee out of the hands of the *Babylonians*.

*Salvation* is put here for *Saviour*, *Per Metonymiam effectus*.

The *Saviour* here meant is the Lord, who saved the *Jewes* out of the hands of the *Babylonians* by *Cyrus*.

*Behold his reward is with him*] *i.e.* Behold he hath brought with him the reward with which he will reward those *Jewes* which are meek and mourne, and have not departed from him, but have put their trust in him in the midst of their affliction, which they suffered in captivity, See *Cap. 40. 10.*

*And his worke before him*] *i.e.* And his reward is in a readinesse.

This is a repetition of the former sentence.

By *worke* is meant, the reward due to the work, *pe Metonymiam efficientis*.

When he saith, *his worke* or *his reward* is before him; It may be that the Prophet alludeth to some such games as the Apostle alludeth to *1 Cor. 9. 24.* Where they that came to be Judges of the victory, had the garland which was to be given to the victor carried before them to the *Stadium* or place of exercise; and when they were there, they had it lying before them ready to bestow upon him, who deserved it best.

*And they shall call them the holy people*] *i.e.* And they, to wit, the *Jewes* which are

now



now in captivity, shall be called *the holy people*.

*They shall call them*, is put here for, *they shall be called*.

*The holy people*] *i. e.* The people whom God hath severed from all the people of the earth, and preferred above them all by his blessings, See *Cap. 4. 3.*

*The redeemed of the Lord*] *i. e.* The people whom the Lord redeemed out of the

hands of the *Babylonians*.

*And thou shalt be called, sought out*] *i. e.* And thou O *Sion*, or O *Jerusalem* shall be sought out.

What it is for one to be called so or so, See *verse 4.*

*Sought out*] *i. e.* Shee which was lost like a lost sheep, but now is sought out, and found againe, See *Ezek. Cap. 34. 16.*

*A City not forsaken*, See *vers. 4.*



# ISAIAH.

## CHAP. LXIII.



*Ho is this that commeth from Edom*] The Lord appearing to *Isaiah* in a vision like a man of warre coming from *Edom*, *Isaiah* asketh him who he is; who

receiveth his answer to this and other questions which he maketh, in this and the verses following.

By this vision is signified the victory which the *Jewes* should have over the *Edomites* their enemies, which victory was achieved by the *Jewes* under *Judas Machabeus*, of which you may reade *1 Mach. 5. 3.*

The *Edomites* were a people which did alwayes rejoyce at the afflictions and miseries of the *Jewes* *Psal. 137. 7.* Therefore it was very materiall for the *Jewes* to be acquainted with this victory, which they should have over the *Edomites*, that they might solace themselves in the thoughts thereof.

*From Edom*] *Edom* is the name of *Esau* *Genes. 25. 30.* but is here put for *Idumaea* the country where *Esau* dwelt.

*With died garments from Bozrah*] *i. e.* With garments died red from *Bozrah*?

*Bozrah* was the chiefe City of *Idumaea*.

*This that is glorious in his apparrell*] *i. e.* This that is clothed in a brave coat armour or coat of maile or the like.

The *Apparrell* here meant is not ordinary *Apparrell*, but such *Apparrell* as Generalls and Captaines were wont to wear, bywhich they were distinguished

and knowne from other men.

*Travelling in the greatnesse of his strength*] *i. e.* Walking or stalking according to the greatnesse of his strength, so that he sheweth what his strength is by his gate, and by the Majesticke steps which he taketh.

*In*, is put here for, *according to*.

*I that speake in righteousness*] Here the Lord giveth an answer to the question which the Prophet asked and telleth him who he is, saying, *I am he that speaketh in righteousness*, &c.

By this character the Lord describeth himself and distinguished himself from the Idoll-gods of the heathen: *Cap. 45. 19.* which place see.

*Mighty to save*] *q. d.* I am he which is of great power and might to save my people from their enemies.

*Wherefore art thou red in thine apparrell?*] *i. e.* Wherefore is thy apparell thus dyed with red, and how commeth it so to passe?

His apparell was dyed with red through the blood of the *Edomites* which he had slaine, whose blood in the slaughter spouted out upon his garments, as he tells in the next verse.

Note, that the Prophet speaks this in his own person, who upon an answer to his first, asketh a second question.

*And thy garments like him that treadeth in the wine-fat*] This is a repetition of the former sentence; for they which tread in the wine-fat are all besprinkled with the juice of the Grapes, which being red dieth  
his

his garments red, who is besprinkled therewith.

3. *I have trod the wine presse*] This is an answer to *Isaiab's* second question and the meaning of it is; *q.d.* I have fought with the *Edomites*, vanquished them and trodden them under my feet as grapes are trodden in the wine presse; and hence it is that I am red in my apparell; and that my garments are like him that treadeth in the wine presse, for I am all besprinkled with their blood.

By occasion of those words in the second verse, *viz. Wherefore are thy garments like him that treadeth in the wine-fat?* he giveth his answer in these *Metaphoricall* words saying; *I have trod the wine presse alone*. Where the Lord compareth his enemies and the enemies of his people to the grapes in a wine presse which are there pressed that the juyce thereof may run out: and himselfe to the treader, whose treadings breaketh the grapes and squeezeth them, and maketh the juyce to flow out: and this *Metaphor* is the apter to signifie the subduing and vanquishing of an enemy, being that the subduing and vanquishing of an enemy is often set forth by *treading* and *trampling* upon them, as *Cap. 41. 25. Psal. 60. 12.*

Understand not therefore the *wine-press* here without grapes; but the wine presse as it was full of grapes.

*Alone*] This addeth to the reason why he was red in his apparell, and why his garments were like him that treadeth in the winefat; for if he had trodden the winefat with company his garments must have needs been stained with the juyce of the grapes; but much more being that he trod the wine-press alone; for as he underwent the whole labour of treading, so all the sprinkling of the grapes flew up upon him alone.

But how can the Lord say that he trod the winefat alone, whereas (as we said) this victory over the *Edomites* was achieved by the *Jewes* under the conduct of *Judas Machabeus*.

*Ans.* The Lord saith; that he trod the wine presse alone, that is, that he vanquished the *Edomites* alone, not to exclude the *Jewes*: his own people; but onely to exclude the *Gentiles* and the *Nations* that dwelt about *Judea* and *Idumaea*, as will appeare by the next words following. For the Lord

and his people are to be taken at one in this matter, and so they are taken *Judges 5. 23.* And the Lord here speaks as a *Generall*, or, as a *Captaine* of his people.

*Of the people there was none with me*] *i. e.* Of all the Nations there was not one Nation that took part with me.

Note, that the word *people* is here a word of the *Plurall* number, and so containeth many people and Nations.

This the Lord addeth to encourage his people, and to beare up their spirits, notwithstanding all Nations should be their enemies at this time as they were, *1 Machab. Cap. 5.*

*For I will tread them in mine anger*] *i. e.* For I said, though there is none of the people with me, yet I will tread downe the *Edomites* in mine anger &c.

Note, that (*vd I said*) is here to be understood.

Note Secondly, that this relative *them* is put here without any formall Antecedent; But the Antecedent may be understood from the first verse, which teacheth, that by this *them* are meant the *Edomites* the Inhabitants of *Edom* and *Bozrah*.

Note thirdly, that by *treading* and *trampling* the *Edomites*, is meant subduing and vanquishing and destroying them, as was observed a little before.

*And their blood shall be sprinkled upon my garments* *q.d.* And I will make my garments red with the blood of their slaine.

*And I will staine all my raiment*] *Supple,* With their blood, so many will I slay and treade and trample upon.

4. *For the day of vengeance is in my heart*] For (*I said*) I meditate and thinke upon a day of vengeance to avenge my selfe upon the *Edomites* for all the injuries which they have done to my people, the *Jewes*.

He saith the day of vengeance is in mine heart, for, I meditate and thinke upon a day of vengeance.

*And the yeere of my redeemed is come*] *i. e.* And the time in which I will avenge my redeemed upon the *Edomites* is now come.

He calls the *Jewes* his *redeemed*, because he had redeemed them out of *Egypt* and would redeem them as out of the captivity of *Babylon*, so from the vexations which the *Edomites* had or should vex them with.

5. *And I looked*] *Supple,* Among all the Nations

Nations to see whether any would help me against the Edomites.

*And there was none to helpe*] i. e. And I saw none among all the Nations that would helpe me.

But you will say, doth the Lord need help?

*Ans.* The Lord needed not helpe in himselfe, but his people the *Jewes* might need helpe: and therefore what they stood in need of, he may be said to have stood in need of; and what was done or not done to them, the Lord might take as done or not done to himselfe: For the Lord in heaven cannot be an hungry or thirsty, &c. Yet because her brethren were hungry and thirsty he saith, that *He was an hungred and thirsty, &c.* *Matth. 25. v. 35. 40.* And we read *Judg. 5. 23.* Of one saying curse yee bitterly the Inhabitants of Meroz, because they came not to the helpe, the helpe of the Lord against the mighty, when they came not to the helpe of the people of the Lord.

*And I wondred that there was none to uphold*] i. e. And I wondred that there was none to helpe me. He saith, to uphold, for, to helpe by a Metaphor from a staffe which upholdeth him (and so helpeth him) that leaneth upon it, that he falls not.

The Lord speaketh here of himselfe as of a man by an *Anthropomorphia*, and so he might well wonder that there was none of all the Nations that would helpe him, that is, (as I said) would helpe his people, being he had been so beneficiall to them, and his people had not wronged them at all: but so farre were they from helping, as that they would have destroyed him, that is, his people, if they could, *1 Machab. 5. 2.*

Though God can subdue any Nation himselfe by the blast of his mouth, yet he will not work miracles when he can use secondary and ordinary meanes; therefore if any of the Nations would have offered their help to the subduing of Edom, God would not have rejected it.

*Therefore mine own arme brought salvation unto me*] See what I said in *Cap. 59. v. 16, 17.*

*Mine own arme*] He saith, his own arme in opposition to the arme of the Nations, and to signifie that he had not the least help or furtherance in this his expedition from them.

*And my Fury it upheld me*] q. d. And I armed my selfe with fury, that is, I put on courage.

There is nothing better to encourage a man and to make him valiant, than anger, and fury is the height of anger.

And there is no better armour to preserve a man, then courage and valour, for *quo timoris minus est, eo minus ferme est periculi*, saith *Livie lib. 22.* By how much the lesse feare there is, by so much the lesse danger there is, for the most part.

For the farther understanding of this phrase, *And my fury it upheld me*, see what I said on those words, *And his righteousness it susteined him, Cap. 59. 16.*

6. *And I will tread downe the people in mine anger*] i. e. And I resolutely said, I will tread downe the people of Edom in mine anger, and all the people that joyne with them.

*And make them drunke*] Supple, with calamities and miseries.

It is frequent with the *Hebrewes* to liken calamities and miseries to a cup of wine or strong drinke, and to say that he is made drunke with that cup, who is sorely afflicted with those calamities and miseries. See *Cap. 5. v. 21, 22, 23.* and *Psal. 75. 8.*

*I will bring downe their strength to the Earth*] i. e. I will overthrow all their strength, and all their power.

7. *I will mention the loving kindeneses of the Lord*] Many make this the beginning of a new chapter, howsoever certainly it is the beginning of a new matter: And this part of this and the whole next chapter are a prayer composed by the Prophet to be used by a Jew in his Captivity in *Babylon.*

*I will mention the loving kindeneses of the Lord*] i. e. I will declare abroad and speake of those many great kindeneses which the Lord hath shewed to me.

This is that which God looks for, for his kindneses to his people, that they should acknowledge them and speake of them, and so praise him for them.

*And the praises of the Lord*] i. e. And the praises which are due unto the Lord.

*And the great goodneses toward the house of Israel*] i. e. And I will mention the great goodnesse which he hath shewed towards the children of *Israel.*

8. *For he said*] i. e. For the Lord said concerning the house or children of *Israel*, when he was about to bring them out of the Land of *Egypt.*

*Surely they are my people*] i. e. Surely the house of *Israel* are my people, whom I have



have chosen of all the people of the earth, to serve me. *Deut. 7. 6.*

Here he beginneth to praise the Lord, and to mention the kindnesses of the Lord, which the Lord had shewed to *Israel*; so that the seventh verse was an *Exordium* to these praises of the Lord.

*Children that will not lie*] i. e. Children that will keepe the Covenant which they have made with me.

See *Cap. 30. 9.* & *Cap. 59. 13.* concerning what it is to lie.

By this God shewed what good hope he had at first of the children of *Israel*. And he speaks here, as a man who knoweth not secret things, and things to come, but hopeth the best. By an *αἰσχρονομία*.

*So he was their Saviour*] i. e. So he took upon him to be their Saviour and Protector.

*9. In all their afflictions he was afflicted*] i. e. When he saw them afflicted, he was grieved at it, so tender was he over them.

This is spoken of God *αἰσχρονομία*.

*And the Angel of his presence saved them*] And he sent an Angel, even an Angel of his presence to save them, and he saved them from the fury of the *Egyptians*. *Exod. 14. 19. &c.*

*The Angel of his presence.*] By this he meaneth some eminent Angel, which stood in the sight of God, or in his presence; and by consequence was a mighty Angel, or an Angel of great might and power.

Such an Angel doth he call an *Angel of Gods providenc*, by a *Metaphor* taken from the custome of Kings, who admit not every common servant into their presence; but their Noble and their great ones onely. As *1 Kings 10. 8.* To which custome our Saviour also alludeth, *Matth. 18. 10.* Where speaking of the Angels of the faithfull, he saith, That they see the face of their father which is in Heaven.

*In his love and in his pitty, he redeemed them.*] Though the love and the pitty which he had towards them, when he saw their misery in *Egypt*, he redeemed them out of the hands of the *Egyptians* by his Angel.

*And he bare them, and carried them*] As a nurse beareth and carrieth her child in her armes, or as an Eagle beareth and carrieth her young ones on her wings, *Exod. 19. v. 4.* or, *Deut. 32. 11.*

*All the daies of old.*] i. e. All the daies of their infancy.

*10 But they rebelled*] *Supple*, against God, and were disobedient to him.

Understand this not onely of those rebellions which we read of *Exod. 15. 24. & 16. 2. Num. 14. 11. & 21. 5. &c.* But of those other Rebellions also which they shewed afterwards in the time of the Judges, and of the Kings.

*And vexed his holy Spirit*] i. e. And vexed him who is the holy one of *Israel* with their sins.

He speakes of God, as of a man, and puts the spirit, which is but part, for the whole man.

*Therefore was he turned to be their enemy, and fought against them*] Therefore did God shew himself their enemy and fought against them; for he sent fiery Serpents amongst them, *Num. 21. 6.* and did afterwards when he brought them into the land which he promised to their fathers, often raise up enemies against them, as the *Philistines*, and the *Ammonites*, and the *Moabites*, and *Midianites*, and *Syrians*, &c.

*11. Then he remembered the daies of old*] yet he remembered what he did in favour of his people in the daies of old, that he might shew them favour still.

*Then, for yet.*

*Moses and his people*] i. e. He remembered what he did for his people by *Moses*, by whom he brought them out of *Egypt*, and did so great favours for them in former times.

*Moses*] i. e. He remembered *Moses*, viz. that he used him as an instrument to do his people good.

*And his people*] q. d. And he remembered his people, viz. That he had done great things for them, by the hand of *Moses*.

*Saying, where is he that brought them out of the sea*] q. d. Saying, where is he that divided the Red Sea, and brought his people safe through it? hath he forgotten his people, or forsaken them, for whom he did so great things?

Note here, that this is the speech of God, arguing with himself, and stirring up himself to pity his people, and to doe for them, as he had done formerly, for his names sake. And God speaks to himself, & of himself, though he saith, *where is he*, &c.

*With the Shepheard of his Flock*] i. e. with or by the hand of *Moses*, who was as the shepheard of his flock.

*With* is put here for *by*, and is a signe of the instrument; and *Moses* is likened to a Shep-

*Shepherd*: and the children of Israel (whom Moses brought out of Egypt) to a flock of sheep. See *Psal.* 77. 20.

*Where is he that put his holy Spirit within him?* i. e. Where is that God which put his holy Spirit in Moses, for the good of his people?

By the holy Spirit is meant all those gifts which God gave to Moses, to enable him to be a Conductor and Protector of his people; as, the gift of Prophecy, and of Wisdom, and of Courage, and of Fortitude, &c. For all the qualities of the Soul the Hebrews call by the name of the spirit; and those qualities which the Lord giveth, the Spirit of the Lord.

12. *That led them by the right hand of Moses with his glorious arm,* That is, Which led them like sheep by the hand of Moses (*Psal.* 77. 20.) working many miracles for them by his power.

*With his glorious arm,* These words signify the miracles which God did for his people under Moses; as, the dividing of the Sea, &c. which miracles he wrought by his glorious arm; that is, by his power, which made him glorious: in which work God was the principal Cause, and Moses his Instrument.

*Dividing the waters before them,* i. e. Dividing the waters of the red Sea before them, that they might pass through the same to the Land which he had given them. See *Exod.* 14. 21.

*To make himself an everlasting Name?* i. e. By which he got himself everlasting honor and glory.

13. *That led them through the deep as an horse in the wilderness,* i. e. That led them through the red Sea (by dividing the waters thereof, and drying it by an East-wind, *Exod.* 14. 21.) as easily and as firmly, as an horse (goeth or runneth up and down) in the hard and dry wilderness.

*That they should not stumble,* i. e. So that they did not so much as stumble.

*To stumble* signifieth, by a Metaphor, to come to harm, as *cap.* 8. 15. But it may be here properly taken; for he that goes in muddy places (such as is the bottom of the Sea) cannot ordinarily make haste, but he will stumble in pulling out one foot after another out of the mud: But though the channel of the Sea was deep, and the Sea were but newly divided, for the people of Israel to pass through it; yet did

God so provide for his people, that the mud caused them not to stumble.

14. *As a beast goeth down into the valley,* i. e. As a beast, which is heavy laden, goeth down a steep hill into the valley; for he goeth easily and warily, and with a great deal of care and circumspection, that he fall not.

*The Spirit of the Lord caused him to rest,* i. e. So did the Lord lead his people to their rest; for he led them easily and warily, with a great deal of care and circumspection, that they should not be overtravelled, and fall down by the way through weariness, (*Deut.* 8. 4.) and that they should not come to any other hurt.

Note, that this is spoken in the person of a Jew, for whom the Prophet composed this prayer, where the Jew attesteth what the Lord said before, and beareth witness to it, as to the truth; and encourageth himself from thence, to ask of the Lord the like favors for himself and his brethren, in their captivity in Babylon, as he the Lord vouchsafed that his people in the days of old.

*The Spirit of the Lord* i. e. The Lord.

By the Spirit of the Lord is here meant the goodness of the Lord; for he speaks of God here as of a man, by an *Ανθρωποειδης*: And all the qualities and passions of a mans Soul the Hebrews call the spirit: By the spirit therefore of the Lord is here meant (as I said) the goodness of the Lord; and the spirit or goodness of the Lord is put, per Metonymiam adjuncti, for the Lord himself.

*Caused him to rest,* i. e. Led his people to their rest, that is, to the Land of Canaan which is called their rest, (*Psal.* 95. 11. and *Deut.* 12. 9.) because it was the end and period of all their travels.

The Lord is said to cause his people to rest, because he did lead them through the red Sea, and through the wilderness, to the place of their rest, that is, to the Land of Canaan: And so doth Jeremy also use this phrase, *Jerem.* 31. 2.

*Him* That is, Israel his people, as appeareth by the following sentence.

*So didst thou lead thy people,* i. e. As a beast goeth down into the valley, so (I say) didst thou lead thy people to their rest.

The Prophet maketh his *Apothrophe* here to God, in the person of the people of the

A a a a

Jews,

*Jews*, and repeateth what he said in the words before.

*To make thy self a glorious Name.] i. e.* So that thou didst purchase to thy self great glory and renown, by bringing thy people in the Land of *Canaan* as thou didst.

*15. Look down from Heaven,] q. d.* Look down therefore from Heaven, upon us thy people which are now in captivity, as thou didst look upon our Fathers in the days of old.

*Look down from Heaven,] Supple,* With the eyes of mercy.

*Behold,] Supple,* Us thy people which are in captivity.

*From the habitation of thy holiness,] i. e.* From thy holy habitation.

A substantive of the Genitive case is put here for an Adjective.

*Heaven* is called *Gods habitation* or *dwelling place*, because God doth there manifest himself in greater glory, then in any part of the world besides.

*And of thy glory,] i. e.* And from the habitation of thy glory, *that is*, from thy glorious habitation.

He saith, *of glory*, for *glorious*; as he said, *of holiness*, for *holy*: Or else both *holiness* and *glory* may be put here, *per Metonymiam adjuncti*, for God himself; *q. d.* From the habitation of thee, *that is*, from thine habitation who art holy and glorious.

*Where is thy zeal,] i. e.* Where is that love which thou hast heretofore shewed to us thy people in the days of our forefathers.

*Zeal* is oftentimes put for *love*, but *ardent love*.

*And thy strength,] i. e.* And where is thy strength which thou hast heretofore shewed in delivery of us thy people out of the hands of our Enemies?

*And the sounding of thy bowels, and thy mercies towards me?] q. d.* And where are those sighs and those groans towards me, which thy pity and compassion was wont to move toward the sons of *Israel*?

This is also spoken in the person of a *Jew*.

The *sounding of the bowels* I take to be *sighs* and *groans* proceeding from the *bowels*, *that is*, proceeding from pity and compassion.

For the *bowels* being deemed the seat

and subject of pity and compassion, are often taken by a *Metonymy*, for *pity* and *compassion* it self.

*Ingemuit miserans graviter*, saith the Poet, *Virgil*. lib. 10. *Aeneid*. vers. 823. He out of pity sighed or groaned grievously.

*Are they restrained?] i. e.* Are thy zeal, and thy strength, and the sounding of thy bowels, and of thy mercies, restrained and kept in, that they should not shew themselves towards me?

*16. Doubtless thou art our Father,] q. d.* Surely thou livest, and art still our Father, and therefore wilt take notice of us as of thy children, and of the miserable condition in which we are.

*Though Abraham be ignorant of us,] i. e.* Though *Abraham*, who was our Father according to the flesh, is now dead, and therefore neither knoweth us, nor our condition.

*And Israel acknowledge us not,] i. e.* And though *Israel* (who was also our Father according to the flesh) is now dead, and therefore acknowledgeth us not, though we were his sons.

Why was *Abraham* ignorant of them? and why did not *Israel* acknowledge them at this time?

*Ans.* Because *Abraham* and *Israel* were both dead at this time, and so all their thoughts perished, *Psal.* 146. 4.

*Thou O Lord art our Father,] i. e.* Thou O Lord (I say) livest, and art our Father.

*Our Redeemer,] The people of the Jews* calleth the Lord their *Redeemer*, because he had redeemed them, at all times, out of the hands of their Enemies.

*Thy Name is from everlasting,] i. e.* Thou art from everlasting, and so being from everlasting, shalt be to everlasting; for that which hath no beginning, shall have no ending.

By this he preferred God as a Father, before *Abraham*, and before *Jacob*; For though *Abraham* and *Jacob* were both their Fathers, yet they were mortal, and both dead, and so had no longer any knowledge and care of them, as a Father had of his children: But God is everlasting, and dyeth not, and so can always both take notice, and have care of them which are his.

*Thy Name] i. e.* Thou. See *Cap.* 30. vers. 27.

He



He putteth the Lord in minde, that he is their Father and Redeemer, thereby to move him more vehemently to compassion.

17. *O Lord, why hast thou made us to err from thy ways?* ] i. e. O Lord, why hast thou suffered us so long to be oppressed by the Babylonians, and by that means hast made us to err from thy Commandments?

Note, that if *thored of the wicked lieth long upon the righteous*, it maketh them to put forth their hands to iniquity, *Psa. 125. 3.* Hence it is that he saith here, *O Lord, why hast thou made us to err from thy ways?* for, *Why hast thou so long oppressed us, or suffered us to be oppressed?* per *Metonymiam Effectus*.

From thy ways ] i. e. From thy Commandments, in which thou hast appointed us to walk.

And hardened our heart from thy Fear? ] q. d. And why hast thou hardened our heart, so as that we fear thee not?

God is said to harden their hearts so, as he was said to make them err from his ways; that is, by prolonging their misery and captivity in Babylon.

Return ] i. e. Return unto us in mercy, and deliver us out of our captivity and misery, now after the time that thou hast been angry with us.

Anger oftentimes maketh one man to depart from another, who returneth again when his anger is over, and his wrath appeased: In allusion therefore to such a one doth he say here, *Return*, speaking of God as of a man, by an *Antonomasia*.

For thy servants sake, ] i. e. For our sake who are thy servants, lest if thou return not unto us, we be utterly consumed.

The tribes of thine inheritance. ] i. e. The Tribes to whom thou gavest the Land of Canaan (which is thine inheritance) to dwell in.

These words are governed of the former, by *Apposition*: and those which he called the *Lords servants* there, he calls the *Tribes of the Lords inheritance* here; for the people of the Lord were divided into Tribes, *Exod. 28. 21.*

Though the people of *Israel* were sometimes called the *Lords inheritance*, because the Lord chose them for himself, to be his own, as a mans inheritance is his own; yet here the Land of *Canaan*, which God

gave them to dwell in (and not the people themselves) is called *Gods inheritance*, as will appear by the next Verse: And the Land of *Canaan* might be called *Gods inheritance*, because God reserved to himself a peculiar right in that Land, *Levit. 25. 23.*

18. *The people of thy Holiness have possessed it but a little while,* ] i. e. Thy people, or thy holy people the *Jews*, have possessed the Land of *Canaan*, which is thine inheritance, but a little while: *Supple*, Therefore bring us back again, O Lord, out of our captivity in *Babylon*, into thine inheritance, that we may possess it yet longer, according to thy promise.

He saith, that they had possessed the Land of *Canaan*, the *Lords inheritance*, but a little while, though they had possessed it eight or nine hundred years, because the Lord promised that they should inherit it for ever, *Exod. 32. 13.* And what is eight or nine hundred years, to that which is for ever?

The people of thine Holiness ] *Of thine Holiness* may be put here, for *Of thee*, (Gods Holiness being put for God himself,) per *Metonymiam Adjuncti*: q. d. Thy people. Or the substantive of the Genitive case may be put here for an Adjective (as the Hebrews often put it) and so the people of thine Holiness may be put for thine holy people.

And the *Jews*, the children of *Israel*, might be called *Gods holy people*, because God took them to himself, and separated them from all the people in the Earth, to be his servants: for *Holiness* is nothing else but a separation from others, by way of eminency.

It ] i. e. Thine inheritance, mentioned *Verf. 17.*

Our adversaries have broken down thy Sanctuary. ] i. e. The Babylonians, which are our adversaries, and which hold us in hard captivity, have broken down thy holy Temple: *Supple*, Therefore destroy thou them for so doing, that we may be freed out of their hands.

The Temple was called the *Sanctuary*, be- of the sanctity and holiness thereof.

How the *Babylonians* trod down the Temple, see *2 Chron. 36. 19.*

19. *We are thine,* ] i. e. We are thy servants, and thy peculiar people; *Supple*, Therefore let not the *Babylonians* tyrannize over us.

*Thou never barest rule over them,] i. e.* Thou wast never the King, and the God, and the Lord of our adversaries, in that special manner as thou wast ours, as that thou shouldst regard them before us.

*They were not called by thy Name.] i. e.* They were not ever thy peculiar servants (as we were) so that thou shouldst have any great respect or care of them.

*Supple,* Why therefore dost thou suffer

them to tyrannize over us, and oppress us? And why dost thou suffer us to be oppressed by them? And why dost thou do for them more then thou didst for us?

Note, that to be called by ones name, is to be his servant, or wife; or his in some relation or other (as the circumstance of the place requireth) by whose name he is called. See Chap. 4. 1. &c.



# ISAIAH.

## CHAP. LXIV.



*That thou wouldst rent the Heavens,] Supple,* To make a way through them.

He speaks of God, as if he were a man, by an *Antiphrasidion*: for if a man were in Heaven, and would come down from thence, he must have the Heavens opened, and divided some way or other, that he might have passage through them, before he could come down; he cannot pass through them shut, or undivided, being solid bodies.

*Wouldst rent]* This word *rent* imports anger and indignation in the *renter*, as though he could not tarry till the Heavens were orderly opened, but would rend them in haste, and make a way through them by violence.

Note, that this is to be continued with the former Chapter.

*That thou wouldst come down,] Supple,* Upon the Earth.

*That the mountains might flow down at thy presence.] q. d.* O that thou wouldst come down in flaming fire, that the mountains might melt, and run down like melted wax, at thy presence, with the heat thereof.

Here is an *Ellipsis* of those words, *O that thou wouldst come down with flaming fire.*

Note, that the Scripture, when it describeth God coming to take vengeance, describeth him for the most part coming

with fire, as *Psal. 50. 3. & 97. 3. Deut. 32. 22. 2 Sam. 22. 9. Joel 2. 3. 2 Thess. 1. 8, &c.* And so doth our Prophet tacitely here describe him, when he calls upon him to come and take vengeance on the *Babylonians*: for he tacitely calls upon him to come with fire, when he would have him so to come, as that the mountains might flow down at his presence, as appeareth *Psal. 97. 5. Judg. 5. 5.*

Note secondly, that the mountains being earth, are not of a nature fit to be melted, no not with the greatest fire; The Prophet therefore, when he speaketh of the melting or flowing down of the mountains, useth a *Kata'genesis*, or *Metaphor*, with an *Hyperbole*.

2. *As when the melting fire burneth,] q. d.* O that thou wouldst come down with fire, which would burn as hot, as when the fire burneth, &c.

Note, these words, *O that thou wouldst come with fire which would burn as hot*, are here to be understood.

Note also, that by the *melting fire* he nameth a vehement and strong fire, for such a fire is required to the melting of metals.

*The fire causeth the waters to boyl,] Here* also the same words are to be understood, which were to be understood in the former Verse: *q. d.* O that thou wouldst come down with fire, which would burn as hot as when the fire causeth the waters to boyl.

Note,

Note, that by *the fire which causeth the waters to boyle*, he meaneth a strange and vehement fire; as he did by the melting fire: for it must be a strong fire and a vehement, which maketh a great furnace of water to boyle.

To make thy name known to thine adversaries] Here he sheweth the ends why he would have the Lord come down from Heaven, and come with fire, to wit, that he might take vengeance of his adversaries.

To make thy name known to thine adversaries] i. e. To make thine Adversaries know thy power; *Supple*, by feeling of it. That is, q. d. To punish thine Adversaries, and take vengeance on them.

Thy Name] i. e. The Name of God is put here for God himselfe, as Cap. 63. v. 16. And God, for the power of God.

To thine Adversaries] By these he meaneth the Babylonians, whom he calleth the adversaries of God, because they destroyed his Sanctuary, Cap. 63. 18. And because they kept the *Jewes*, the people of God, in an hard bondage.

That the Nations may tremble at thy presence] i. e. That other Nations also may tremble when they see how heavily thou layest thy judgements upon the Babylonians.

Yet by the Babylonians, I mean not those onely which lived in Babylon, and the Precincts thereof; but all those Nations which were subject to the King of Babylon, which were many; which Nations onely may be here meant, when he saith, that the Nations may tremble at thy presence: And therefore might they tremble, because the hand of God would be as well upon them, as upon those which dwelt in Babylon and the Precincts thereof, which are called *Babylonia*.

3. When thou didst terrible things, which we looked not for] What these terrible things were, and when they were done; is not so easie to determine; but they seem to have been done upon the *Egyptians*, when God delivered his people out of their hands, though they be not recorded in holy Writ. For many things were received among the *Hebrews* for truth, which were not therein recorded, as will appear by the Prophecie of *Enoch*, which *Jude* mentioneth *Jude* 14. which is no where recorded in the Old Testament.

Which we looked yet for] i. e. Which thou

didst for us, when we little dreamed of them, and which therefore were the more welcome to us.

But how can the Prophet say here, which we looked not for, when they were done many hundred yeeres before his daies?

Ans. Indeed these things were done long before the Prophets daies; for they were done in the daies of his forefathers: yet because all the *Jewes* were of one race, and one people, the children speak often of their fathers as of themselves, and say, that they did that, or saw that which their fathers onely did and saw.

Thou camest down] *Supple*, from Heaven in flaming fire.

The mountaines flowed at thy presence] See vers. i.

After these words, understand these or the like; Being therefore, O Lord, thou hast come down heretofore from Heaven in flaming fire, so that the mountaines flowed at thy presence, when we looked not for it, Thou canst come down again when we intreat thee.

4. For since the beginning of the world men have not heard] i. e. For no man since the beginning of the world hath ever heard, or shall hear, &c.

These words relate to that passage of the third verse, viz. [which we looked not for] and shew, that he might well say, [which we looked not for; for since the beginning of the world no man ever heard, or saw, what God had prepared, and was ready to doe for them who wait for him.

Men have not heard] Men have not heard, nor shall hear.

These words contain not onely a *preterperfect* Tense, but the *present* and *future* also, by a *Syllepsis*.

Nor perceived by the eare] These are the same with the former words; except you will say, that by *hearing* is meant, hearing from the reports of others; *perceiving by the eare*, is meant hearing immediately themselves.

Neither hath the eye seen] i. e. Neither hath the eye of any one seen, or shall see; *Supple*, before it commeth to passe.

Besides thee] q. d. But onely thou, O Lord, who knowest what thou wilt doe, and what thou hast prepared, before it be done.

What he hath prepared for him that waiteth for him] i. e. What thou, O God, hast prepared; and art ready in thy good time to



to doe for them that wait for thee.

Note here the *Enallage* of the person, for he speaketh of God in the *Third* person, to whom he spoke just before, and speaketh immediately after in the *second*.

For him] i. e. For them.

A singular for a plurall number *collective*.

That waiteth for him] i. e. Which depend upon thee, or trust in thee, and will not depart from thee, but wait upon thee, till thou hast mercy upon them.

5. Thou meetest him that rejoyceth and worketh righteousness] i. e. Thou preventest him with thy blessings, who rejoyceth to work righteousness.

Thou meetest him, &c.] This is that which he saith, *Cap. 65. 24. Before they call, I will answer, and while they are yet speaking I will heare.* But the words are *metaphoricall*, taken from a man meeting his friend before he comes to him. An example whereof we have *Luke 15. 20.*

This sheweth, that no man knoweth what God hath prepared for him, untill it commeth to passe: For God meetes those which are his, and preventeth them with his blessings, before they think of it.

That rejoyceth and worketh righteousness] i. e. Which rejoyceth to work Righteousness.

Here is *is* & *doe*, two words to expresse one thing.

Those that remember thee in thy waies] i. e. Even those which remember the Covenant which they have made with thee, by walking in those waies which thou hast appointed for them to walk in. That is, by walking in thy commandments.

These are a repetition or amplification of these words, *That rejoyceth, and worketh righteousness.*

That remember thee] i. e. That remember thy Covenant, or the Covenant which they have made with thee.

A *metonymie* in the word *thee*.

Behold, thou art wroth] q. d. But behold, thou art wroth with us, and shewest no kindness unto us, though thou meetest us, which rejoyce to work righteousness, and remember thee in thy waies.

God shewed his wrath towards them, by giving them over into the hands of the *Babylonians*, and suffering them to remain so long in captivity, as they did.

In those is continuance] i. e. To those, *supple*, which rejoyce to work righteousness, and

which remember thee in thy waies; There is continuance. *Supple*, of thy love, and of their happy estate.

In, for To.

And we shall be saved] q. d. And we, *supple*, which are now in the hands of our enemies, shall be saved out of their hands; *Supple*, if we were such as they are; That is, if we did rejoyce and work righteousness, and remember thee, O Lord, in thy waies, as they doe.

This sentence is very concise, and so are many more in this chapter.

But we are all as an unclean thing] i. e. But we are not such as they are, but we are all impure, and defiled, by reason of our iniquities.

As an unclean thing] He alludeth to those things which the *Ceremoniall* law of *Moses* made unclean; such was the cloath and the timber and the stones, &c. in which the *Leprosie* was found, which things were either to be burned or cast away. *Levit. 13. v. 55, 56, 57. & 14. v. 46, 47.*

And all our righteousnesses] i. e. And all our works, or all our actions and doings.

Though all their works were finnes, yet he calls them their *Righteousnesses*, by a *Metonymie*, because most of the *Jewes* accounted them themselves as well done, and called them themselves *Righteousnesses*. See the like manner of Phrase, *Cap. 47. 12.*

Are as filthy rags] i. e. As rags which are pulled off from mattrie soares; or rags which are defiled with the menstruous blood of a woman, (which the Law made unclean) Or, as some other rags which were fitter to be cast away or burned, then to be kept or used.

And we all doe fade as a lease] Wherefore we do all fade away in the land of our captivity, as a lease which the winde hath blown from the Tree whereon it grew, and flourished, fadeth away and withereth.

And is put here for wherefore.

And our iniquities have like a wind taken us away] i. e. For our iniquities have taken us away from our dwellings and habitations, where we lived in prosperity and peace, (as a winde taketh the lease away from the Tree whereon it flourished) and have brought us into *Babylon*.

And for For.

Their Iniquity is said to take them away, because God suffered the *Babylonians* to take them away, because of their iniquities.

7. And

7. *And there is none that calleth upon thy Name*] i. e. And yet there is none that calleth upon thee, or prayeth unto thee in his miserable estate.

Note that *And* is put here for yet, and that this universall particle *none*, is not to be universally taken here, for *none absolutely*, but for *few*; q. d. There are but few that call upon thee.

*Thy Name*] That is, thee. See Cap. 63. 16.

*That stirreth up himselfe to take hold on thee*] q. d. There be but few that endeavour to stop thy judgements by begging pardon at thy hands.

This phrase is *Allegoricall*, and alludeth to a man who is stricken down, and yet he that struck him down still smites him, and strikes him; yet he that is stricken down lieth still along, and suffereth him that struck him down to strike him still, and raiseth not up himselfe to lay hold on his arm, that he may strike him no more. See Cap. 27. 5.

*For thou hast hid thy face from us*] i. e. Though thou art angry with us. See Cap. 8. 17. & Cap. 54. 8.

*For* is put here for *though*.

*But now, O Lord*] *Supple*, We call upon thee; we beseech thee therefore to heare us.

*Thou art our Father*] *Supple*, Therefore as a father pittieeth his children, so doe thou pittie us, and have mercy upon us.

*We are the clay*] i. e. We are the vessels which thou hast made.

Clay is put here *per metonymiam materiae*, for vessels made of Clay.

*And thou our Potter*] i. e. And thou art the Potter which made us thy vessels.

*We are all the work of thine hands*] This is a repetition of the former Sentence.

*We are the Clay, and thou our Potter, we are all the work of thine hands*] *Supple*, therefore forsake us not, forsake not the works of thine own hands, Psal. 138. 8.

*Be not wroth*] *Supple*, with us.

*Neither remember iniquity for ever*] i. e. Neither remember our iniquity; *Supple*, to punish us for it for ever.

*We are all thy people*] Save us therefore, we beseech thee; *Save thy people, and lift them up for ever*. Psal. 28. 9.

*Thy holy Cities are a Wildernesse*] i. e. Thy Cities, even the Cities of Judah (which is the land of thine inheritance) are made as a wildernesse, by the Babylonians, who have

cast them down, and left none to build them up again, and inhabite them.

He calls the Cities of Judah the *holy Cities*, because they were the Cities standing upon Gods own Inheritance; for the land of Judah was Gods inheritance, Cap. 63. 17. Or, because they were Cities appertaining to Gods people the *Jewes*, which were an *holy people*, Deut. 7. 6. Or, because there were Synagogues therein, erected for Gods service, Psal. 74. 8.

*Sion is a wildernesse*] By *Sion* is meant the City of David, which was built upon the hill *Sion*, which was also called the upper City of Hierusalem.

*Hierusalem a Desolation*] i. e. Hierusalem is utterly desolate.

He puts *desolation* for utterly desolate; an Abstract for a Concrete. And by *Hierusalem* he meaneth that part of Hierusalem which lay under the hill of *Sion*, in the valley, and which was called the lower City.

Note that he maketh particular mention of *Sion* and *Hierusalem* here, because they were the chiefest and most holy of all the Cities: and note that is not an unusuall figure in Rhetorique, Συγκατάθεσις τὸ μὲν τῷ ὅλῳ. i. for a man to make speciall mention of one particular, amongst the rest, even then when he maketh mention of all in generall, as Strabo noteth, lib. 8.

11. *Our holy and our beautifull house, where our fathers praised thee, is burnt up with fire*] q. d. Thy beautifull Temple, which was the place to which we and our fathers resorted to worship thee, is burnt up with fire.

*All our pleasant things are laid wast*] By *pleasant things*, may be meant the Kings Palaces, and the Palaces of the Nobles, with all other the stately houses of their great men, and the Orchards, Gardens, and places of delight thereunto appertaining.

Or by *their pleasant things*, may be meant, Those rare peeces of workmanship which were about the Temple. Or else, thereby may be meant, their Synagogues, wherein their fathers delighted to meet, for Gods service.

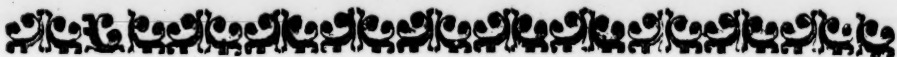
12. *Wilt thou refrain thy selfe for these things*] q. d. And they which did these things were the Babylonians, wilt thou therefore refraine thy selfe from taking vengeance of the Babylonians, for doing these things?

Wilt

*Wilt thou hold thy peace?* q. d. Wilt thou hold thy peace at the *Babylonians* which did these things; and wilt thou not rebuke them?

*And afflict us very sore?* q. d. And wilt thou afflict us very sore, who have not done any such things as these are, but suffered all this at the hands of the *Babylonians*.

He layeth open the sins and outrages of the *Babylonians*, that he might provoke God to punish them, because by their punishment the *Jews* were like to speed the better, as the event shewed: For when God punished the *Babylonians* by *Cyrus*, the *Jews* obtained their freedom again.



# ISAIAH,

## CHAP. LXV.



*I am sought of them that asked not for me,*] This hath good connexion with the former Chapter: and this Verse containeth the gracious Answer of God to that

prayer which was there made to him in person of a *Jew* which was in captivity: For here he tells him, that he hath them that shall do all his pleasure, in punishing the *Babylonians*, and in redeeming his people the *Jews*, which was the chief subject of that prayer.

*I am sought of them that asked not for me,*] i. e. They have light upon my will and pleasure (to do it) that never enquired after it, as if they had enquired after it.

Note first, that *God* is put here, by a *Metonymy*, for the will and pleasure of *God*: As when we say, *Abraham obeyed God*, for *Abraham obeyed the will of God*, &c.

Note secondly, that he saith, *I am sought for* *I am found out*, or *my will is found out*; or, they have light upon will and pleasure, as if they had sought for it, per *Metonymiam Antecedentis*: For seeking goeth before finding out: So is this word *seeking* also taken for to get, *Eccles.* 3. 6. by the same figure.

Now if ye ask, who they were which sought, that is, which found out, and light upon the will and pleasure of *God*, as if they had sought it; I say, that it was *Cyrus*, and the *Medes* and *Persians* under him: For thus doth *God* say of *Cyrus*, *He shall perform all my pleasure*, *Cap.* 44. 28.

If you ask, what this will and pleasure of *God* was; The answer is, That it was, that *Cyrus* should tread down the *Babylonians*, *Isai.* 41. 25. And that he should redeem the *Jews* out of captivity, *Cap.* 45. 4. And that he should build up the Temple, *Cap.* 44. 28.

If you ask, whether *Cyrus* knew that this was the determinate will of *God* or no, when he light upon it; I answer, At first it is probable he did not; but before he had performed all the Lords pleasure, he did; as appeareth, *2 Chron.* 36. 23. *Ezra* 1. 1, 2, &c. And *Josephus*, in the eleventh Book of his *Antiquities*, cap. 1. reports, that *Cyrus* read what was written of him in *Isaiah*, *Cap.* 45. whereby *Cyrus* was stirred up to perform the Lords will, in subduing *Babylon*, redeeming the *Jews*, and building the Temple, &c.

*That asked not after me,*] i. e. That enquired not what my will was.

*Cyrus*, and the *Medes* and *Persians* under him, which did perform the pleasure of *God*, did not ask what the pleasure and will of *God* was, that they should perform it; for they did not so much as know *God* at the first, *Isai.* 45. 4. And afterwards, when the Priests of the Lord acquainted *Cyrus* with the will and pleasure of the Lord concerning him, they did it without his asking; for he did not so much as dream of any such thing.

*I am found of them that sought me not,*] This is an illustration of the former sentence, as also a repetition thereof; with which kinde of repetition our Prophet



phet is much delighted.

*I said, Behold me, behold me, to a Nation that was not called by my Name.] q. d.* I said, to a Nation that I owned not, and took not for a peculiar people, as I did the *Jews*, *Behold me: Supple,* For I will bless thee, and make thy way prosperous: *Behold me; Supple,* For I will bless thee, and make thy way prosperous.

The Nation or Nations here spoken of (for Nation may be put for Nations, collective) were they which served Cyrus in his expedition against Babylon, whom God blessed, and to whom he made great promises in Cyrus, cap. 45. 2, 3, 4, &c.

*That was not called by my Name,] i. e.* That is not mine; *that is,* not mine by peculiar choise, as the *Jews* were.

Concerning this phrase, see Cap. 63. vers. 19.

Note, that Cyrus and the Persians lighting upon the Will of God here, and doing it, were a type of the Gentiles embracing the Gospel (which is the Will of God concerning man) and walking according to it: And therefore the Apostle, in the second and sublime sense, maketh use of this Verse, to shew, that the believing of the Gentiles was foretold of old, Rom. 10. 20.

2. *I have spread out my hand all the day long to a rebellious people,] i. e.* I have spread out my hand all the day long to my people the *Jews*, which are a stubborn and a rebellious people, &c.

In the first Verse, the Lord shewed that he had heard the prayer which was made to him (in the two former Chapters) and that the Medes and Persians should perform his pleasure, concerning the overthrow of the Babylonians, and the redemption of the *Jews*, according to that prayer. But lest any one should think that he intended to redeem the wicked and irrepentant *Jews*, he sheweth here, that he had no such intent; but because the greatest part of the *Jews* were wicked and irrepentant, he would take vengeance of them to the full, and destroy them; yet he would redeem the better part, to wit, those which were sorry for their sins, and were mindful of his service.

*I have spread out my hands—to a rebellious people,] i. e.* I have invited a people to come unto me, and have spread out my hands, as being ready to receive them in

mine arms, but they would not come unto me.

Or thus; I have preached to my people the *Jews*, and called upon them to repent and turn from their evil ways, but they would not hear.

Because the spreading out of the hands was a gesture which was wont to be used by those which preached to the people, either to raise attention, as Acts 26. 1. or to move affection: The spreading out of the hands may be put here for preaching.

*All the day long] q. d.* Without ceasing.

*To a rebellious people,] This people were that part of the Jews which would not accept of Gods invitation, nor give ear when he preached to them by his Prophets, but would run on still in their transgressions.*

Note here, that these rebellious *Jews*, which would not accept of Gods invitation, nor hear him when he preached unto them by his Prophets, were a type of those obstinate and unbelieving *Jews*, which would not believe the Gospel, when the Gospel was preached unto them, Rom. 10. 21.

*That walketh in a way that is not good,] i. e.* Which do that which is evil.

*After their own thoughts.] i. e.* That walketh after their own lusts.

3. *A people that provoketh me to anger] Supple,* By their sins.

*To my face,] The Lord speaks here of himself, as of a man, to shew their impudency in sinning, and the greaeness of their provocation: For men are more provoked with that contumely which is done to their face, then with that which is done behinde their back: And they are more impudent in sin, which commit sin before the face of one that looketh on, then which commit it in private, where they are not seen.*

*That sacrificeth in Gardens,] Idolaters were wont to sacrifice in Gardens, and in Groves; and it seemeth the Jews, many of them, did so sacrifice, while they were captives in Babylon, contrary to Gods command, Deut. 12. 13, 14.*

*And burneth incense upon Altars of brick.] This was contrary to the words of God, Exod. 30. v. 1. Howsoever, they sinned by burning Incense out of the Temple.*

Bbbb

4. Which

4. *Which remain among the graves,*] They did remain among the graves, that they might consult with evil spirits which haunt those places : Or that they might use some kinde of Necromancy or other, which was forbidden, *Deut. 18. 11.*

*And lodge in the monuments,*] This is a repetition of the foregoing sentence : For sepulchers are called monuments, because of the monuments which are there erected to the memory of the dead.

*Which eat Swines flesh,*] Contrary to the Law, *Levit. 11. 7. Deut. 14. 8.*

*And broth of abominable things is in their vessels,*] i. e. And which have in their vessels broth made of the flesh of unclean beasts, such as were forbidden to be eaten, *Levit. 11. and Deuter. 14.* and therefore were abominable for a man to eat.

5. *Which say,*] *Supple,* To other men, notwithstanding their own wickedness, Hypocrites as they are.

*Stand by thy self,*] i. e. Keep off.

*Come not neer to me,*] *Supple,* To pol- lute me with thy company.

*These are a smoke in my nose,*] i. e. These are a vexation to me, as smoke is to the eyes or the nose of a man.

*A fire that burneth all the day,*] i. e. Such as kindle my wrath by their wickedness continually, or such as vex me all the day long.

He likeneth these men to *fire*, either because they did kindle Gods wrath against themselves, as *fire* kindleth the wood : Or else, because as *fire* raiseth a smoke, which vexeth the eyes and nose of a man ; so did they commit sins daily, by which they did vex the Holy One of *Is- rael*.

6. *It is written before me,*] i. e. That which these men have done, and do do, shall not be forgotten, but I will keep it in continual remembrance.

He alludeth to the Books of Records which Kings use to have, and to read in, as *Eth. 6. 1.*

This Particle, *It*, is a Relative without any formal Antecedent, which is a thing frequent with the *Hebrews* : Or it relateth to all the sins before mentioned, without observing the number.

*I will not keep silence,*] *Supple,* But will rebuke them in my fierce anger.

Gods rebuke goeth not with his actual afflicting and punishing : and therefore

though rebuke with men signifieth but words, yet with God it signifieth deeds also.

*But will recompence,*] *Supple,* Their iniquities, as it followeth in the next verse ; that is, I will pay them as much punishment as their sins deserve.

*Even recompence into their bosom,*] By the bosom is meant the lap ; And he alludeth to an householder paying his laborer his wages in corn, which corn the laborer takes of him in the lap of his garment, and so carryeth it to his own home : For in those days men went in loose garments, as well as women, though different in fashion.

7. *Your iniquities,*] i. e. Their iniquities.

These words relate to the word *recom- pence* in the former Verse.

Note here the confusion of the persons, how he confounds the second person with the third, and saith, *Your* for *their* iniquities. The like we read *cap. 1. 29.*

*And the iniquities of your fathers together*] i. e. And the iniquities of their fathers to- gether.

A question will here presently arise, How it can stand with the Justice of God, to punish the iniquities of the fathers up- on their children ?

*Ans.* God is said to punish the iniqui- ties of the fathers upon their children, not because he layeth more upon their chil- dren, then their children deserve by their own proper sins : but because, being they are wicked children, of wicked Parents, he doth not deal so mercifully with them, as if they were the children of pious Pa- rents : For though the sins of children be equal, yet God doth often punish the chil- dren of pious Parents with a great deal more mercy then he doth the children of wicked Parents, even for their Parents sake : And thus to punish the iniquities of the fathers upon their children, may very well stand with the Justice of God.

*Which have burnt incense upon the moun- tains,*] He speaks of those which lived in the days of *Amaziah*, *2 Chron. 25. 14.* and in the days of *Manasseh* : For note, that he speaks to the *Jews*, as if they were even then in captivity.

*And blasphemed me upon the hills,*] *Sup- ple,* By the sacrifices and worship which they have given to other gods.

The

The blasphemy here spoken of, is a blasphemy of deeds, not of words: For by sacrificing to, and worshipping other gods, they gave Divinity, which is due onely to the God of Israel, to Gods of their own invention; by which they said in effect, That not the holy One of Israel, but they whom they worshipped, and to whom they did sacrifice, were the true Gods. Yet at the doing of such sacrifices, the Lord was blasphemed in word too: For the Idolaters, which lived about Judea, were wont to ascribe their wealth and their victories to their Idols, and to mock the holy One of Israel; whose custom these men imitated.

Therefore will I measure their former work into their bosom,] i. e. Yea, I will repay the wages due to the works of their Fathers into the bosom of them their children.

The work is put here for the wages due to the work, per Metonymiam efficientis: And therefore is to be taken for Yea.

He alludeth to an householder paying his laborer in corn for his wages, which corn he measureth to him, &c. See Notes, vers. 6.

Their former works] He meaneth the punishment due to the sins of the fathers; which sins, because they were before the sins of the children, are therefore called former works.

Into their bosom,] i. e. Into the bosom of those which are their children.

See concerning this phrase, vers. 6.

8. Thus saith the Lord,] i. e. Yet for all this, Thus saith the Lord.

Note, that the Particle Yet is here to be understood.

As the new wine is found in the cluster,] That is, As some good grapes are found in a cluster of naughty grapes.

By new wine are meant good grapes, which have in them, and will yield good new wine, per Metonymiam Continentis or Efficientis: And by the cluster is meant a cluster of naughty grapes, in which most of the grapes are naught, and which the Lord of the Vineyard is ready to fling away.

And one saith,] i. e. And one which seeth the new wine, that is, the good grapes in the cluster, which the Master of the Vineyard is ready to fling away, saith,

Destroy it not,] q. d. Fling it not away.

For a blessing is in it:] i. e. For there is new wine in it; that is, there are some grapes in it which will yield good wine.

What he called new wine before, he calleth a blessing now; for whatsoever is conducive to the life of man, the Hebrews call a blessing. See Deut. 28. 2. Joel 2. 14.

So will I do] Between these and the former words, understand these or the like words; And thereupon the Lord of the Vineyard picketh off from the naughty cluster the good grapes, which will yield good wine, and reserveth them.

So will I do] i. e. So will I gather those which are good out of this rebellious people.

For my servants sake,] See Cap. 63. 17.

That I may not destroy them all,] i. e. That I may not destroy all the people of the Jews, but save a remnant of them.

9. And I will bring forth a seed out of Jacob,] i. e. For I will bring out of those Jews which are captives in Babylon a remnant, and that remnant will I place again in their own Land.

And is put here for For.

By a seed he meaneth a little remnant, or small number of the Jews, which God would save, though he destroyed the rest: And those few he calleth a seed, because a seed is but a little thing in respect of the whole plant: and also because he would so bless them, as that they should multiply and encrease, and become a great Nation, as great store of fruit and great trees spring out of a little seed.

By Jacob are meant the Jews, the children of Jacob, per Metonymiam Efficientis.

And out of Judah,] i. e. Out of the Jews, which were the children of Judah.

By Judah are meant the Jews, which were the children of Judah, who was the son of Jacob, Gen. 49. 1, 8.

An inheritor of my mountains,] i. e. A seed, or a remnant, which shall inherit the mountains of Judea.

Judea was a mountainous Country, therefore he putteth the mountains for the whole Land of Judah by a Synecdoche: and God calleth that Land his Land, because he kept a peculiar right in it. See Cap. 63. 17.

And mine Elect] i. e. For those which



I make choyce of to inherit my mountains, which are such as fear me, and have fought me.

*And for For, as before.*

*Shall inherit it,]* i. e. Shall inherit my mountains, or my Land.

Note here the *Enallage* of the numbers, how he changeth the *plural* into a *singular* number.

*And my servants]* i. e. And they which worship me and serve me.

*Shall dwell there.]* *Supple,* In peace and in rest, though now they are captives in *Babylon*, and there oppressed.

These did God bring out of *Babylon*, and feat in this Land, by *Cyrus*, *Ezra* 1.

*10. And Sharon shall be a field of flocks,]* i. e. And *Sharon* (though it be now desolate and without cattel) shall abound so with sheep for their sakes, as that it shall be as one great fold of sheep; it shall be so full of sheep, as sheepfolds use to be.

Concerning *Sharon*, see *cap.* 35. 2.

*And the vally of Achor a place for herds to lye down in]* The valley of *Achor* was a fruitful valley near *Jericho*, where *Achan* was stoned to death, *Josh.* 7. 25, 26. This valley the Lord saith shall become a fruitful walk, for cattel to walk, and quietly to lie down in, though at the time he speaketh it was desolate, through the desolation that the *Babylonians* had made.

*For my people that have fought me.]* i. e. For the good of my people, which have fought me in their affliction.

This he adds, lest that that fertility which he speaks of may be thought to be intended for the good of the *Babylonians*, and others under them, which inhabited the Land of *Judah*, during the time that the *Jews* were captives in *Babylon*, and not for the *Jews*.

*11. But ye are they which forsake the Lord]* The Lord makes this *Apostrophe* to the wicked part of the *Jews* which were in captivity, and he speaks of himself in the third person.

*That forget my holy mountain,]* i. e. That forget my Temple where I was wont to be worshipped, and mourn not for the destruction thereof.

By the *holy mountain* is meant *Mount Zion*, and by that the Temple of God which was built thereon, per *Metonymiam Subjecti* or *Continentis*.

Therefore are they said to forget the holy

mountain, or Temple of God, because they did not remember that that was the only place where they ought to sacrifice, *Deut.* 12. 14, 15. and that that was the holy place where they ought to keep their solemn and religious Feasts to the Lord, *Deut.* 16. 13, 14, 15, 16. and because they were not moved, nor did mourn for the destruction thereof. See *cap.* 66. 10.

*That prepare a table for that troop,]* i. e. That make a Feast in honor of the Stars.

He pointed as it were with his fingers towards the Stars, when he said, *that troop*: and he calls the Stars a *troop*, because they were many; and saith, *that troop*, in contempt of them, to think, that they should be esteemed as gods.

Note, that Feasts were wont to accompany all solemn sacrifices; and it may be that such Feasts are here meant: But Idolaters had other Feasts also, in honor of their Idols, which did not relate to any sacrifice, as may appear *Judg.* 9. 27. And of these kinde of Feasts may this place be understood.

*And that furnish the drink-offering]* i. e. And that provide a plentiful drink-offering.

*To that number.]* i. e. In honor of the Stars, which he calleth a number, because they were many in number.

*12. Therefore will I number you to the sword,]* q. d. Because ye are they that furnish the drink-offering to that number, therefore will I give you all over to the sword by tale, or by number, to be slain by it, so as that not one of you shall escape.

He speaks here of the sword as of a person, by a *Prosopopæia*: Or takes the sword by a *Metonymy*, for the Soldier that useth the sword.

Observe the *Paronomasia* here from the former Verse, or the playing (as I may so speak) in the word *number*.

*And ye shall all bow down to the slaughter,]* q. d. And as ye did bow down to that troop, and that number, that is, to the Stars; so shall ye bow down to the slaughter, either voluntarily to beg your lives at her hands, or against your wills, when ye shall not onely bow down, but fall down flat at her feet dead, in your blood.

He speaks of slaughter here as of a person, by a *Prosopopæia*: Or else by the slaughter

slaughter he meaneth the slayer, by a Metonymy.

Because when I called, ye did not answer; when I spake, ye did not hear:] He giveth another reason here, why he would number them to the sword, and make them to bow down to the slaughter; and this their sin he threateneth with another judgment, vers. 13.

When I called,] *Supple*, To you by my Prophets.

He alludeth to a master calling his servant, when he would have him to do any thing for him.

Ye did not answer,] He alludeth to servants, which if they are dutiful, are at hand, and ready to answer when their masters call.

But did evil before mine eyes,] *i. e.* But for all my calling and my speaking, did evil before my face.

And did choose that wherein I delighted not,] *i. e.* And did choose that, from which I was so far from taking delight in, as that I abhorred it, as being sin.

Here is a *Dissonance* or a *Metonymy* in these words, wherein I delighted not.

13. My servants,] *i. e.* They which harkened to my voyce, and sought me.

Shall eat,] *i. e.* Shall have plenty of food, and that in their own Land.

Shall rejoyce,] *Supple*, Because of the prosperity which I will give them in their own Land.

But ye shall be ashamed,] *Supple*, Because of the vile condition which ye shall be in, in the Land of your captivity.

15. And ye shall leave your name for a curse unto my chosen,] *g. d.* And so miserable shall ye be, as that my Elect, when they take an Oath, and in their Oath, shall wishevil unto themselves, if they do not as they say: they shall wish that evil unto themselves, as shall befall you, saying, *v. g.* If I do not as I say, let that misery befall me, which befell those captive Jews, which would not harken unto the voyce of the Lord in Babylon.

My chosen,] *i. e.* Mine Elect, vers. 9.

For the Lord God shall slay thee,] *i. e.* For the Lord God shall slay you.

A singular is put here for a plural number.

The slaughter here spoken of was executed upon these men by the Medes and Persians under Cyrus, who slew them among

the Babylonians which were slain.

And call his servants by another name,] *g. d.* And when he hath slain you, he shall call them which have harkened to his voyce by another name.

This other name which the Lord would give unto his servants, was *Amen*, that is, truth, that is, stability: That whereas they were now called tossed with tempest, as cap. 54. 11. and removing to and fro, as cap. 49. 21. they should be no more so called: But from henceforth they should be called Truth, that is, stability, because of the stability which they should enjoy in their own Land.

That *Amen*, that is, truth or stability, is the name which the Lord would here give unto his servants, appeareth by the following Verse.

Note, that when the Lord gave these his servants this name, he gave them also the thing signified by the name, as he gave it to Jerusalem, when he called her *Hepzibah*; and as he gave it to her Land, when he called it *Beulah*, cap. 62. 4. Yea rather the Lord gave these his servants that thing which might be the foundation of this name: For then is the Lord said to call a man so and so, when he gives them those gifts for which he might be so or so called. See cap. 9. 6.

The meaning of this place then is this; That when these men were slain, he would bring those which had harkened to his voyce to a far better condition and estate then they enjoyed at the present: And whereas they were tossed to and fro in the Land of their captivity, he would bring them to their own Land again, and there establish them in rest and quiet.

16. That he that blesteth himself in the Earth, shall blest himself in the God of Truth,] *i. e.* So that he that blesteth himself in the Earth, shall blest himself by the God of Truth, saying, Bless me I pray thee, O God of Truth; O God of Truth, have mercy upon me.

That blesteth himself,] *i. e.* That shall desire or pray for a blessing upon himself.

To blest a man, is to pray God for a blessing upon him, and to wish well to him: To blest God, is to praise God, and to give him thanks for his goodness.

In the Earth,] *i. e.* In the Land of Judah.

Here

Here is a *Synecdoche integri*, where the whole Earth is put for a part, *to wit*, *Judea*.

*In the God of Truth,*] That which is here rendered *Truth*, is in the Original *Amen*: which word is not an *Adverb*, but a *Noun*, and signifieth *Truth*, that is, *stability*.

Note here therefore, that this word *Truth* signifieth *stability* in this place; and therefore it signifieth *stability*, because it is equivalent to the Hebrew word *Amen*, which signifieth not only *truth*, but *stability* also: So doth the Apostle take *Αληθεια*, which signifieth *truth*, for *stability*, *Ephes. 4. 15.* as *Beza* well noteth upon that place.

God is called here *the God of truth*, that is, of *stability*, because he shewed himself to be the God of these his servants, which he called *truth* or *stability*, by giving them *stability* in their own Land, when as they had been tossed with tempest, and removing to and fro in the Land of their captivity.

*Shall swear by the God of truth,*] *i. e.* Shall make mention of the God of *truth* when he sweareth, saying, If I speak false, the God of *truth* deal so and so with me.

*Because the former troubles are forgotten,*] *i. e.* Because my servants shall forget their former troubles (whereby they were tossed and carryed to and fro) as though they had never been, and shall enjoy a constant *stability* in their own Land.

The Lord giveth the reason here, why he would call his servants, *truth*; and why he himself should be called the God of *truth*.

*Are forgotten,*] *i. e.* Shall be forgotten.

He puts a *present* for a *future tense*; or else these words are to be understood as relating to the time in which men should bless themselves in the God of *truth*, at which time all the trouble of these servants of the Lord should be forgotten, as being now past.

*And because they are hid from mine eyes.*] Those troubles which the servants of the Lord endured, are said to be *hid* from the Lord's eyes, because they were quite taken away, and brought to an end.

17. *For behold I create new Heavens, and a new Earth,*] He confirmeth here what he said in the former Verse, *to wit*,

That the former troubles should be forgotten and hid from his eyes.

When he saith, that he would create *new Heavens, and a new Earth*, the meaning is, That he would make a new face and state of things, far more happy, and more glorious and desirable, then what his servants did now enjoy: He would bring them out of such a depth of misery to such an height of happiness, as that they should think themselves to be in a new world.

*I create new Heavens,*] The Lord saith that he would create *new Heavens*, because he would make the *Heavens* brighter then they were at this time: For whereas they were now *black* and *cloudy* and *lowring*, he would make them *bright* and *clear*, and *full of light*; so that they should appear as *new Heavens*.

This is an expression which the Holy Ghost often useth, when he would signify joy and gladness, and an happy estate, which should be given to those which had been in misery. And the ground of it seemeth to be, either this, That he makes the *Heavens* to sympathize with men; and as to look *black* and *dark* when men are in *misery*, as *cap. 5. 30.* so to *shine* out when they are in *prosperity*, as *cap. 30. 26.* Or this, That to the man which is of joyful heart all things seem pleasant, whereas to him that is sorrowful all things seem sad; because we receive and look upon things, not as they are in *themselves*, but as we are affected, and as we are in *our selves*: When therefore God giveth a joyful heart, or that which may create joy, he may be said to create *new Heavens*.

*And a new Earth,*] This is also an expression which the Holy Ghost often useth, when he would signify joy and gladness, and an happy estate; the ground whereof seemeth to be the very same with the ground of the former expression: To which we may add, That at this time the Land of *Judab* lay waste and desolate, which should be tilled and manured, and look as though it were not the same Land, when the Lord should bring his people again out of *Babylon* into that their own Land.

Note here, that the Holy Ghost seemeth to use such high expressions for such mean things, because such mean things were types of greater things, yea such things as these



these expressions signifie, *אין לזכרון*.

*And the former shall not be remembred, or come into minde.] i. e.* And so glorious shall the new Heavens and the new Earth be over the old, as that the old shall not be remembred or thought of; *that is*, So far shall the new face and state of things be above the old, as that the old shall be quite forgotten.

18. *But be ye glad and rejoyce, &c.]* The Lord maketh an *Apostrophe* here to his servants which harkened unto his voyce, whereas he spake from the eleventh verse hitherto, to them which forsook his Law.

*But be ye glad,]* Note, that this Adversative Particle *But* relates to those Judgments which the Lord threatened to those which forsook his Law, in the twelfth Verse and forward: *q. d.* I said to them which forsoke my Law, that I would number them to the sword, &c. But notwithstanding be ye glad.

*For ever,]* Ever among the Hebrews is often put to signifie onely a long time.

*Which I create,]* *i. e.* In that great thing which I will do.

The Hebrews use this word *create*, of every great and notable work of God.

*I create Jerusalem a rejoycing,]* *i. e.* I will make Jerusalem exceeding joyfull.

He puts a rejoycing for exceeding joyfull, an *Abstract* for a *Concrete*; and this he doth often: And when he puts an *Abstract* thus for a *Concrete*, he would signifie an excess of what he speaks of.

He speaks also of Jerusalem here as of a woman, by a *Prosopopæia*.

*Her people a joy,]* *i. e.* And the people which dwell in her exceeding glad.

Here is an *Abstract* again put for a *Concrete*.

19. *I will rejoyce in Jerusalem,]* *i. e.* I will rejoyce and take delight in Jerusalem to do her good. See Deut. 28. 63.

*And the voyce of weeping shall be no more heard in her.] q. d.* And though there hath been heard the voyce of weeping and mourning, and lamenting in Jerusalem, caused by the Babylonians; yet there shall be no more such a voyce heard in her.

20. *There shall be no more thence an Infant of days,]* *i. e.* There shall be no more carried out of Jerusalem to the grave, an Infant dying in his Infancy.

The Lord doth here begin to tell what

blessings he would bestow upon his servants, after their return out of their captivity into their own Land again; The first whereof is long life, a blessing desired of all, and a blessing like to that, Exod. 23. 26. *The number of thy days will I fulfil.*

*Nor an old man that hath not fulfilled his days,]* *i. e.* Nor shall a man, though he be come to the verge of old age, be carryed out of Jerusalem to the grave, until he hath come to the extremity of old age: *that is*, neither shall a man dye in Jerusalem, though he be old, before he be exceeding old.

*An old man]* Note, that the old man here is opposed to an *Infant*, and so signifieth not a very old man, but one that may be called an old man in respect of an *Infant*; or one that is on the verge onely of old age.

*That hath not filled his days,]* He calleth those a mans days, which are requisite to the making up of a good old age, and which a man might reach to by the course of Nature, if no casualty did cut him off, which ordinarily are an hundred years, as the next words shew.

*For the childe shall dye an hundred years old,]* *i. e.* For the childe shall live an hundred years, before he dyeth.

*But the sinner being an hundred years old, shall be accursed,]* He prevents an Objection here: For whereas God promiseth here the blessing of long life onely unto his servants, and would have it taken as a peculiar blessing to them, so that the sinners should have no part in it; It might be objected, That this is not such a peculiar and special blessing of the righteous, or of his servants, as he would make it to be; for the sinners also fulfil their days, and live an hundred years. The Lord therefore prevents this Objection, saying, that though the sinner liveth till he be an hundred years old, yet he shall be accursed; and therefore accursed, because in his life time the plagues of God shall fall upon him, and in his death he shall be taken away with an unusual destruction. See Job 21. v. 7, 8, &c. to vers. 20.

Note therefore, that it is not onely a long life which the Lord here promiseth to his servants, but a blessed long life, a life which shall be accompanied with length of joy and happiness.

*And they shall build houses,]* *i. e.* And my

my people shall build houses.

*And inhabit them,] i. e. And shall live to inhabit them.*

*And eat the fruit thereof.] i. e. And shall live to eat the fruit thereof.*

22. *For as the days of a tree are the days of my people,] i. e. For my people shall live as long as the tree which they shall plant; so that they which plant the tree, shall live to eat all the fruit thereof.*

*Are the days of my people,] i. e. The days of my people shall be.*

*A present is put here for a future tense.*

*Mine Elect] See Verf. 9.*

*Mine Elect shall long enjoy the work of their hands.] i. e. Mine Elect shall live long, that they may long inhabit the houses which they shall build.*

23. *They shall not labor in vain,] i. e. They shall not build houses which they shall not enjoy, nor plant Vineyards which they shall not eat, (for this would be labor in vain, which was a curse which God threatened to the wicked, Levit. 26. 16. and Deut. 28. 30.)*

*Nor bring forth for trouble,] i. e. Neither shall they bring forth children, whose untimely death shall bring them sorrow and trouble of minde.*

This is a short repetition of what he said in the three foregoing verses.

*They are the seed of the blessed of the Lord,] i. e. They are the true children of Abraham, and of Isaac, and of Jacob,*

whom the Lord blessed in themselves; and in their seed, as well as in themselves.

*And their off-spring with them.] q. d. And so are their children as well as they: wherefore they also shall live to build and to plant, and to enjoy what they builded and planted.*

24. *And it shall come to pass before they call I will answer.] i. e. And if any evil befall them, I will take it away before they complain.*

This is another blessing which the Lord promiseth his people, after their return out of captivity.

25. *The Wolf and the Lamb shall feed together,] See cap. 11. 6.*

*The Lion shall eat straw like the Bullock,] See cap. 11. 7.*

*And dust shall be the Serpents meat,] i. e. And the Serpent shall live upon the dust onely, so that he shall be contented with that, and shall not fasten upon man to do him any harm, nor yet upon any beast.*

That Serpents live upon the dust, see Gen. 3. 14.

*They shall not hurt nor destroy in all my holy mountain.] See cap. 11. 9.*

This Verse containeth another blessing, which the Lord promiseth his people after their captivity, which is this, That they shall live peaceably and quietly in their Land, without any fear of violence: there shall be no robbers, no man-slayers there.

## I S A I A H.

## CHAP. LXVI.



*Hus saith the Lord, The Heaven is my throne, and the Earth is my footstool; where is the house that ye build for me?* This may be very well continued with the former Chapter; For whereas the Lord found fault with the wicked and hypocritical part of the Jews, which were in captivity, for that they forsook him, and forgot his holy mountain, &c. Cap. 65. 11. and threatened them grievously in the former Chapter; They were ready to clear themselves, and to plead not guilty, and to shew that they were faithful servants of the Lord; and to say, That whereas they did frequent the Temple, and did offer their due sacrifices while the Temple stood, and they were suffered to live in the Land of Judah: So, if ever they should come into that Land again, they would build up the Temple which the Babylonians had destroyed, and would offer sacrifices to the Lord, as they were wont to do: The Lord therefore, in the beginning of this Chapter, takes away these vain arguments of theirs, and shews, that to build him a Temple was not such an acceptable piece of service as they deemed, nor would he take pleasure in their sacrifices, being they were such men as they were, that is, Idolatrous and wicked men.

*The Heaven is my throne,*] The Heaven is my Chair of state, whereon I sit.

*And the Earth is my footstool,*] i. e. And the Earth is my stool on which I rest my feet.

When he saith, *The Heaven is my throne, and the Earth is my footstool*; he alludeth to the manner of earthly Kings, who as they had glorious thrones to sit on; so had they their footstools (though not so glorious) to rest their feet upon: And the Lord is here compared to a man of an immense greatness; for he must needs be of an immense greatness, who is

so big as to sit upon the Heavens as his seat, and to rest his feet upon the Earth as his footstool; for so his upper parts must be higher by much, then the highest Heavens.

*Where is the house that ye build unto me?*] i. e. Where then shall that house be, which ye say you will build for me? for Heaven and Earth are not able to contain an house big enough to contain me.

Here is a present tense twice put for a future.

This people (which said, that if they did ever return into their own Land, the Land of Judah, they would build the Lord an House or Temple, because the Babylonians had burned down the first Temple which Solomon built) being inured to Idols and Idolatry, conceived that the Lord would be contained in his House or Temple, as their Idols were in their Houses or Temples: Therefore the Lord saith thus unto them; *The Heaven is my throne, the Earth is my footstool; where therefore is the House that ye build unto me? &c.*

*And where is the place of my rest?*] i. e. And where shall be the place of the Temple, which ye said ye would build unto me?

This is a repetition of the former sentence: And as there, so here, a present is put for a future tense.

By *Gods rest* is meant the Temple of God, which may be so called in allusion to that, that it is called *Gods rest*, Psal. 132. 8. and it is there called *Gods rest*, in opposition to the Tabernacle of the Lord which moved up and down, whereas the Temple stood firm and fixed in one place.

In allusion, I say, to that place of the Psalms, Psal. 132. 8. may the Temple be called *Gods rest*: and because the Temple is so called in the Psalms, this people might call the Temple, which they said they

C c c c

would



would build, *Gods Rest*: and the Lord, in imitation of them, might by a *Mimesis*, say, as he doth here, *And where is the place of my Rest?*

2. For all these things hath mine hand made,] i. e. Moreover all these things, *supple*, which ye see, have I made.

For is put here for *Moreover*: and the hand, which is but a part, is put here, by a *Synecdoche*, for the whole man; for God speaketh here of himself, as of a man, by a *Prosopopœia*.

And all those things have I seen,] i. e. And all these things have continued from the Creation, *Supple*, by the supportment of my hand.

If the Lord made all things, and sustained them ever since; then cannot man make a Temple to the Lord of any thing which was not his own before; then can he not make him a Temple worthy of his honor; then doth not the Lord need any Temple of mans building: And so their work would not be so acceptable to the Lord as they imagined: nay, the Lord would not regard a Temple of their buildings, being they were wicked men, and delighted in their abominations.

But to this man will I look, even to him that is of a poor and contrite spirit,] Between this and the former Verse understand these or the like words, *I will not therefore have any regard to you, though ye do build me a Temple*: q. d. *I will not therefore have any regard to you, though ye do build me a Temple; but to him only will I look, even to him that is of a poor and a contrite spirit.*

To this man will I look,] *Supple*, With a pleasing and delightful countenance.

That is of a poor and contrite spirit,] See cap. 57. 15. But what he calls *poor* here, he calls *humble* there; for the *humble* man is always *poor* in his own conceit.

And trembles at my Word,] i. e. And trembleth at those words of threatening wherewith I threaten the transgressors of my Law, and so is afraid to transgress my Law.

3. He that killeth an Ox is as if he slew a man,] q. d. They say, that when they come into their own Land, that Land of Judah again, and have built me a Temple there, that they will serve me with their sacrifices again, as they were wont: But whosoever he be among them that

killeth an Ox in sacrifice to me, shall be to me as abominable as if he slew a man, which to do is plain murder, which I will not suffer to go unrevenged.

Note here the *Enallage* of the person, for he speaks of them here in the third person, to whom he spoke in the second, Vers. 1.

He that sacrificeth a Lamb, as if a he cut off a dogs neck,] A dog was accounted so unclean and base a creature among the Hebrews, as that the price of a dog was not to be brought into the House of the Lord, Deut. 23. 18. Abominable therefore must he needs be, that would cut off a dogs neck, thereby to sacrifice to the Lord.

He that offered an Oblation, as if he offered Swines blood,] By the Oblation here mentioned is meant a meat-offering, which was of meal either raw or dressed; of which Levit. 2.

To offer Swines blood for an Oblation, was unlawful, and so abominable, two ways; first, as it was blood; secondly, as it was Swines blood: for no blood was to be offered as an Oblation; for Oblations were to be onely of meal, wine, and oyl, Levit. 2. And the blood of every beast which a man killed was to be poured on the ground, Levit. 17. 13. And as for Swine, they were neither permitted in Gods publique service, or mans private use, Levit. 11. 7.

He that burneth Incense as if he blessed an Idol,] i. e. He that burneth Incense to me, shall be as abominable, as if he blessed an Idol.

That burneth Incense,] He alludeth to that burning of Incense, or Frankincense, which is mentioned Levit. 2. 2.

As if he blessed an Idol,] i. e. As if he did burn Incense, and sing praises to an Idol.

Note, that Idolaters, at the time that they burned Incense to their Idols, did sing hymns and songs in praise of their Idols, which is called  *blessing their Idols*; and is that to which the Prophet here alludeth.

Yea, they have chosen their own ways,] i. e. Because they have forsaken those ways which I commanded them, and have chosen them ways of their own, which they think best of, to walk in, such ways as are mentioned Cap. 65. 3, 4, 5.

Note, that Yea is put here for *Because*; for

for this containeth a reason why any of them, if he killed an Ox, should be as abominable as if he should slay a man.

And their Soul delighteth in their abominations.] i. e. And they delight in their abominable sins, such as those are which are mentioned Cap. 65. 3, 4, 5.

4. I also will choose their delusions, and bring their fears upon them,] q. d. But because they have chosen their own ways, I will chuse also, but I will chuse their delusions: And because their Soul delighteth in their abominations, I will cross their delight, and bring their fears upon them.

For understanding of these words, know this, that the Babylonians did promise those captive Jews, which would comply with them in their wicked Religion, and their abominations, more favor then they would shew to others: whereupon the ungodly party of the Jews, fearing that they should never be delivered out of captivity, and that the Babylonians would oppress them every day more and more, because the Lord sent his Prophets to the Jews to tell them that he would deliver them out of Babylon; as Pharaoh did the more afflict the Israelites in Egypt, because Moses came with a message from God concerning their deliverance; They did comply with the Babylonians in their Religion, and their abominations: And because the Babylonians did sacrifice in Gardens, and burn Incense upon Altars of brick, they also would sacrifice in Gardens, and burn Incense upon Altars of brick, Cap. 65. 3. And because the Babylonians did prepare a Table, and furnish a drink-offering to the Host of Heaven; they also would prepare a Table to that troop, and furnish a drink-offering to that number, Cap. 65. 11. And because the Babylonians did use Sorceries and Necromancy, they also would do the like, Cap. 65. 4. And because the Babylonians did eat all unclean meats, they also would eat them, Cap. 65. 4. thinking by this means to gain the favor of the Babylonians, and to prevent the miseries which they feared. Because the Babylonians promised them, that they would deal better with them, if they would comply with them in these things, then they would with other Jews, which would not comply with them: Therefore the Lord threateneth them with this, That by doing this wickedness they

should gain nothing, but should be deluded by the Babylonians: For notwithstanding this their complying with the Babylonians in these their abominations, and the Babylonians promise, the Babylonians should afflict them, and should deal as bad with them as with others.

I will choose their delusions,] i. e. I will choose this, That they shall be deluded by the Babylonians.

How they should be deluded by the Babylonians, I said immediately before.

Note, that this word *Delusions* is to be taken here, not in an active, but in a passive sense or signification: And they are called *their delusions*, not because they did delude others thereby, but because they were thereby deluded themselves.

And will bring their fears upon them,] q. d. And whereas they are afraid that they shall never be delivered out of Babylon, and that their misery will be day by day greater in the Land of their captivity, (and therefore they strive to prevent these their fears by complying with the Babylonians in their abominations, they shall not prevent them, but for all their abominations) I will bring their fears upon them.

I will bring their fears upon them,] i. e. I will bring those things upon them which they are afraid of; and then their delight shall come to an end.

Note, that the word *Fears* is to be taken here objective, for the things feared: And where such things befall a man, he can have no pleasure or delight in any thing.

Because when I called, &c.] He adds another reason here why he would chuse their delusions, and bring their fears upon them.

When I called none did answer,] See cap. 65. 12.

5. Hear the Word of the Lord ye that tremble at his Word,] q. d. But as for you which tremble at the Word of the Lord, hear the word of comfort which the Lord speaks unto you.

Ye that tremble at his Word,] See Notes, vers. 2.

Your Brethren that hated you.] By these their Brethren he meaneth those ungodly Jews to whom and of whom he spoke in the four first Verses, whom he calleth *their Brethren*, because they were all brethren according to the flesh, and were all descended from the same Fathers, *Abraham, Isaac,*

and Jacob, who for all this did hate these their brethren which feared the Lord.

*That cast you out, &c.] Viz.* Of their company, as though ye were impure, and would defile them, if you drew nigh to them, and did converse with them. See Cap. 65. 5.

*For my Names sake,] i. e.* For my sake: that is, because ye cleave to my Commandments, and live according to them.

*Said] Supple,* In derision and mockery of you.

*Let the Lord be glorified,]* Though the ungodly party of the Jews did not believe that the Lord could deliver those which were in captivity in Babylon out of their captivity, yet most of the godly party did, and out of the fulness of their heart did often say, that the Lord would be glorified in their deliverance, according to what the Lord said by his Prophet, cap. 44. 23. and cap. 60. 21. The ungodly party therefore (which hated the godly party, as for other things, so for this, that they believed that the Lord would deliver them out of the hands of the Babylonians) because they themselves could not think it, were wont to mock the godly party with this saying, *Let the Lord be glorified,* Supple, *In your deliverance,* as though they believed, and looked for that which God could not do.

*But he shall appear to your joy,] i. e.* But he shall shew himself in your deliverance, to your joy.

*And they shall be ashamed.] To wit,* That they mocked you with this saying, *Let God be glorified,* when they shall see that God hath delivered you to his glory.

6. *A voyce of noise from the City, a voyce from the Temple,] q. d.* I hear a voyce of a noise of rejoycing, from the City of Jerusalem, and a voyce of singing, and thanksgiving from the Temple.

The Prophet speaks this as if he had heard on a sudden a noise of rejoycing made by the Jews from Jerusalem, and a noise of praise and thanksgiving made by the Levites from the Temple, for their redemption out of the Babylonish captivity. By which he signifieth that the godly Jews should be certainly redeemed and brought to their own Land again, and that they should build again the waste places of Jerusalem, and that they should raise up the

Temple which the Babylonians had destroyed, and rejoyce in all this.

*A voyce of the Lord that rendereth recompence to his Enemies,] q. d.* I hear the voyce of the Lord, who recompenceth his Enemies according to their deserts.

In those Psalms of praise and thanksgiving which were wont to be sung in the Temple, many passages were made and sung in the person of God triumphing over his Enemies, and threatening them with due vengeance, as Psalm 68. 22, 23. & 132. 18. & 81. 14, &c. & 89. 23, &c. And to such passages as these may the Prophet allude, when he saith, *A voyce of the Lord that rendereth recompence to his Enemies.*

Yet that which followeth in the three next Verses may be the voyce and song of rejoycing which the Prophet heard, which song is sung in the person of the Lord, or at least part thereof, as appeareth vers. 9. And those words, *That rendereth recompence to his Enemies,* may be added here, not to denote any passage in the song, but as an Epithite of the Lord, an Epithite opportunely added, because the wicked part of the Jews thought that God was not able to punish the Babylonians.

But if the song here sung was not sung in the person of God, yet the subject thereof was the acts of the Lord, whatsoever the song was: And those words, *Of the Lord,* may as well signifie the subject matter, as the Author of the voyce or song, which uttereth the voyce, or singeth the song.

*That rendereth recompence to his Enemies]* This is meant especially of the Babylonians, whom the Lord accounted his Enemies, because they did use his people the Jews with all cruelty, when they were in captivity, and upon whom he poured out vengeance when he delivered his people by Cyrus.

*Before she travelled she brought forth,] i. e.* The Jews which were in captivity, were delivered out of captivity, and brought back to Sion sooner then any one could expect.

This is the meaning of the words, which are proverbial, and where Sion is compared to a teeming woman, yea to a woman bringing forth before her pains came upon her; and the Jews which were in captivity, and brought home again, to the children brought forth by such a woman.

Note,



Note, that by *she* is meant *Sion* or *Jerusalem*, of which he speaks as of a *woman*, by a *Prosopopæia*; But the *Relative*, *She*, is put without an *Antecedent*, which is a thing ordinary with the *Hebrews*.

Before her pain came, she was delivered of a man-child.] This is a repetition of the former words.

Of a man-child.] The birth of a man-child makes the joy the greater, *Joh. 16. vers. 21.*

But whom doth he mean by this man-child?

Ans. He meaneth the whole people of the *Jews*; for he speaks often of a people, as of one individual man, as *Cap. 17. 4.* Or a man-child may be taken collective, for men-children: *q. d.* Before her pain she was delivered of many men-children.

8. Who hath heard such a thing? *q. d.* Who ever heard or saw such a thing?

Who hath seen such things? *i. e.* Supple, as this, That a woman should bring forth before she travelled, and that she should be delivered before she was in pain, as *Sion* was; that is, That a *City* should be so suddenly redeemed out of so great captivity, and so suddenly filled with people, which was so utterly desolate before, as *Jerusalem* was when she was redeemed by *Cyrus*?

Shall the Earth be made to bring forth in one day? *i. e.* Shall a Land be made to bring forth in one day people enough to inhabit it?

The whole Earth is put, by a *Synecdoche*, for one Land and Country.

Or shall a Nation be born at once? *q. d.* Or shall a whole Nation be suddenly born at one birth?

For as soon as *Sion* travelled she brought forth her children, *i. e.* Yet *Sion* did all on the sudden bring forth all these her children, which are more then enough to inhabit her, *cap. 49. 20.*

By this Metaphor of *Sion* travelling and bringing forth, the Prophet meaneth, that *Jerusalem* was replenished in a moment with inhabitants, which was desolate before, multitudes of people returning on a sudden out of *Babylon* into her, as if a whole Nation had been born in her in one day.

For is put here for Yet.

A question may here be asked, How he can say, *As soon as Sion travelled, she brought*

forth, when as he said, *vers. 7.* Before she travelled she brought forth?

Ans. These two phrases are both proverbial. To bring forth before she travelled, and To bring forth as soon as she travelled; and both these may signifie one and the same thing, viz. To bring forth of a sudden: And this is all which is intended by this place, to wit, to shew the suddenness of *Sions* bringing forth her children: And therefore he may say, *As soon as Sion travelled, and Before Sion travelled she brought forth*, without any contradiction or contrariety. So *Cap. 65. 24.* The Lord saith, Before they call, I will answer; and while they are yet speaking, I will hear: By which phrases is onely meant, that the Lord would be forward to help them when they stood in need of him. So we read *Matt. 10. 10.* that our Saviour, when he sends forth his Disciples, bids them carry no staves; yet *Mark 6. 8.* our Saviour tells them that they should take nothing for their journey save a staff onely; in which words there is no contradiction, if we look to the sence: for by both phrases our Saviour intendeth, that his Disciples should have nothing but what was necessary for the present: and that *Matthew* signified, when he said, no staves, for every poor man hath a staff: And *Mark*, when he said, nothing, save a staff onely; for he that hath onely a staff, hath nothing superfluous.

9. Shall I bring to the birth, and not cause to bring forth? *q. d.* Shall I cause *Sion* to conceive, and shall I perfect her fruit within her, and bring it to the birth; and shall I not cause her to bring it forth? that is, Shall I give *Sion* hopes of having her children return to her out of captivity, and shall I not bring it to pass?

Shall I cause to bring forth, and shut the womb? *q. d.* Shall I cause all mothers to bring forth, and be fruitful, and shall I shut the womb of my beloved *Sion*, so that she shall not bring forth? No, I will not, but I will open her womb, and make her more fruitful then any mother in the world besides; for I will make her very populous. Or thus: *q. d.* Shall I say that I will cause *Sion* to bring forth, and yet shut her womb? I will not do it.

To cause to bring forth, in this last interpretation, is taken for To say that he would cause to bring forth: and To shut her womb,

for To suffer her womb to be shut.

10. Rejoyce ye with Jerusalem, and be glad with her all ye which love her,] *Supple*, Because of the happiness and prosperity which she shall enjoy.

He speaks to the captive Jews, which fought the Lord, and served him, who therefore loved Jerusalem, because the Lord had chosen it for the place of his worship: And hereby he prophecyeth both of theirs, and of Jerusalem's prosperity.

All ye that mourn for her,] *Supple*, Now in the time of her affliction and desolation, because she lieth waste and desolate, without Altar and without Temple to serve God in.

11. That ye may suck and be satisfied with the breast of her consolation,] *i. e.* For though ye be now afflicted, ye shall be partakers of her comfort.

This phrase is Metaphorical, and alludeth to children, which when they cry and weep, the mother, to quiet them and comfort them, layeth them to the breast to suck.

Note, that the Particle *that* signifieth here (as often elsewhere) either the *connexion* and *consequence*, or else the *cause* of rejoycing.

That ye may milk out] *i. e.* For ye shall milk out of her breasts abundance of glory.

And be delighted with the abundance of her glory,] *i. e.* Ye shall eat, and be delighted with the abundance of her glory, *that is*, of her prosperity and happiness.

By *glory* he meaneth prosperity and happiness, *per Metonymiam Effecti*, or *Adjuncti*, because prosperity and happiness make him glorious who hath them: And he compareth this *glory*, *that is*, this prosperity and happiness here to the milk of the breast.

12. I will extend peace to her like a river,] *i. e.* I will give her, *that is*, Jerusalem, abundance of prosperity and happiness.

The word *peace* signifieth in the Hebrew language all manner of prosperity and happiness.

And the word *extend* noteth abundance and continuance of what is extended: and when he saith, *He will extend peace as a river*, he signifieth exceeding plenty of peace, from the exceeding plenty of waters which flow in the river.

And the glory of the Gentiles] *i. e.* And the riches of the Gentiles.

God gave Jerusalem the riches of the Gentiles, partly by the victories which he gave the Jews over the Gentiles, as the Edomites, Moabites, Philistines, &c. By which they had great preys and spoils: And partly by the Nations bringing into Jerusalem the riches of their several Countries by way of merchandize, *cap. 60. 6, 7, 8.*

Like a flowing stream,] *i. e.* Like a full stream, *that is*, *q. d.* in abundance.

Then shall ye suck,] *Supple*, Comfort and consolation and wealth from her. See *vers. 11.*

Ye shall be born upon her sides,] *i. e.* Ye shall be carried by her, as children are carried in the arms of their Nurse, and so shall be always with her, whereas ye are now snatched from her, and carried into captivity. See *cap. 60. 4.*

Note, that they which carry children in their arms, carry them not at their arms end, but so carry them, as that they rest them upon their sides, which is that which the Prophet alludeth to, when he saith, *Ye shall be born upon her sides.*

And dandled upon her knees,] The meaning of this and the foregoing phrases is, That they shall live in Jerusalem, and in as much joy and delight, as the child doth, which is always either carried in the arms, or danced upon the knees of a tender Mother, or tender Nurse.

14 When ye see this] He meaneth that which is mentioned in *vers. 12, 13.*

Your heart shall rejoyce,] *i. e.* Ye shall heartily rejoyce.

The heart being but a part, is put here for the whole man, by a *Synecdoche*.

And your bones shall flourish like an herb] *i. e.* And your bones which were heretofore dried away with sorrow and grief, shall flourish again by reason of joy and mirth, as herbs do in the spring, which withered in the winter season.

As sorrow and grief do dry up the bones and consume the marrow thereof: So joy and mirth do moisten them, and make them abound with marrow and fatness, *Prov. 17. 22.*

And the hand of the Lord shall be known towards his servants,] *i. e.* For the power of the Lord shall be known by what he will do to his servants; *that is*, He will do such things for his servants, as that all men shall

shall take notice of his power for it.

*The hand* is put here by a metonymie for power which is shewn by the hand. Or by the *hand* may be meant bounty and liberality; for the bountifull and liberall man giveth freely, and what he giveth he giveth with the *hand*; And then the sence is this, *g. d.* For the bounty and liberality of the Lord shall be known towards his Servants, by those great gifts and blessings which he will bestow upon them.

*And his indignation,* ] *i. e.* But his indignation and wrath. *And,* for *But*.

*Towards his Enemies.* By the enemies of the Lord, are here meant, the wicked *Jews* which transgressed against him, as well as the *Babylonians*; for both were his enemies.

15 *The Lord will come with fire.* ] This sheweth how terrible his coming should be against his enemies; for fire is terrible. See *Heb. 12. v. 18. 21.*

*And with his Chariots like a whirlwind.* ] By Chariots, he meaneth such Chariots as were wont to be used in Warre. And hereby he speaketh of God as of a great King, marching with terrour and great strength against his Enemies.

He compareth these Chariots here to a whirl-wind, to signifie their swiftness, and the speed which they should make: see more of this *Cap. 5. 28.*

*To render his anger.* ] *Supple.* To or upon his enemies.

*Anger* is put here for punishment proceeding from anger: *Per metonymiam efficientis.*

*With fury.* ] In fury there is little mercy shown: this therefore sheweth the grievousness of the punishment which he will inflict.

*And his rebuke with flames of fire.* ] This is in a manner a repetition of the former sentence; for the Lords rebuke is operative, and therefore whom he rebuketh he doth also punish. And as for fire, it is mercilefs and terrible, the most mercilefs and terrible of all the Elements.

*Will the Lord plead with all flesh.* ] *i. e.* will the Lord fight with all flesh.

He useth a *Law-word* here for a military word; pleading for fighting, because in pleading also there is a contest between two Adversaries.

*With all flesh.* ] That is, with all his enemies, whether they be *Babylonians*, or the wicked part of the *Jews* also.

In these words there is a double *Synecdoche*: There is *Synecdoche membri*, and

*Synecdoche generis.* *Synecdoche membri*, in that the flesh is put for the whole man: And *Synecdoche generis*, in that men in general, are put for those men onely which were Gods enemies in particular.

*And the slain of the Lord shall be many.* ] *i. e.* And many shall they be which the Lord shall slay.

17 *They that sanctifie themselves, and purifie themselves.* ] Then these wicked *Jews* that use superstitious Ceremonies and washings thereby to cleanse themselves, when they deem themselves unclean and impure.

*In the Gardens.* ] In Gardens they were wont to set up their Idolls, and use their Idolatry and superstitious rites. See *Cap. 1. 29. & 65. 3.* There also (it is likely) they had their Lavers and waters to wash in.

*Behind one Tree in the midst.* ] *i. e.* Behind or under one Tree planted in the midst thereof.

By *one Tree* is here meant some one speciall Tree, which they seem to have made choyce of, and set apart for their Idolatry and superstitious rites, about the midd't of their Gardens.

*Eating Swines flesh.* ] This was unlawfull for a *Jew* to do. *Levit. 11. 17.*

*And the abomination.* ] *i. e.* And other abominable meats (which were unlawfull for the *Jew* to eat) such as are mentioned *Levit. 11.*

*Abomination* is put here *Per metonymiam adjuncti*; for abominable meat, and abominable meat in the singular, for abominable meats in the plural number.

*And the mouse.* ] The mouse was pronounced unclean to be eaten, *Levit. 11. 29.*

Note that the *Mouse* in the singular number is put here collective, for mice in the plural number.

Note also, that the *Mouse* was part of the abomination spoken of in the foregoing words: But it is here particularly mentioned, because (it may be) they took most delight in eating of the mouse.

*Shall be consumed together.* ] *i. e.* Shall be all of them destroyed (with the *Babylonians*) and that by *Cyrus* in his expedition against *Babylon*.

18 *For I know their works & their thoughts.* ] He prevents an objection here; for whereas the Lord said, they shall be all consumed together, it might be said, that the Lord may not know all those that did these things; for many did these things very privately,



vately, and therefore many might escape.

To this the Lord answers saying, that he knew not all their works, & all the doings of their hands only; but their thoughts also, & therefore none should escape, but all should be consumed that do these things.

*And their thoughts.]* Yea their thoughts.

*And,* is put here for *Yea*.

*It shall come that I will gather all Nations.]* These words relate to, and follow those words, *v. 14.* *And the Hand of the Lord shall be known towards his servants;* for as they, so these speak of that happy and glorious condition which the godly Jews should enjoy after their return out of *Babylon* into their own Land.

*It shall come, that I will gather all Nations and tongues, and they shall come and see my glory.] i. e.* It shall come to passe, that I will gather many of all Nations, and of all Languages together: and they shall come and see those glorious things which I will do for *Jerusalem*, and for my people the *Jews* which serve me.

The meaning is, *q. d.* And it shall come to passe, that the glory which I will give my Servants, when they come into their own Land shall be so great, as that all Nations shall be taken with the fame thereof, and many of them shall come to see that their glory which I will give them.

Note, that many of these Nations did not only come to see the glory of the *Jews*, but did also desire a League of amity with them, and many of them also did upon sight of what the Lord had done for them, become *Profelytes* as appeareth, *v. 2. 3.*

*I will gather all Nations.] i. e.* I will gather many of all Nations.

This he saith, to signifie, that very many of all Nations and Countries should come to *Jerusalem*, to see the glory which God gave her. *i. e.* the *Jews*, being moved with the fame thereof.

*All Nations.] i. e.* Many of all Nations.

*A Synecdoche Generis, Or, an Hyperbole.*

God saith here, that he would gather all Nations to come and see *His Glory*, because he would bestowe such glory upon *Jerusalem*, and his Servants the *Jews*, as that all Nations should heare of it, and many of all Nations should come, and that in great multitudes to *Jerusalem*, to see that glory.

*And all tongues.] i. e.* Men of all Tongues and Languages.

*My glory.] i. e.* That glory which I will give to *Jerusalem*, *verf. 12.* and my Ser-

vants the *Jews*, *verf. 10.*

*This glory* he calleth *His*, because he was the Authour of it.

*91 And I will set a sign among them.] i. e.* And I will set up an Ensign among the men of *Israel*, that is, I will gather the men of *Israel* together which are scattered abroad, and they also shall come and see my glory.

By *them* are meant the men of *Israel*, or of the ten Tribes which were scattered abroad, whom he calls their Brethren, *v. 20.* and at whom he seemeth to point, when he saith, *I will set a sign among them.* And he alludeth here to a Captain or Generall, who when he would call his Souldiers together to march any where, sets up a Standard or an Ensigne for them to repair to.

Note here, that though the greatest part of the ten Tribes of *Israel* were destroyed, or carried away captive into *Assyria*, and their Common-wealth was brought to naught by *Salmaneser*, *2 Kings 18. 11.* yet God left a few in the Land of *Israel*, as it were gleaned Grapes, and the shaking of the Olive Tree, *Isaiah 17. 6.* And besides those that were left in the Land of *Israel*, and those that were carried away Captive into *Assyria*: there were others which fled in their extremity to other Countries to save themselves, as to *Tarshish*, *Pul*, *Lud*, &c. of which many returned to *Jerusalem*, and lived among their Brethren the *Jews*, when they heard what great things the Lord had done for the people the *Jews*, and what glory he had bestowed upon *Jerusalem*.

*Among them.] i. e.* By them he meaneth the men of *Israel*, or of the ten Tribes, whom he seemeth to point at, when he saith *among them*.

He maketh particular mention of the men of *Israel*, that is, of the ten Tribes, because he had said, *he would have no more mercy upon the house of Israel, but would utterly take them away, Hos. 1. 6:*

*And I will send those that escape of them to the Nations.] i. e.* And I will send many of the men of *Israel* which live among the *Jews*, and have escaped those dangers into which they fell, &c.

These God sent to the Nations, not by any exprefs or open command, but by his secret providence, directing them that way, when they had a mind to traffick, or the like.

And God might make these an Instrument

ment of reducing the scattered of *Israel* rather than any other, because of the neer relation which was between them and the dispersed of *Israel*.

*To Tarsish,*] *Tarsish* I take to be the same with *Tartessus* a City in *Spain*; and by a Metonymy, the inhabitants of that City.

*Pul,*] Some take *Pul* to signifie *Africa* in general; others, that part of *Africa* which is neer to *Fez*: and here they take it for the Inhabitants of one or other of these places.

*Lud,*] By *Lud* is meant the posterity of *Lud*, which were called *Lydians*, of whom *Gen. 10. 22.*

*That draw the Bow,*] *i. e.* That are skilful Archers, and have strength and knowledge how to draw the Bow well.

*To Tubal,*] By *Tubal* are meant the children of *Tubal*, which was the son of *Japhet*, *Gen. 10. 2.*

*To Javan*] By *Javan* are meant the children of *Javan*, which was the son of *Japhet*, *Gen. 10. 2.*

*The Isles afar off,*] *q. d.* That is, To the habitants of the Regions and Countries which are afar off.

The Hebrews call all Regions and Countries *Islands*, especially if they abut upon the Sea, or any great river.

*That have not heard my fame,*] *i. e.* That have not heard the report of those things, which I have done for my servants the *Jews*.

*Neither have seen my glory,*] *i. e.* Neither have seen those glorious things which I have done for my servants the *Jews*.

*Glory* is put here, per Metonymiam effecti or adjuncti, for great acts or things worthy of glory, and bringing glory to the author or doer of them.

*And they shall declare my glory amongst the Gentiles.*] *i. e.* And they shall declare to the Gentiles, among whom their Brethren of *Israel* live, the glorious works that I have done for my servants the *Jews*, and the glory which I have bestowed upon *Jerusalem*.

20. *And they shall bring all your brethren for an offering to the Lord,*] *i. e.* And the Gentiles, when they hear of my glory, shall come themselves, and shall bring all your brethren, the men of *Israel*, which live among them, with them, as an offering to the Lord.

That which is here meant, is, that many of these Nations should become *profelytes*,

and that many of the children of *Israel*, or ten Tribes, should turn to the Lord, and dwell among the *Jews*.

He speaks to the *Jews*, and he calleth the men of *Israel*, their brethren (a lovely name) because they were all descended from the same father, *Jacob*.

Note, that the Lord useth an Enallage of the person here, and speaks here of himself in the third person.

*For an offering to the Lord,*] When he calls them an offering to the Lord, he speaks metaphorically; for (to speak properly) they were no offering; but therefore doth he call them an offering, because as an offering is brought in honor of the Lord, so would the Nations bring them to the Lord, in honor of the Lord, because they were once his people, and he would now accept of them.

*Out of all Nations,*] When *Salmaneser* invaded the Land of *Israel*, many of the men of that Land fled to all Nations abroad, to save their lives, where they lived and begat children, which are they which are here said to be brought as an offering to the Lord.

*Upon Horses, and in Charets, and in Litters, and upon Mules, and upon swift beasts,*] By these is signified the accommodation with which the Nations should accommodate the men of *Israel* in their way to *Judea*.

*Upon swift beasts,*] As *Dromedaries*.

*To my holy mountain, Jerusalem,*] *q. d.* To my holy mountain, that is, To *Jerusalem*.

Note here again the Enallage of the person, how God speaks of himself in the first person, when he spoke in the third just before.

Gods holy mountain was mount *Sion*, upon which the Temple which was destroyed by the *Babylonians* was built, and on which the Temple which was to be built after the *Babylonish* captivity was to be built: And therefore was it called the holy mountain, because it was hallowed, or set apart for that use.

This mountain was within *Jerusalem*, and therefore was part of *Jerusalem*, and is here put, by a Synecdoche, for all *Jerusalem*: But he seemeth to make mention of the holy mountain, and to say, that they should bring them to the holy mountain, because he likened them to an offering; and offerings

offerings used to be brought to the *holy mountain, that is, to the Temple* which stood on that mountain.

Note, that these men were brought, not to the *Land of Israel*, though they were men of *Israel*, but to *Jerusalem*, because the men of *Israel* never made a Common-wealth of themselves, after the days of *Salmaneser*, but all which returned into the *Land of Canaan* were incorporated into the Common-wealth of *Judah*: And hence is this *Allegory* of their being brought as an offering to the *holy mountain Jerusalem*.

As the children of *Israel* bring an offering,] *i. e.* With as much joy and gladness, and with as much respect to the Lord, as the children of *Israel* bring an offering, &c.

By the children of *Israel* may be meant here, not the children of the *ten Tribes* only, but the children of *Judah* also, yea, rather these, than they.

An offering,] He alludeth to the meat-offering, of which *Lev. 2*.

In a clean vessel,] *i. e.* In a dish or platter, which is not polluted with any legal uncleanness.

In the similitude here used the *Horses* and *Charets* and *Litters* and *Mules* and *swift beasts*, on which the men of *Israel* were brought, answereth to the clean vessel (here mentioned) in which the children of *Israel* brought their offering.

Into the House of the Lord,] *i. e.* Into the Temple which is the House of God.

21. And I will also take of them for Priests, and for Levites, saith the Lord,] *q. d.* And I will not only cause them, to wit, your brethren, to be brought as an offering to me the Lord to *Jerusalem*; but I will also take of them for Priests and Levites, saith the Lord. Or thus; *q. d.* And I will not only take of you, *O ye Jews*; but I will also take of them, to wit, your brethren (which shall be brought as an offering to me) for Priests and for Levites, saith the Lord.

Note, that as the word *Priests*, so is the word *Levites* here a word denoting (not the tribe, but) the office of the *Levites*, who were by their office to minister in the things appertaining to the Temple or Tabernacle under the Priests, *Numb. 3*. And of these their brethren, or men of *Israel*, the Lord saith, he would take Priests and

*Levites*, to signify, that the glory which he the Lord would give to *Jerusalem*, and to the *Jews*, should be so great, as that the men of *Israel*, who had rejected the Lord, should be moved thereby to return to the Lord, and serve him so, as that the Lord should delight in them again, though he had rejected them, for rejecting him.

It may be asked, what they were whom the Lord would take out of these men of *Israel* (which were to be brought as an offering to him) for Priests and Levites?

Ans. He would take for Priests such as were of the lineage of *Aaron*, and for Levites those other that were of the Tribe of *Levi*.

But what new love and kindness was this, for God to take these for Priests and Levites at this time, when God had appointed these and only these to be, the one Priests, the other Levites for ever, before he brought them first into the Land of *Canaan*? For, to take of the men here mentioned for Priests and Levites, intimateth, that they were not Priests and Levites before, whom he would take now.

Ans. True it is, That God chose *Aaron* and his sons for Priests, and the rest of the Tribe of *Levi* to minister to him under them, in the Tabernacle and Temple, before he brought the *Israelites* into the Land of *Canaan*: But as for those Priests and Levites which dwelt among the *ten Tribes*, they were exceeding wicked, as the *ten Tribes* were; And therefore when the Lord would have no mercy upon the house of *Israel*, but utterly take them away, *Hos. 1. 6*. and said unto them, *Ye are not my people, and I will not be your God, Hos. 1. 9*. As he rejected the whole people from being his people; so he rejected those of the Tribe of *Levi*, which dwelt among them, from being Priests and Levites to him: Yea, he expressly said to the sons of *Aaron* which dwelt among them, *Because ye have rejected knowledge, I will also reject you, that ye shall be no Priests to me, Hos. 4. 6*. And what he said to them, we must understand of the Levites also, that they should not minister any more to him. Now if God, when he had thus rejected all the sons of *Aaron* which dwelt among the *ten Tribes* from being Priests, and the rest of the sons of *Levi* from being Levites unto him, did afterwards accept of some of them for Priests and Levites to himself, it was a new love, and a new kindness in the Lord towards them.

22. For



22. For as the new Heavens and the new Earth which I will make, shall remain before me, saith the Lord; so shall your seed and your name remain.] By the new Heavens he meaneth the Heavens which he would renew, in respect of their qualities, (of which see cap. 65. 17.) which though they were dark and cloudy now, he would make clear and resplendent in his due time: And by the new Earth he meaneth the Earth which he would renew in respect of her qualities, (of which see also cap. 65. 17.) For he would make it fruitful and verdent, whereas it was barren and squalid at this time. And by these are figuratively meant, the new, glorious, and flourishing state of things, which he would make for his people the Jews in their own Land after their captivity.

For as the new Heavens] i. e. Moreover as the new Heavens, &c.

For for Moreover.

Shall remain,] i. e. Shall be and remain; the Heavens clear and resplendent, and the Earth fruitful and verdent; the Heavens in a glorious, the Earth in a flourishing estate.

So shall your seed and your name remain.] i. e. So your seed and your posterity shall be and remain in a glorious and flourishing condition.

By your seed he meaneth their children, per Metonymiam Materie: And by your name he meaneth the same, to wit, their posterity; For a seed or posterity bear the name of their Parents or Ancestors. See cap. 14. 22.

23. And it shall come to pass, that from one new Moon to another, and from one Sabbath to another, shall all flesh come to worship before me.] i. e. And it shall come to pass, that men of all Nations and Countries (Gentiles and Israelites as well as Jews) being moved with that glory which I will give you, shall come and worship me in my holy Temple at Jerusalem, not onely every new Moon, or from one new Moon to another, but every Sabbath, from one Sabbath to another; that is, not onely one month, but every week.

Note, that the first day of every Month, or the day of every new Moon, on which the Moon changed, was an holy day, and to be kept holy, Numb. 10. 10. So was the seventh day in every week, which was called the Sabbath day, Exod. 20. 10, 11.

Shall all flesh] i. e. Men of all kindred and Nations.

Flesh is put here, per Synecdochen partis, for men: and all signifieth here, not all of all kindes, but some of all kindes; not singula generum, but genera singulorum.

24. And they shall go forth and look upon the carcases of the men that have transgressed against me,] i. e. And men shall go forth into the fields, and shall see the dead bodies of those that have transgressed against me, whom I have slain, lie there unburied, as not being worthy of a burial.

Note, that this word They is to be taken indefinitely here; and that this Verse relateth not to that which went immediately before, but to the seventeenth Verse, as we shall say hereafter.

Of the men that have transgressed against me,] What these men were, and what their transgression, see Vers. 17.

In these words, They shall go forth and look upon &c. is included a frequent act, and an act repeated many days, as we may gather from those words, For their worm shall not dye, which signifie that their dead bodies should lie unburied a long time, to wit, Till the Worms had quite devoured them, which should be long first.

For their worm shall not dye,] q. d. For the Worms which shall breed in their carcases (for Worms do naturally breed out of the corruption of dead bodies) shall not dye till they have quite devoured their carcases, and that shall not be under a long time.

Worm is put here for Worms, Worms that breed naturally out of the corruption of dead bodies; which he calls their Worms, because they shall breed out of the corruption or putrefaction of their dead bodies or carcases. Such Worms use not to dye until they have eaten up all the flesh of the dead bodies, whereby they were sustained.

Shall not dye,] i. e. Shall not quickly dye, but it shall be a long time before it dyeth.

Note, that though he saith absolutely, It shall not dye, yet the meaning is not, that it shall not dye at all; but it shall not dye in a long time: For the Hebrews (in an Hyperbolical kinde of speech) say, that that shall not be, which shall not be a long time.

Neither shall their fire be quenched,] I take

take this to be a repetition of the former sentence: and that he calleth either the *worm* which breedeth in a dead body, *fire*; because both the *worm* and the *fire* are of a consuming and devouring nature: Or else that preternatural *heat* which is the cause of putrefaction, or whatsoever else is the cause thereof.

*Neither shall their fire be quenched,]*  
*Supple.* For a long time.

Note, that our Saviour, speaking of Hell, maketh mention of these words, saying, *Where the worm dyeth not, and the fire is not quenched, Mark 9. 44.* alluding no doubt to this place of our Prophet, viz. *Their worm shall not dye, neither shall their fire be quenched.*

But why doth our Saviour do this? Why doth he quote this place, when he speaks of the *everlasting* punishment of Hell, when our Prophet speaketh thereby of the *temporal* punishment of those which transgressed against God?

*Ans.* The temporal punishments of those which transgressed against God during the time of the Law, were Types of the eternal punishments which the damned should endure in Hell: and while the Scripture speaks of the *Type*, it doth often fit many passages to the *Antitype*, yea, and that in greater propriety of words then to the *Type*; one of which is this present

passage, which though it fits the *Type*, that is, the temporal punishment of those that transgressed against God; yet it fits the *Antitype* in a greater propriety of words; for the punishment of Hell is truly and absolutely everlasting, and the Worm that is there never dyeth, and the fire that is there is never quenched; when as the *worm* of the *Type* after a time dyeth, and the *fire* thereof is after a time quenched.

*And they shall be an abhorring to all flesh.]*  
*i. e.* And all men, which shall come near to them to look upon them, shall abhor and loath them, so abominable shall their sight be, and so loathsome the stink that proceedeth out of their carcases.

*Abhorring* is put here, by a *Metonymy*, for *Abhorrend.*

Note, that this last verse hath its immediate connexion with, and relation to the seventeenth verse, and that that it is so far dis-joyned from it, proceedeth from the earnestness of the Prophets spirit, by which he was in a manner compelled to interpose many things, before he made an end of what he had to speak in the seventeenth Verse. The like we read *Ephes. 2. 1—5.* and *Ephes. 3. 1—13.* where the Apostle begins matters, but compleats them not, till he hath first spoken of many other things.

FINIS.

Reader, thou art desired to read the places here noted, according to these Emendations.

**P**Age, 2, column, 1, line, 43, read, The vision of *Isaiah* the Son of *Amos*, which he saw concerning *Judah* and *Hierusalem*: p. 3; c. 1, l. 9. r. doth not: p. 3; c. 2, l. 43, r. the God: p. 5; c. 1, l. 32, r. the Kings: p. 8, c. 1, l. 49, r. of blowing Trumpets: p. 9, c. 2, l. 51, r. in his cause: p. 11, c. 2, l. 7, r. an Adulteresse: p. 11, c. 2, l. 24, r. lodged in it: p. 11, c. 2, l. 53, r. thy righteousness: p. 12, c. 1, l. 31, r. these Judges: p. 14, c. 1, l. 1, r. but how: p. 19, c. 1, l. 42, r. *A'xoi*: p. 21, c. 1, l. 23, r. *Basis*: p. 22, c. 1, l. 35, r. causal: p. 31, c. 2, l. 40, r. wore: p. 31, c. 2, l. 44, r. wore: p. 32, c. 2, l. 54, r. in the third: p. 35, c. 1, l. 14, r. fortieth: p. 35, c. 1, l. 24, r. of the *Jewes*: p. 42, c. 1, l. 1, r. to resolve: p. 42, c. 2, l. 34, r. *Synecdochen Integri*: p. 44, c. 2, l. 20, r. let the counsel: p. 45, c. 1, l. 34, r. sweet: p. 46, c. 1, l. 20, r. their root: p. 49, c. 2, l. 9, r. above it: p. 50, c. 2, l. 2, r. other of his attributes: p. 60, c. 1, l. 16, r. v. g. p. 100, c. 2, l. 48, r. promising him a lease: p. 102, c. 2, l. 42, r. dependeth: p. 108, c. 2, l. 29, r. *Metaphoricall*: p. 109, c. 1, l. 14, r. that which is: p. 110, c. 2, l. 49, r. those: p. 112, c. 1, l. 9, r. and to find, or to get, or take away what he found: p. 112, c. 1, l. 12, put out, And to find for to take away that which he hath found: p. 112, c. 2, l. 28, r. no wood: p. 113, c. 2, l. 2, r. in which light: p. 113, c. 2, l. 2, r. trees: p. 115, c. 2, l. 19, r. the: p. 115, c. 2, l. 37, r. changed: p. 116, c. 2, l. 23, r. Kings: p. 116, c. 2, l. 27, r. *Aiafi*: p. 117, c. 2, l. 31, r. v. 29. p. 121, c. 1, l. 26, r. he instanteth: p. 128, c. 2, l. 36, r. to help them: p. 130, c. 1, l. 6, r. to march: p. 134, c. 2, l. 1, r. therefore when it is said: p. 137, c. 2, l. 8, r. and they shall take them captives: p. 139, c. 1, l. 28, r. speak: p. 139, c. 2, l. 43, r. graphically: p. 143, c. 2, l. 22, r. is brought down to the grave: p. 143, c. 1, l. 44, r. signifieth: p. 144, c. 1, l. 39, r. pull: p. 144, c. 1, l. 41, r. build others again: p. 144, c. 1, l. 45, r. *Alexandria*: p. 145, c. 2, l. 57, r. them: p. 148, c. 1, l. 21, r. and hill and part: p. 151, c. 2, l. 14, r. is not that all: p. 151, c. 2, l. 33, r. went: p. 153, c. 1, l. 33, r. and when he had overcome them, he put two parts: p. 154, c. 2, l. 49, r. execute judgement: p. 157, c. 1, l. 11, r. that is, thou shalt subdue: p. 158, c. 1, l. 11, r. who seem: p. 158, c. 2, l. 15, r. wind: p. 159, c. 1, l. 9, r. for thy: p. 159, c. 1, l. 43, r. for every: p. 159, c. 2, l. 30, r. and is: p. 161, c. 1, l. 33, r. had with the ten Tribes against *Assyria*, about the time mentioned, 2 Kings 18. 9. p. 161, c. 2, l. 1, r. for: p. 164, c. 1, l. 10, r. in it: p. 165, c. 2, l. 24, r. of: p. 167, c. 1, l. 29, r. of *Assyria*: p. 167, c. 2, l. 22, r. that I may come: p. 172, c. 1, l. 50, r. on those words: p. 173, c. 1, l. 27, r. their work: p. 173, c. 2, l. 49, r. and the Princes of *Noph*, and their Kings: p. 173, c. 2, l. 4, r. those: p. 174, c. 1, l. 49, r. his: p. 175, c. 2, l. 18, r. land: p. 2, c. 2, l. 19, r. for: p. 3, c. 2, l. 21, r. *Cap.* 33. 14. p. 4, c. 1, l. 29, r. desolation: p. 7, c. 1, l. 53, r. have: p. 7, c. 2, l. 28, r. unto: p. 7, c. 2, l. 29, r. unto: p. 9, c. 2, l. 2, r. spake: p. 12, c. 1, l. 7, r. thy slain: p. 15, c. 1, l. 12, r. which Cedar pillars, and Cedar wood: p. 15, c. 1, l. 42, r. held: p. 15, c. 2, l. 19, r. Counsellors: p. 16, c. 2, l. 5, r. viz. p. 18, c. 1, l. 42, r. shall dye here, and never be removed: p. 19, c. 2, l. 37, r. his: p. 21, c. 2, l. 50, r. such: p. 26, c. 1, l. 3, r. as the honourable: p. 27, c. 1, l. 18, r. *Sion*: p. 28, c. 2, l. 4, r. *Cyrus*: p. 32, c. 1, l. 44, r. aggravate: p. 36, c. 1, l. 36, r. be not taken: p. 40, c. 2, l. 13, r. short: p. 48, c. 1, l. 55, r. destroy: p. 48, c. 1, l. 36, r. Nation: p. 54, c. 2, l. 11, r. the Altars: p. 54, c. 2, l. 17, r. which are beaten: p. 59, c. 2, l. 54, r. *spulvers*: p. 72, c. 1, l. 15, r. a dream which a man: p. 72, c. 2, l. 24, r. now that they are said to be drunken: p. 72, c. 2, l. 26, r. that with which: p. 73, c. 1, l. 29, r. so that they: p. 74, c. 1, l. 32, r. one for sense with this: p. 82, c. 1, l. 1, r. will carry their riches: p. 83, c. 1, l. 52, r. they did love: p. 83, c. 2, l. 49, r. send: p. 84, c. 2, l. 18, r. sinners: p. 90, c. 1, l. 50, put out not: p. 91, c. 2, l. 24, r. a bridle: p. 93, c. 2, l. 25, r. *Collective*: p. 97, c. 1, l. 29, r. is meant, p. 97, c. 2, l. 28, r. and redeem: p. 99, c. 1, l. 38, r. and to mask all his villany and iniquity: p. 105, c. 2, l. 36, r. engines: p. 106, c. 1, l. 23, r. on *Bashan*: p. 106, c. 2, l. 41, r. seemeth: p. 107, c. 1, l. 9, r. as the burnings of lime: p. 110, c. 1, l. 10, r. word: p. 110, c. 1, l. 37, r. environeth: p. 111, c. 1, l. 44, r. and a *Praterperfect*: p. 4, c. 1, l. 44, r. farther heard: p. 7, c. 1, l. 21, r. an: p. 29, c. 1, l. 26, r. *Saba*: p. 36, c. 1, l. 35, r. as he did from the rest of his people: p. 38, c. 1, l. 51, r. shall he call: p. 38, c. 2, l. 34, r. rehearse in order whatsoever: p. 40, c. 2, l. 1, r. it: p. 45, c. 1, l. 30, r. misery: p. 46, c. 2, l. 3, r. derived: p. 47, c. 1, l. 37, r. they which were: p. 47, c. 1, l. 45, r. for he was: p. 53, c. 2, l. 41, r. not onely those: p. 61, c. 2, l. 26, r. third: p. 70, c. 1, l. 33, r. manner: p. 72, c. 2, l. 33, r. notions: p. 75, c. 1, l. 26, r. which while he doth he doth: p. 75, c. 2, l. 27, put out indeed: p. 82, c. 1, l. 24, r. lift up: p. 82, c. 2, l. 2, r. Context: p. 84, c. 1, l. 29, r. thy: p. 88, c. 2, l. 33, r. I make: p. 95, c. 2, l. 34, r. whom: p. 98, c. 2, l. 28, r. or: p. 100, c. 1, l. 27, r. *Cap.* 51. p. 100, c. 1, l. 35, r. *Cap.* 51. p. 103, c. 2, l. 47, put out or: p. 107, c. 2, l. 32, r. as *Rom.* 1. 16. p. 108, c. 2, l. 45, r. *Kolwais*: p. 112, c. 1, l. 37, r. therewith: p. 115, c. 1, l. 13, r. and who: p. 117, c. 1, l. 35, r. *Philip* 2. v. 8, &c. p. 117, c. 1, l. 42, r. an: p. 120, c. 2, l. 4, r. *Gen.* 41. 51. p. 112, c. 1, l. 26, r. *Gen.* 49. p. 124, c. 1, l. 10, r. the waster: p. 124, c. 1, l. 18, r. to make no armes: p. 137, c. 1, l. 10, r. and liken idolaters to Whores and Adulteresses, and the Idol to an Whoremonger and Adulterer, because as Whores and Adulteresses love those men: p. 140, c. 1, l. 24, r. Son of *Hinnon*: p. 146, c. 2, l. 32, r. and fall to fifty-cuffs: p. 147, c. 1, l. 5, r. *Cap.* 30. p. 148, c. 2, l. 9, r. he instanteth onely in: p. 160, c. 2, l. 36, r. he: p. 161, c. 2, l. 25, r. and that, that those words: p. 164, c. 2, l. 10, r. *Arabia deserta*: p. 167, c. 2, l. 32, r. and say that, that: p. 168, c. 2, l. 44, r. waiting nor destruction: p. 168, c. 2, l. 45, r. nor waiting, nor destruction: p. 175, c. 1, l. 22, r. prevents: p. 170, c. 1, l. 44, put out as they said: p. 170, c. 2, l. 51, r. this place: p. 171, c. 2, l. 7, r. a strong Nation: p. 173, c. 2, l. 43, r. but why: p. 175, c. 2, l. 13, r. in their Land: p. 178, c. 2, l. 3, r. to thy Children the *Jewes*, and to the Lord too: p. 178, c. 2, l. 29, r. take thee to himself again and marry thee: p. 178, c. 2, l. 41, r. on the wals: p. 179, c. 1, l. 50, r. Concrete: p. 184, c. 1, l. 36, r. Gods presence: p. 189, c. 1, l. 2, r. a strong: p. 189, c. 1, l. 56, r. not: p. 192, c. 1, l. 53, r. upon my will: p. 193, c. 2, l. 17, r. that is, that is not mine: p. 194, c. 1, l. 55, r. without this: p. 208, c. 1, l. 37, r. *V.* 28. p. 211, c. 1, l. 50, r. once a moneth: p. 212, c. 2, l. 18, r. abhorred,